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IT

NOTES AND QUERIES:

A

Medium of Inter-Communication

FOR

LITERARY MEN, ARTISTS, ANTIQUARIES, GENEALOGISTS, ETC.

"When found, make a note of."—CAPTAIN CUTTLE.

VOLUME TENTH.

JULY—DECEMBER, 1854.

LONDON:
GEORGE BELL, 186. FLEET STREET.
1854.

NOTES AND QUERIES.

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OUR TENTH VOLUME.

However unwilling to occupy any portion of our columns with matters relating to ourselves, we cannot issue the First Number of our TENTH VOLUME without a few words of thanks to our Contributors, Friends, and Readers, for their continued and increasing support; and without assuring them that we regard such encouragement as binding us to increased exertion to make "NOTES AND QUERIES" the indispensable companion of every Student, the ready and efficient helper of every Man of Letters.

Notes.

COLERIDGE'S LECTURES ON SHAKSPEARE AND MILTON IN 1812.

The readers of "N. & Q." may like to hear of a find it has very recently been my good fortune to make of my original short-hand notes of "Lectures on Shakspeare and Milton," delivered by Coleridge as long since as the year 1812. Unluckily they are not complete, for although each lecture is finished, and, in a manner, perfect in itself, my memoranda (which are generally very full, and in the *ipsissima verba* of the author) only apply to seven out of fifteen lectures, viz. to the first, second, sixth, seventh, eighth, ninth, and twelfth. What has become of the others I know not; they are probably utterly lost; and such as remain would perhaps have shared the same fate, if they had not been deposited in the highest drawer of a high, double chest, to which servants and others could not conveniently resort for waste paper. I knew that I once had them in my possession, and when I was printing the edition of Shakspeare, which I superintended nearly ten years ago, I looked for them with great diligence, but in vain; and even now I might not have recovered them had it not been necessary, on my removal to this place, to turn out the contents of every receptacle in order to destroy what was mere rubbish, occupying space that could not be worse filled.

In my "Introductions" to the various plays of our great dramatist, I have not unfrequently referred to lectures delivered by Coleridge in 1818, and I there made several quotations from my pencillings; but for some cause, which I do not now remember, I did not, as in 1812, follow the lecturer with verbal accuracy, excepting on a few particular points. I was taught short-hand as a part of my early education; and although in 1812, when Coleridge delivered the lectures of which I have such full notes, I was quite a young man, I could follow a speaker with sufficient rapidity. Hence the confidence I feel in what I have so lately brought to light; and now my original notes are all written out, they extend to from ten to forty sides of letter-paper for each lecture, apparently according to the interest I took in the particular topics.

At a time when you are discussing in your columns the important question, What has become of some of Coleridge's original manuscripts? this discovery by me of seven of his lectures, nearly altogether devoted to Shakspeare (for Milton is only incidentally mentioned), cannot be without interest. I only wish that I had met with these relics of a genius so remarkably gifted before I put pen to paper for the edition of Shakspeare which came out in the years 1843 and 1844.

I had carefully preserved Coleridge's printed "Prospectus" of his lectures in 1818 (I know not if it has ever been reprinted), because upon the blank spaces of it he wrote to me a very angry letter respecting the conduct of the editors or proprietors of a certain Encyclopædia, who had "so bedeviled, so interpolated and topsy-turvied" an essay of his, that he was ashamed to own it. I had, however, no such reason for taking care of his prospectus of 1812, but I luckily found it among my notes, and I subjoin a copy of it, in order that your readers may see at once the general scope he embraced, and the particular subjects to which he proposed to devote himself: I say proposed to devote himself, because everybody who was acquainted with Coleridge must be aware, that it was not perhaps in his power, from the discursive and exuberant character of his mind, to confine himself strictly within any limits which, in the first instance, he might intend to observe. It is only on one side of post-paper, and it begins with the information that the course would be delivered at the room of the London Philosophical Society, Scots' Corporation Hall, in Crane Court, Fleet Street:

"Mr. Coleridge will commence on Monday, November 18th (1812), a course of Lectures on Shakespear and Milton, in illustration of the Principles of Poetry, and their application as grounds of Criticism to the most popular Works of later English Poets, those of the living included.

"After an introductory Lecture on false Criticism (especially in Poetry), and on its causes, two-thirds of the remaining course will be assigned, first, to a philosophic analysis and explanation of all the principal characters of our great dramatist, as Othello, Falstaff, Richard III., Iago, Hamlet, &c.; and second, to a critical comparison of Shakespear, in respect of Diction, Imagery, management of the Passions, judgment in the construction of his dramas; in short, of all that belongs to him as a Poet, and as a Dramatic Poet, with his contemporaries or immediate successors, Jonson, Beaumont and Fletcher, Ford, Massinger, &c., in the endeavour to determine what of Shakespear's merits and defects are common to him with other writers of the same age, and what remain peculiar to his own genius.

"The course will extend to fifteen lectures, which will be given on Monday and Thursday evenings successively. The lecture to commence at half-past seven o'clock.

"Single Tickets for the whole course, two guineas, or three guineas with the privilege of introducing a lady, may be procured at J. Hatchard's, 190. Piccadilly; J. Murray's, Fleet Street; J. & J. Arch's, Booksellers and Stationers, Cornhill; Godwin's Juvenile Library, Skinner Street; W. Pople's, 67. Chancery Lane; or by letter (post paid) to Mr. S. T. Coleridge, J. J. Morgan's, Esq., No. 7. Portland Place, Hammersmith."

The above is all the information that was given anterior to the delivery of the lectures, and so far it is unlike the prospectus of 1818, in which the particular matters, to be treated of in fourteen lectures, were especially pointed out. Thus in reference to Shakspeare we are told that Lectures IV., V., and VI. would be "On the dramatic works of Shakspeare: in these lectures will be comprised the substance of Mr. Coleridge's former courses on the same subject, enlarged and varied by subsequent study and reflection." One of these former courses was that of 1812; but I learn from a diary I kept at the time (of which only fragments remain), that in the preceding year Coleridge had delivered a series of lectures on Poetry at the Royal Institution. I did not attend them, and perhaps might not have heard of them, but that Coleridge himself mentioned them in a conversation at my father's on 21st of October, 1812. It was on the same occasion that he announced to us his intention of giving the lectures, of seven of which I have notes, and which commenced on the 18th November following. On the subject of his lectures at the Royal Institution, I may be excused for extracting the following passage from the daily record I then wrote:

"Coleridge said that for his first lecture at the Royal Institution he prepared himself fully, and when it was finished he received many high-flown but frigid compliments, evidently, like his lecture, studied. For his second lecture he prepared himself less elaborately, and was much applauded. For the third lecture, and indeed for the remainder of the series, he made no preparation, and was liked better than ever, and vociferously and heartily cheered. The reason was obvious, for what came warm from the heart of the speaker, went warm to the heart of the hearer; and although the illustrations might not be so good, yet being extemporaneous, and often from objects immediately before his eyes, they made more impression, and seemed to have more aptitude."

The lectures of 1812 were delivered, as far as my memory serves me, without notes, but I do not think that the room was particularly full; the applause was general and encouraging, and among the auditors on one occasion I saw Mr. Canning. My short-hand notes (some of which I wrote out at the time) are still very legible, but as they are too much in detail for your pages, I will endeavour on a future occasion to make some acceptable quotations: to them this note must be considered merely introductory. J. Payne Collier.

Riverside, Maidenhead.

NOTES ON PEPYS'S DIARY.

Vol. i. p. 2. (note.) Sir George Downing. A confirmation of Lord Braybrooke's account of Downing's birth, by Downing himself, occurs in a letter from T. Howard to the king, April 5, 1660, in Carte's *Letters*, ii. 319. Downing had made Howard an offer of his services to the king, and apologises for the past, "alleging to be engaged in a contrary party by his father, who was banished into New England, where he was brought up." Ludlow, who is generally very accurate, states that Downing had been a preacher and chaplain to Colonel Okey's regiment (iii. 99. original edition). After the Restoration, Downing, being the king's envoy at the Hague, prevailed on the States to give up Okey and two other regicides, Barkstead and Corbet, who were in Holland. Ludlow, says Downing, behaved very treacherously to Okey, whom he had assured by a messenger that he had no orders to look after him. Ludlow says later (iii. 237.), speaking of Downing's mission to Holland in 166-, "I must here acknowledge that though Downing had acted contrary to his faith, former pretences, and obligations in betraying our friends, as I mentioned before, yet none of these who remained in Holland, or afterwards retired thither, were molested during his ministry, which was as much as could reasonably be expected from a person in his post." Downing sat for Edinburgh in Cromwell's parliament of 1654, and for Carlisle in the two following Cromwellian parliaments. Query, What place did he sit for in the Convention Parliament? His name is not to be found in the list of members in the *Parliamentary History*, but occurs in the debates (iv. 93). He was a frequent speaker in Oliver Cromwell's parliaments. (See Burton's *Diary*, vols. i. and ii.) He took a very active part against Naylor, the religious enthusiast, and spoke often on religious questions. On one occasion, June 6, 1657, no minister was present to read prayers when the Speaker took the chair, and after the House had waited some time, a little debate arose on the minister's absence, in the course of which "*Major-General Whalley* told Mr. Downing that he was a minister, and he would have him to perform the work. *Mr. Downing* acknowledged he was once a minister." (Burton's *Diary*, ii. 192.) On another occasion,

May 25, 1657, a joke occurs about the office of Scout-master General, held by Downing under Cromwell. Cromwell was coming to his House of Lords to signify his consent to the "Petition and Advice," and his carriages passed by as the House of Commons was debating. Mr. Downing espied them, and said his Highness was passed by. Some called out, "Scout, scout," and *altum risum.*—(Burton's *Diary*, ii. 122.)

Jan. 9, 1659–60. "Muddiman . . . owns that though he writes new books for the Parliament." *New books* should surely be *news books.*

Jan. 17, 1659–60. "I went to the Coffee Club, and heard very good discourse; it was in answer to Mr. Harrington's answer*, who said that the state of the Roman government was not a settled government, and so it was no wonder that the balance of prosperity was in one hand, and the command in another," &c. *Prosperity* should be *property*. That the government should follow the balance of property is a fundamental principle of Harrington's *Oceana*. "And so it was no wonder that the balance," &c. I think there is probably something wrong here in the deciphering. The meaning is, "And so was no wonder, for that the balance," &c.

Jan. 25, 1659–60. "Heard that in Cheapside there had been but a little before a gibbet set up, and the picture of Huson hung upon it." Hewson had lately made himself obnoxious in the city, by suppressing a rising of the apprentices against the Committee of Safety, just before the Committee of Safety was deprived of power. (Clarendon's *History of the Rebellion*, book xvi.)

Feb. 1—3, 1659–60. The meeting of the troops ordered to leave London to make way for Monk's army. See a valuable letter giving some interesting additional particulars in Lister's *Clarendon*, iii. 83.

March 2, 1659–60. "Great is the dispute now in the House, in whose name the writs shall run for the next parliament, and it is said that Mr. Prin, in open house, said, 'For King Charles's.'" — Compare letter of Mr. Lutterell to Ormond, March 9, 1660, in Carte's *Letters*, ii. 312. "Yesterday there was a debate about the form of the dissolution, when Mr. Prynne asserted the king's right in such bold language that I think he may be styled the Cato of this age."

March 28, 1660. (note.) There is a slip of the pen in this note, where Sir E. Montagu's eldest son is said to have been candidate for Huntingdon. LORD BRAYBROOKE has correctly stated, in note to March 14, 1660, that it was the Earl of Manchester's eldest son.

April 21, 1660. Mr. Edward Montagu. Pepys says, "I do believe that he do carry some close business on for the king." Pepys's guess at E. Montagu's business is confirmed by Clarendon's account of his employment of him to negotiate with Lord Sandwich on behalf of the king. (*Hist. of Rebellion*, book xvi.)

May 4, 1660. Lord Sandwich's letter to the king, which Pepys gives from memory, is printed in Lister's *Clarendon*, iii. 104., and a reference to the letter will show the accuracy of Pepys's memory.*

May 15, 1660. "Among others, he [Sir Samuel Morland] betrayed Sir Richard Willis, . . . who had paid him 1000*l.* at one time, by the Protector's and Secretary Thurloe's order, for intelligence that he sent concerning the king." *Who had paid him*, if the deciphering is correct, requires explanation. It must mean, *who received.* See a curious letter about Sir Richard Willis, mentioning Morland as privy to his quackery, in Lister's *Clarendon*, iii. 87.

May 18, 1660. "So we took a scout." LORD BRAYBROOKE explains "scout," "a kind of swift sailing boat." The "scout" took Pepys from the Hague to Delfe, doubtless by canal, and would probably be similar to the *trëk schuyts*, which have only been abandoned as a general mode of travelling in Holland on the introduction of railways. But the *trëk schuyts* were not, and from the nature of the case could not be, swift. *Scout* should be *schuyt*, probably.

June 6, 1660. "Sir Anthony Cooper, Mr. Hollis, and Mr. Annesley, late Presidents of the Council of State." *Presidents* should be *President.* It applies only to Annesley, soon after Earl of Anglesey. C. H.

[* Query, for *answer* read *Oceana*, which seems to be an error in the deciphering.— ED.]

[* Noticed by LORD BRAYBROOKE in the new edition.— ED.]

MATHEMATICAL BIBLIOGRAPHY.

At p. 7. of PROFESSOR DE MORGAN'S *References for the History of the Mathematical Sciences*, there are two trifling inaccuracies, which, occurring in so valuable a tract, it is desirable to correct. The *Histoire* of Bossut bears date 1802, *not* 1810, and it has *not* a list of mathematicians at the end. The list is appended to the English translation (London, 1803) of Bossut's work.

The English "Editor's Preface" (from pp. xiii.—xiv. of which it appears that the list in question was added by him) is somewhat remarkable. As far as p. x. it is in some places a reproduction, with slight variations, in the rest a literal translation of portions of Montucla's preface to his own *Histoire* (compare, for example, the remarks on Proclus, at pp. viii. and v. of the respective prefaces, &c.).

The English editor having (p. x.) brought Montucla upon the stage, his previous plagiarism

renders him, perhaps unjustly, liable to the suspicion of borrowing from Lalande (see Montucla, 2nd ed., vol. iii. p. vii.) the criticism on the style, as well as the tribute to the clearness (ib., vol. iv. p. 667.) of Montucla.

The questionable nature of the preface may, however, be a result of the same carelessness and haste which has (see the title-page of the translation) conferred on Bossut the name of *John*, instead of his proper appellation, *Charles*.

The name of Bonnycastle is attached to the "Editor's Preface," but unless its concluding sentence be considered to convey the meaning, there is no express assertion that he is the actual translator. It would appear (see *Pen. Cyc.*, art. Bonnycastle, in which reference is made to p. 482. of the *Gentleman's Magazine* for 1821) that he added the list and editor's preface, and that Mr. T. O. Churchill, in fact, made the translation which Bonnycastle edited. The foregoing remarks do not, of course, affect the merits of the translation itself.

James Cockle, M.A., F.R.A.S.,
Barrister-at-Law.

4. Pump Court, Temple.

VOLTAIRE AND HENRI CARION. — SPIRIT-RAPPING.

I write to you on June 10, 1854, in what I believe is called the second half of the nineteenth century, a period of great intellectual progress, and of much moral enlightenment. Inferior to the sixteenth century in the number of its great men, the nineteenth century has already exceeded the influence of the former upon social civilisation by its vast range of scientific discoveries and their varied application. So at least, or something like this, I have read in a work in which the author proved the fact entirely—to his own satisfaction. This is very natural and very proper. Next to the public approbation of your work is your own; and the latter is especially useful when the former fails. But as great minds have their weaknesses, so it may be said great centuries have, I do not say their follies, but merely their intellectual relaxations. Take, for instance, "Spirit-rapping." So greatly has the intellectual spirit of the age advanced, that you can now, it seems, evoke the spirits of the past, through the medium of a wooden table; and even if you have no other object than to obtain an autograph for your album, summon by this medium the hand you require, and have its image and subscription in good broad text (if the contributor so originally wrote it) before you.

Do your readers doubt this? Let them read the following evidence of the fact; and as "N. & Q." are, I trust, destined to form a part hereafter of the literary history of the present, it will be of use, to enable some future historian to form an idea of the knowledge, the judgment, the reason, and the faith of certain educated minds at this present date. Let me premise the race of "spirit-rapping experiences" has been extremely rapid, and well contested between England, France, Germany, and America, but that Jonathan has gone ahead, as might be expected, of the others; in fact, that in America the consumption of spirits has been greater than elsewhere. But Jonathan, though exceeding all in quantity, has been unequal in quality. It is due to the intellectual ingenuity of our friends and neighbours of France to say, that if they have not contributed the greatest amount of useful knowledge (which was not, perhaps, in their power), they have added greatly to the range of our curious amusements in this respect.

I have before me a little book, "*Lettres sur l'Evocation des Esprits à Madame . . .* (Hum?), par Mons. Henri Carion. Précédé d'un fac-simile de l'Ecriture de l'Esprit qui a déclaré être Voltaire!" L'esprit de Voltaire! Now, had it been that of Helvetius, or the same diluted of l'Abbé Cotin, why, we might have succumbed to the influence of the evidence; but l'esprit de Voltaire! However, here is the record of what Mons. Henri Carion has done; I send it you, "neat as imported." Recollect, it is the memorial of a spiritual fact by an educated man, which fronts without affronting the understanding of the day.

After many "spiritual experiences," the author writes: "En songeant à réunir ces lettres en un petit volume, il m'est venu à la pensée qu'il serait agréable aux lecteurs de voir un specimen de — *L'Ecriture des Esprits!* et il m'a semblé que Voltaire devait être, de tous les personnages qui n'avaient pas dédaigné de répondre à mon appel, celui qui exciterait *le plus de curiosité*." Just so; not less than when he appeared, all paint and pommade, at eighty-four years of age, to see his bust crowned at the Opera, A.D. 1778.

"J'ai donc conçu le dessein de le mettre (*lui Voltaire!*) dans *ma confidence* (ah! and for what?), et de lui demander dans *ce but — un Autographe tout spécial* dont je ferais faire le Fac-simile.

"Voltaire ne se fit pas prier (he was always so concessional, especially to men whose mental faculties resemble those of Mons. Henri Carion, as, for instance, Fréron and La Beaumelle), et répondit avec un empressement de bon augure à mon invitation. *Dès qu'il m'eut écrit son nom!* Ecoutez, Voltaire! lui dis-je, (as though the spirit and he were familiar as hand and glove,) j'ai à vous demander un avis, et un acte de complaisance, qui peut être utile à votre pauvre âme (and not less to "le petit livre" and the album). Savez-vous que j'ai le dessein de publier en un petit volume les diverses lettres où j'ai raconté les expériences que j'ai faites sur l'évocation des Es-

prits? (Great as Voltaire's attainments were, it is strange, almost unnatural, to find they included the bibliographical knowledge of Mons. Carion's literary projects, but he answers in a flash.)—Oui! — Savez-vous que je publierai dans ces lettres la conversation que nous avons eue ensemble, et pensez-vous que je fasse en cela une œuvre utile? (I am ashamed to transcribe the reply. Is it possible that profaneness in the name of science has proceeded to this extent? or could not the spirit of Voltaire restrain the malicious indulgence of his wit?)—*Oui! pour éclairer les hommes, en leur faisant connaître la grande miséricorde de mon Seigneur Dieu Jésus Christ.*—Mais je voudrais vous appliquer *une partie* du mérite (only a part, and that "du mérite." M. Carion says nothing of the value of the autograph so obtained) qu'il pourrait y avoir dans cette œuvre, en vous y faisant contribuer d'une manière plus particulière que tous les autres. En un mot (now comes the honour, the great reward, and the modest request, "mais c'est ce cher Carion." How could Voltaire's spirit less than affiliate with this spirit which evoked his?), je voudrais avoir de vous *la matière d'un fac-simile* (What is that? Ink?), que je placerais en tête de mon petit livre. (Always "le petit livre," but "en tête?" No, Mons. Carion has deceived the spirit, and placed the autograph rather "en queue." Doubtless this is the binder's fault, for Carion himself is a particular man. Notice how he proceeds.) Voulez-vous m'écrire, *le mieux que vous pourrez*, quelques mots à votre choix? (to aid the sale of "le petit livre." Voltaire replies in another flash)—Oui!—Eh bien, écrivez ce que vous croirez devoir être le plus utile à vous et aux autres, et signez ensuite, *avec tout le soin possible*," which the spirit did in good round-hand*; but notwithstanding the injunction of "tout le soin possible," being hurried, methinks he "felt the morning air," he neither dotted his *i*'s nor crossed his *t*'s, so that the hand reminds you of Charles Lamb's repentant-after-spirit, "Yours, raytherish unwell," but "la plume traça ces lignes aussitôt:"

"J'ai renié
mes œuvres impies.
J'ai pleuré,
et mon Dieu m'a fait miséricorde.
VOLTAIRE."

And this is avouched as a fact, addressed to an intellectual people, in the most enlightened capital of Europe. From henceforth no edition of the works of Voltaire is complete without these words as a motto on the title-page. They will at least impart to them this charm, that in a page of Voltaire three words of unmixed truth are found—"Mes Œuvres Impies." S. H.

[* Could somebody inform us how the handwriting is obtained?

When we know that, we shall hope for Dr. Schiff, of Frankfort-sur-Maine, to explain the trick; who, according to the *Literary Gazette* of Saturday last, has solved the mystery of "Spirit-rapping." The Doctor, it seems, "was lately present when a medium was engaged in producing the rappings. This medium was a young German girl; and as she sat perfectly isolated, and made no perceptible movement, the Doctor was puzzled to guess how she caused the *tap, tap*, by which questions were answered. Going home, it struck him that the noise might be occasioned by straining the tendons and muscles; and he immediately set to work to contract his feet and hands, and make other experiments with his limbs. At length, to his delight, the 'rapping' struck his ear; and, after a few trials, he found that he could create it at will as easily as any 'medium.' And how is the thing done? By simply displacing the *peronæus longus* which passes behind the ankle up the leg; such displacing being effected by a scarcely perceptible change in the position of the foot, and being accompanied by a loudish snap. In persons in whom the fibrous sheath containing the *peronæus* is weak or relaxed, the movement is more easily effected and produces a greater noise. Having made this discovery, Dr. Schiff practised it until he got to be a first-rate 'medium,' and then he hastened off to Paris to make it known. In a recent sitting of the Academy of Sciences, a paper on the subject was read; and afterwards the Doctor, in presence of the learned body, showed how the feat was accomplished. Over and over again he created 'rappings' as distinct and as clear as any 'spirit' has done yet. His simple, yet scientific, explanation of one of the greatest of modern impostures, caused both gratification and amusement to the Academy."]

FOLK LORE.

Valentine's Eve in Norwich. — I should be glad if any of your subscribers could give me any information of the origin of the manner in which this festival is celebrated here. To all Norwich men (or women or children either) this eve will call up a host of delightful associations; but those who are strangers may not so well know to what I allude. In brief, then, the custom is this:—As soon as it is dark, packages may be seen being carried about in a most mysterious way; and as soon as the coast seems clear, the parcel is laid on the door-step, the bell clashed, and the bearer runs away. Inside the house all is on the *qui vive*, and the moment the bell is heard, all the little folks (and the old ones too sometimes) rush to the door, and seize the parcel, and scrutinise the direction most anxiously, to see whether it is for papa or mamma, or for one of the youngsters. The parcels contain presents of all descriptions, from the most magnificent books or desks, to little unhappy squeaking dolls; indeed, I have known a great library easy chair come in this

way. As to the preparation for this festival, you may easily imagine all the innocent mystery it occasions, and what hiding up of work, &c., there is, when any one comes in; and what secret shopping! for the shops are crowded for the week before. And then when the presents have come, what guessing there is who could have sent them; for I ought to have stated that they are all sent anonymously, or at most with some attempts at poetry with them; but all have the universal G. M. V., or "Good-morrow Valentine," upon them.

I have only to add that this year the festival has been kept more religiously than ever. W.

Norwich.

Cure for Toothache. — In Staffordshire and Shropshire, the following superstition prevails. A mole-trap must be watched, and the moment it is sprung, and whilst the poor mouldwarp is *in extremis*, but before life is extinct (for on this latter condition the success of the charm depends), his hand-like paws are to be cut off, and worn by the patient. A dexter paw must be used should the offending tooth be on the right side of the jaw, and the contrary. A case of this came under my notice the other day at Buildwas on the Severn. This appears to point to the Italian amulet in the form of a hand, against the Evil Eye. I have seen a mole's paw mounted in silver in London.

W. J. Bernhard Smith.

Temple.

Derbyshire Folk Lore.—It is a custom at the town of Bakewell, when a country beauty has been won by one of her many wooers, to hang upon the doors of the unsuccessful swains on the evening of the wedding-day a wreath of boughs and flowers: poor exchange for that "golden garland" the wedding-ring. P. M. M.

Temple.

ANECDOTE RELATED BY ATTERBURY.

Can any additional particulars be obtained or corroborations furnished, of the anecdote contained in the following extract?

"Among Smith's books in the Bodleian Library is *The Historie of the Council of Trent*, edit. 1620, London, folio; and on the blank leaf opposite the title are the following notes in Dr. Atterbury's hand:

'When Dr. Duncombe was sick at Venice, Father Fulgentio, with whom he was in the strictest intimacy, visited him; and finding him under great uneasiness of mind, as well as body, pressed him to disclose the reason of it; asking him, among other things, whether any nobleman under his care had miscarried, or his bills of return had failed him; and proffering in the latter case what credit he pleased at Venice. After many such questions and negative answers, Dr. Duncombe was at last prevailed with to own his uneasiness, and to give this true account of it to the father. He said that he had often begged of God, that he might end his life where he might have opportunity of receiving the blessed Sacrament according to the rites and usages of the Church of England; that considering he spent his life in travelling chiefly through Popish countries, this was a happiness he could never reasonably promise himself; and that his present despair of it, in the dangerous condition he was in, was the true occasion of that dejection which Father Fulgentio observed in him. Upon this the father bid him be of good cheer, told him he had the Italian translation of the English Liturgy, and would come the next day with one or two more of his convent, and administer it to him in both kinds, and exactly according to the English usage: and what he promised, he performed the next day, Dr. Duncombe receiving it at his hands; who, outliving his distemper, and returning into England, told this story often to my Lord Hatton, Captain Hatton's father, in the hearing of the Captain, about the years 1660, 1661, and 1662. This I had from Captain Hatton's mouth in the year 1669.

'Fr. Atterbury, Oct. 11, 1701.

"'In March, 1709, I met Captain Hatton again, and put him in mind of this story, which I desired him to repeat; which he did without varying in any circumstance, but one only, viz. That Fulgentio did not actually administer the Sacrament to Dr. Duncombe, the Doctor refusing to accept a kindness of that dangerous nature, which might involve Fulgentio in trouble, unless he were in the utmost necessity. But recovering from that time, he made no use of Fulgentio's proffer. He added, that Fulgentio told Dr. Duncombe that there were still in the convent seven or eight of Father Paul's disciples, who met sometimes privately to receive the Sacrament in both kinds.'"—Atterbury's *Correspondence*, vol. i. pp. 51, 52.

Wm. Fraser, B.C.L.

Minor Notes.

Phrenology partly anticipated.—Lavater, in the third volume of his *Physiognomy*, quotes the following passage from *Claramantius on Conjecture respecting Man's Moral Character and Secret Affections*, in ten books, Helmstadt, 1665:

"A square form of forehead is the sign of superior talents and sound judgment; for it arises from the natural figure of the head, in the anterior part of which judgment carries on its operations."

Uneda.

Philadelphia.

The first Pre-Raffaelite.—

"Upon asking how he had been taught the act of a cognoscento so very suddenly, he assured me nothing was more easy. The whole secret consisted in a strict adherence to two rules: the one, always to observe the picture might have been better *if the painter had taken*

more pains; and the other *to praise the works of Pietro Perugino."*—*Vicar of Wakefield,* ch. xx.

MALCOLM FRASER.

Clifton.

Hesiod and Matt. v. 43.—

"Τὸν φιλέοντα φιλεῖν, καὶ τῷ προσιόντι προσεῖναι."
Hesiod, *Works and Days,* 353.

May it not be this maxim of Hesiod our Saviour alludes to, when he says:

"Ye have heard that *it hath been said,* Thou shalt love thy neighbour, and hate thine enemy" (?)—Matt. v. 43.

JOHN SOUTH PHILLIPS.

Bury St. Edmunds.

Anecdote of Eldon.—The following anecdote was related to me by my father, who had received it from Bosanquet, the author of the *Reports.*

Judge Bosanquet, when a young man, was reporting a case before Lord Eldon, and the chancellor requested to see the report. Bosanquet sent it to him with his judgment, reported exactly as it had fallen from his lordship's lips; except that some of his unmanageably long sentences were broken up into reasonable lengths. One sentence especially, occupying three folio pages and a half, was broken into a number of shorter periods. His lordship's only alteration was to put this wounded snake of a sentence back again, as he had originally pronounced it. And in this state it may now be found in Bosanquet's *Reports,* filling three folio pages and a half. T. A. T.

Florence.

Queries.

CLAIRVOYANCE.

If room can be made for the following letter, addressed some months ago to the editor of the *Christian Observer,* it will explain itself; and perhaps some correspondent will be able and disposed to give me, either directly or through your pages, the information which it was intended to elicit:

Gloucester, Feb. 4, 1854.

SIR,

In a review relating to mesmerism, in this month's *Christian Observer,* the writer says, with reference to what is called clairvoyance,—

"The best test of this fraud (for it is nothing better) is, that of the challenges which have been given to the whole class of clairvoyants, to read the numbers upon certain bank notes which have been locked up in metal boxes, on the condition of receiving these notes when so deciphered; and which have universally failed."—P. 133.

I am endeavouring to collect evidence on the subject; and as his language seems to indicate an acquaintance with cases that have not come to my knowledge, I should feel much obliged if he would favour me with a list of the challenges to which he refers.

In asking this information respecting what the writer speaks of as a notorious matter, I trust I shall not be considered as intruding myself on his confidence, or trying to penetrate his *incognito.* I have no wish to do either, but merely ask for references to published documents, or such a statement of names and dates as may enable me to find them.

I am, Sir,
Yours faithfully,
S. R. MAITLAND.

Minor Queries.

Pillars resting on Animals.—In churches at Modena, Parma, Florence, and other towns in Italy, are found pillars (generally near the entrance) resting upon lions and other animals. Can any of your correspondents explain the meaning of such peculiar bases to columns? I rather think there are none such in England.

M. H. R.

MS. Verses in Fuller's "Medicina Gymnastica."—In the fly-leaf of a copy of Fuller's *Medicina Gymnastica* (A.D. 1705), which I lately purchased, I found the following lines in manuscript:

"In time of need, few friends a man shall finde;
But when a man is rich, then all seeme kinde."

"Old Smug, the smith, for ale and spice
Sold all his tooles, but kept his *vice.*"

"He plows in sand, and sowes against the winde,
That hopes for constant love of womankinde."

Are these lines known to any of your readers?

D.

Leamington.

Charles Povey.—Can any of your correspondents refer me to sources of information regarding the above-named curious character, who died about the middle of the last century, at a good old age; after projecting various schemes, and writing many books upon political, commercial, moral, theological, and miscellaneous subjects? I am acquainted with the slight notices of Povey to be found in the *Gent. Mag.*, Nichols, Timperley, Cunningham, Francis, Lysons, and Park; and rather seek references to the newspapers of his day, where it is likely he often figured. J. O.

The Moon's Influence.—In the works of the old authors who have written on the subject of agriculture, frequent allusion is made to the influence of the moon on the growth of plants; and the farmer is cautioned not to sow his seeds during the increase of the moon. This caution however,

as far as my observation goes, applies only to the sowing of pease and beans. Sir Anthony Fitz-Herbert says:

"Take especial care to sow your pease in the old of the moon; then will they codd better, and be sooner ripe."

Tusser writes to the same effect:

"Sow peason and beans in the wane of the moon;
Who soweth them sooner, he soweth too soon:
That they with the planet may rest and arise,
And flourish with bearing most plentiful wise."

Some of your readers may perhaps be able to inform me whether any such belief of the moon's influence prevails in any part of England at the present time; and whether, if so, it is confined to the two particular crops alluded to.

I am aware that, be it truth or mere superstition, there are many good housekeepers who will on no account kill a pig, with a view to salt its flesh, without consulting the age of the moon.

R. W. B.

Salt, Custom connected with.—A friend tells me that some tribe of Tartars has a custom of carrying a piece of salt in a little bag at the saddle-bow, to be sucked by the way as a solace to the traveller; and also to be offered on occasion to those whom he may meet, as a pledge of friendship. What author mentions such a habit?

G. William Skyring.

Somerset House.

"*The Devil sits in his easy chair.*"—Who was the author of a satire on English politics, beginning:

"The Devil sits in his easy chair,
Sipping his sulphur tea,
And gazing out, with a pensive air,
O'er the broad, bitumen sea.
Lull'd into sentimental mood,
By the spirits' far-off wail," &c.

Anon.

The Turks and the Irish. — Perhaps some reader of "N. & Q." may be able and willing to give the full title of the work alluded to in the following newspaper cutting; and, farther, to inform us exactly as to what the Pythagorean says of Ireland and its literature?

"A very valuable work has been recently edited at Leipsic. It is a Latin abstract of cosmography, originally written in Greek by Hicas, a Pythagorean philosopher of the third century, and who appears to have been a native of Istria, which, according to the learned German editor, comprehended part of the present Turkey. This work is a valuable addition to geographical knowledge, as the writer appears to have visited a great number of countries, which in his day were perfect *terræ incognitæ*. But what we would particularly remark is his notice of two nations at nearly opposite extremities of Europe—the Turks and the Irish. He speaks of the 'Turchoe,' or 'Turci,' as inhabiting a region near the Caspian Sea, comprising part of the territory wrested from their descendants by the late Emperor of Russia. This proves that the readings in other writers, which speak of the Turks as an ancient people, are correct. But still more important is what this writer says of Ireland, which country he visited personally: for he speaks of the people as having an alphabet and literature so early as the third century, *i.e.* nearly two hundred years before the time of St. Patrick, thus affording external confirmation to the genuineness of our Druidic remains."

James Graves.

Kilkenny.

Milton Portraits.—Is the present depository of two beautiful drawings on vellum of portraits of Milton the poet, by Richardson, jun., known?

Garlichithe.

The "Economy of Human Life."—Prior to the death of Dodsley, the *Economy of Human Life* was without scruple ascribed to Lord Chesterfield: the *Monthly Review* and the *Gentleman's Magazine* subsequently claimed the work as the production of the unassuming publisher and poet, affirming that Chesterfield permitted Dodsley to use his name as a favour, to promote the sale of the work. Is there any evidence beyond the *ipse dixit* of the writers in the *Monthly Review* and the *Gentleman's Magazine* for robbing Chesterfield of the honour of composing this admirable epitome of morals? T. M. N.

Robert Parsons or *Persons*, the celebrated Jesuit theologian, died at Rome in 1610. When and where was he born, and what are the titles and dates of his published works? His *Christian Resolutions* were elegantly translated into Welsh by Dr. Davies, the lexicographer and grammarian, and printed at London in 1632. Has there been a late edition of the original? Hirlas.

Orpheus Sumart the Clockmaker.— Can any of your numerous correspondents inform me when Orpheus Sumart flourished in Clerkenwell?

I have in my possession, and in use, a clock bearing on its face his name: the works are of wood, and its mechanism extremely simple. My late father's reminiscences extended back just a century from the present date, and he always spoke of it as a piece of old family furniture.

T. B. B. H.

"*The Ants.*"—*The Ants; a Rhapsody*, two volumes 12mo. Curious cuts. 1767. The author's name and object of this satire are desired. J. O.

Transmutation of Metals.—Will some of your really *scientific* readers be pleased to state whether it be possible to transmute any of the baser metals into gold? I am inclined to believe that it is now possible, though it was not in the days of Sir

Isaac Newton, nor yet in any previous age of the world. C. W.

Franciscan Dress.—Mr. Maclise, in his large picture of Strongbow and Eva, dated 1171, has introduced a friar dressed as a Franciscan. St. Francis, the founder of the Order, was born in A.D. 1182. Is there any authority to show that this garb was used before the time of the great saint of Assisi? Χρόνος.

Richard Colwell of Faversham. — I observed some years since, in an old pedigree of the ancient family of Colwell of Faversham in Kent, that one Robert Colwell had a son and heir called Richard Colwell of Faversham, and that he was twice married, viz. 1st, a daughter of John Bellinger, of co. Kent; 2nd, a daughter of John Master, of Sandwich. My object is to ascertain, in the first place, the Christian names of these wives; and, secondly, to what family the above John Bellinger belonged, and where his residence was, and when he died.

As some aid, I may add that the father of the second wife died in 1558. Perhaps some of your able antiquarian correspondents can give me the information I require. F. T.

Conspiracy to dig up Corpses. — Niebuhr, in his *Lectures on Roman History*, vol. i. p. 290., 2nd ed., by Dr. Schmitz, has the following passage:

"A person who looks with fondness upon past ages, and would fain recall them, is not a *homo gravis*, but is diseased in his mind. I would rather see a man preferring the present to the past; but the legislative conceit of our age is very injurious, for legislators imagine that they can determine everything. I was once present in a country where the discovery was made that there existed a conspiracy of men who dug up corpses from their graves after they had been buried for many years; and as the law had made no provision for such a crime, the monsters escaped with impunity."

Does any of your correspondents know what is the country, and what the circumstances, to which Niebuhr here alludes? L.

The Herodians. — In the Add. MSS. of the British Museum, No. 7197., there is a history of Paul the Presbyter, and his dispute with Satan. In this is contained some account of a semi-Christian sect called Herodians, who only received the Gospel by Mark, and four of the Books of Moses. They were Socialists in a very wide sense, and lived in Samaria. Who can give me any other reference to them? B. H. C.

Minor Queries with Answers.

"*Animali Parlanti*" *of Casti.* — Will some correspondent kindly inform me if there exists a translation of this poem into English? Watt mentions only a French translation. T. A. T.

Florence.

[There is an admirable English translation by the late William Stewart Rose, the translator of Ariosto, which was published by Murray in 1819, under the title of *The Court and Parliament of Beasts, freely translated from the "Animali Parlanti" of Giambattista Casti, a Poem in Seven Cantos.* The translation was addressed to Ugo Foscolo in a poetical dedication, in which the translator treats of the liberties he has taken with his original, and which concludes:

"Dear Foscolo, to thee my dedication 's
Address'd with reason. Who like thee is able
To judge betwixt the theme and variations?
To whom so well can I inscribe my fable
As thee? since I upon good proof, may sing thee
Doctum sermones utriusque linguæ."]

Confessor to the Royal Household.—D'Israeli, in his *Commentaries on Life and Reign of Charles I.*, describing the difficulties which Elizabeth and James had to contend with in relation to their Catholic subjects, says:

"So obscure, so cautious, and so undetermined were the first steps to withdraw from the ancient Papistical customs, that Elizabeth would not forgive a bishop for marrying; and auricular confession, however condemned as a point of Popery, was still adhered to by many. Bishop Andrews would loiter in the aisles of St. Paul's to afford his spiritual comfort to the unburtheners of their conscience."

And he then adds this note:

"This last remains of Popery may still be traced among us; for, since the days of our Eighth Henry, the place of confessor to the royal household has never been abolished."

Query, is the office still in existence; and if so, who holds it, and by whom is the confessor appointed? Of course, I do not suppose that our Queen maintains a Roman Catholic confessor; but is the office still retained in the same manner as that of the Abbot of Westminster, referred to in one of Cardinal Wiseman's Pastorals?

A YOUNG SUBSCRIBER.

[The office is connected with the Chapel Royal, St. James's, and is at present held by Dr. Charles Wesley, who is also sub-dean. The appointment is by the Dean of the Chapel Royal, the Bishop of London. The confessor (sometimes called chaplain) officiates at the early morning prayers, so punctually attended by the late Duke of Wellington. Chamberlayne, in the *Magnæ Britanniæ Notitia*, p. 97., edit. 1755, has the following notice of the Chapel Royal: "For the ecclesiastical government of the King's court, there is first a dean of the Chapel Royal, who is usually some grave, learned prelate, chosen by the King, and who, as dean, acknowledgeth no superior but the King; for as the King's palace is exempt from all inferior temporal jurisdiction, so is his chapel from all spiritual.

It is called *Capella Dominica*, the domain chapel; is not within the jurisdiction or diocese of any bishop; but, as a regal peculiar, exempt and reserved to the visitation and immediate government of the King, who is supreme ordinary, as it were, over all England. By the dean are chosen all other officers of the chapel, namely, a sub-dean, or *præcentor capellæ*, thirty-two gentlemen of the chapel, whereof twelve are priests, and one of them is *confessor to the King's household*, whose office is to read prayers every morning to the family, to visit the sick, to examine and prepare communicants, to inform such as desire advice in any case of conscience or point of religion," &c.]

Negus. — In a lately-published catalogue of books on sale by Mr. Kerslake of Bristol, I observe the following article, which may perhaps be deemed worthy of a place in your pages:

"6915. The *Annales of Tacitus, and Description of Germany*, 1604, folio, old vellum wrapper, 16*s*.

"This book has belonged to Thomas Vernon of Ashton, Bishop's Waltham, Hants, 1704—1753, who has made use of the margins throughout the volume for the purpose of recording his observations, opinions, friendships, including also his will! On p. 269. is what appears to have been the origin of the word 'Negus.'—'After a morning's walk, half a pint of white wine, made hot and sweetened a little, is recond very good,—Col. Negus, a gent[n] of tast, advises it, I have heard say.'"

If I might add a Query upon this Note, it would be, Can any corroboration be given of the correctness of the etymology? and is anything farther known of Colonel Negus? T. S. B. R.

[Wine and water, it is said, first received the name of Negus from Colonel Francis Negus, who was commissioner for executing the office of Master of the Horse during the reign of George I. Among other anecdotes related of him, one is, that party spirit running high at that period between Whigs and Tories, wine-bibbing was resorted to as an excitement. On one occasion some leading Whigs and Tories having, *par accident*, got over their cups together, and Mr. Negus being present, and high words ensuing, he recommended them in future to dilute their wine, as he did, which suggestion fortunately directed their attention from an argument which probably would have ended seriously, to one on the merits of wine and water, which concluded by their nicknaming it *Negus*. A correspondent in the *Gentleman's Mag.* for Feb. 1799, p. 119., farther states, "that Negus is a family name; and that the said liquor took its name from an individual of that family, the following relation (on the veracity of which you may depend) will, I think, ascertain. It is now nearly thirty years ago, that being on a visit to a friend at Frome, in Somersetshire, I accompanied my friend to the house of a clergyman of the name of Potter. The house was decorated with many paintings, chiefly family portraits, amongst which I was particularly pleased with that of a gentleman in a military dress, which appeared, by the style, to have been taken in or about the reign of Queen Anne. In answer to my inquiries concerning the original of the portrait, Mrs. Potter informed me it was a Colonel Negus, an uncle of her husband's; that from this gentleman the liquor usually so called had its name, it being his usual beverage. When in company with his junior officers he used to invite them to join him by saying, 'Come, boys, join with me; taste my liquor!' Hence it soon became fashionable in the regiment, and the officers, in compliment to their colonel, called it *Negus*."]

"*Terræ Filius*." — Who was the author of *Terræ Filius, or the Secret History of the University of Oxford, &c.*, two vols. 12mo., London, printed for R. Francklin, under Tom's Coffee House in Russell Street, Covent Garden, 1726?

Doubtless some of your correspondents will be able to answer the above Query, and may, perhaps, have the means of adding some information about him, and the probable degree of credit to be given to his representations.

I would ask at the same time what was the date of the last appearance of a *Terræ Filius* at Oxford, and where any memorials of the custom, and of the speakers, and their speeches (if any), are to be found? T. A. T.

Florence.

[Nicholas Amherst was the author of this popular satire. He was the ostensible editor of the *Craftsman*, under the assumed name of Caleb Danvers. (See "Life of Amherst," in Cibber's *Lives of the Poets*, vol. v. p. 325.; Southey's *Specimens of English Poets*, vol. i. p. 394.; and *Gentleman's Magazine* for October, 1837, p. 373.) Mr. Hallam says, "Amherst's *Terræ Filius* is a very clever, though rather libellous invective against the University of Oxford at that time; but I have no doubt it contains much truth."—*Constit. Hist.*, vol. iii. p. 335. For an interesting and curious article on the various Terræ Filii, see *Oxoniana*, vol. i. pp. 104–110.]

Consecration of Colours. — Was it customary, during the last war (the French war), on presenting colours to a regiment, to consecrate or bless them previously; and, if so, what was the form generally used on the occasion? ENQUIRER.

[It was customary, during the last French war, to consecrate the colours of a regiment. A form of prayer was composed for the occasion, as will be seen from the account of the presentation of colours to the Queen's Royal Volunteers, noticed in the *Gentleman's Magazine* for January, 1804, p. 71. In the same volume, at p. 34., the prayer is printed. In a pamphlet, entitled *An Address delivered to the Royal Westminster Volunteers, on the Consecration of their Colours, May 25*, 1797, by the Rev. Joseph Jefferson, there is also a prayer composed for the occasion.]

Motto of "The Sun" Newspaper. — A friend of mine wishes to ascertain the precise words of the Latin motto which, until recently, was uniformly printed upon every copy of *The Sun* newspaper. The quotation, for such I suppose it was in reality,

might, I understand, be Anglicised thus: "Who dares say the Sun tells a lie?" T. HUGHES.

Chester.

[The motto is taken from Virgil, *Georg.*, lib. i. l. 463.: "Solem quis dicere falsum audeat." The other motto was not very complimentary to its cotemporary, "Sol clarior Astro."]

"*Louvre*" *Boards.* — Can any of the readers of "N. & Q." inform me the origin of the word *louvre*, as applied to louvre boards of churches? INA.

Wells.

[This word is variously written *louvre*, *loovre*, *lover*, or *lantern*, from the French *l'ouvert*. It is sometimes termed a *fomeril*. In Withal's *Dictionary*, pp. 195. 215., we read of "The *lovir* or *fomerill*. . . . A *loover* where the smoake passeth out." And in the *Antiquarian Repertory*, vol. i. p. 69., occurs the following passage: "Antiently, before the Reformation, ordinary men's houses, as copyholders and the like, had no chimneys, but fleus, like *leuver* holes." See also *Glossary of Architecture*, s. v.]

Replies.

ABBEY OF ABERBROTHOCK.

(Vol. ix., p. 520.)

Will J. O. kindly state how and in what respect "that fine old ruin, the Abbey of Aberbrothock," has been "brushed up?" All lovers of the remains of ancient architecture in Scotland, and indeed everywhere, will be delighted to hear that a spirit of reverence and love for the monuments of past ages (such fragments of them as still exist) is not quite dead in Scotland, nay, in fact is reviving. This is manifested, not as combined with a spirit of blind attachment to old abuses and superstitions, but as a refined feeling for the pure and the beautiful in art, as it was developed in a region and at a time often supposed to have been sunk in barbarism. The "brushing up" at Aberbrothock does not mean, it is to be hoped, mutilation and defacement. In that case, may it spread, like a mania, all over the land! All Scotsmen, I said, in whose breasts a spark of genuine taste or cultivated intellect dwells, and whom no distance from their country, no length of absence from it, can render indifferent and cold towards their native land, will be delighted to learn that Aberbrothock, in its fallen and mutilated state, still has some friends and protectors left. May Holyrood Chapel and other ruined structures meet with like attention from a government that ought to care for them, or, better still, from the awakened public spirit of the country at large! This regard of Scotsmen for their country, manifested in various ways, is too often sneered at in England, and stigmatised as a piece of disloyalty or wild fanaticism (particularly if it should take the form of saying that the terms of the Union have not been observed), although the persons who do so forget, or possibly have yet to learn, that such feelings of nationality are the very life-blood of national honour and independence in all countries, and ought to be cherished and watchfully fostered by statesmen, not discouraged and neglected. England would never have become the great power she is if she had not been aided and seconded by her proud, high-spirited sister, Scotland, in building up the now world-embracing state of Great Britain and Ireland. In all reason, therefore, the just complaints lately made in Scotland, as to the neglect of the fine old national monuments of its past history, ought to meet with attention, as forming part and parcel of a now common inheritance of glory.

RHADAMANTHUS.

REPRINTS OF EARLY BIBLES.

(Vol. ix., p. 487.)

Your respected correspondent, the REV. R. HOOPER, M.A., has introduced a most interesting question, which has not yet been satisfactorily resolved,—Which is the first edition of our invaluable and justly venerated translation of the sacred Scriptures? In 1611 there were two, if not more, editions of the German version published by the King's printer, Robert Barker. And in the same year several editions of the authorised translation for the Church Service in royal folio, issued from his press; two of which, Dr. Cotton tells us, are in the British Museum. Some information may be gleaned from a rather violent controversy between Thomas Curtis and Rev. E. Cardwell in 1833. No discovery has been made of the original manuscript. According to *The London Printers' Lamentation*, 4to., 1660*, this MS., attested by the translators, was in possession of the printers, Bill and Barker, March 6, 1655. It does not appear to have been subsequently heard of. Many copies of the printed editions, bearing the date of 1611, are now to be found in our public libraries, and all ought to be carefully collated. This, with the history of the translation, and the alterations made in it to the present time, would be a deeply interesting volume. I possess a list of errata found in collating my own copy, which is a remarkably fine one. These are at the service of any gentleman who has leisure and desire to undertake so good a work.

MR. HOOPER will be gratified to know that a collation of our early translations was published, accompanied by the authorised texts from the copy bearing the date of 1611. This was accom-

* Reprinted in the *Harleian Miscellany*. I quote Dr. Cotton's List.

plished under the care of Bishop Wilson and the Rev. C. Cruttwell at Bath, in 1785. It forms three handsome volumes in royal 4to., and, to the disgrace of our Bible-loving community, is now selling for about the value of its binding. In my collection of English Bibles are more than forty editions of the authorised version published between the years 1611 and 1640. GEORGE OFFOR.

Hackney.

In answer to MR. HOOPER'S inquiry, whether any copy of the great folio, 1613, is to be found which is not defective in some sheets, I may inform him that I possess a folio black-letter by Robert Barker. The title, &c. is wanting; and it commences with the text, which is however perfect, with the exception of the last page in Revelations. It has the mistake "Emorite" in Gen. x. 16., which marks the earlier edition of 1611 (a mistake not corrected for a considerable time, as is evident in a 4to. of 1630 which I have), though it does not exhibit the repetition in Exodus xiv. 9. to be found in that edition. It is beautifully clean throughout, and would by no means excite such pious reflections as MR. HOOPER'S more venerable though not more ancient copy.

I must conclude this note with a Query about this same Bible. In the title of "Newe Testament" it purports to be "¶ Imprinted at London by Robert Barker, Printer to the King's most excellent Maiestie, Anno Dom. 1513."

The date, 1513, is a strange misprint, no doubt intended for 1613, as is evident from other considerations. I have not been able to discover any notice of so important an error, and I would therefore wish to ask whether it is known to collectors? and if so, where any copies are to be seen which exhibit it? J. R. G.

Dublin.

BOOKS BURNT BY THE HANGMAN.

(Vol. ix., p. 425.)

In turning over Evelyn's *Diary* (edit. 1854), I have met with a few examples of book-burning, which I beg to contribute to the list you are forming.

"16th May, 1661. The Scotch Covenant was burnt by the common hangman in divers places in London. Oh prodigious change!" exclaims the diarist, vol. i. p. 352. The curious will find a pictorial representation of the committal of the Covenant to the flames in a little volume entitled *The Phœnix* (in allusion to the futility of attempting to put down a national movement by such means), "Edinburgh, printed in the year of Covenant-breaking."

"17th June, 1685. The Duke (Monmouth) landed with but 150 men; but the whole kingdom was alarmed, fearing that the disaffected would join them, many of the train-bands flocking to him. At his landing he published a Declaration, charging his majesty with usurpation and several horrid crimes, on pretence of his own title, and offering to call a free parliament. This Declaration was ordered to be burnt by the hangman, the Duke proclaimed a traitor, and a reward of 5000*l.* to any who should kill him." — Vol. ii. p. 225.

"5th May, 1686. This day was burnt at the Old Exchange by the common hangman, a translation of a book written by the famous Mons. Claude, relating only matters of fact concerning the horrid massacres and barbarous proceedings of the French king against his Protestant subjects, without any refutation of any facts therein; so mighty a power and ascendant here had the French ambassador, who was doubtless in great indignation at the pious and truly generous charity of all the nation for the relief of those miserable sufferers who came over for shelter." — Vol. ii. p. 253.

The book here alluded to was, I presume, an English version of *Les Plaintes des Protestans cruellement opprimez dans le Royaume de France*, Cologne, Pierre Marteau, 1686, in which the Minister of Charenton gives a lively picture of the excesses committed at the revocation of the Edict of Nantes.

"1699—1700. The Scotch book about Darien was burnt by the hangman by vote of parliament. The volume which met this warm reception in London was *An Enquiry into the Causes of the Miscarriage of the Scots Colony at Darien; or, an Answer to a Libel entitled A Defence of the Scots abdicating Darien.* See *Votes of the Commons*, 15th January, 1699–1700." — Vol. ii. p. 857.

The above-named book (Glasgow, 1700) was, I think, a reply to that written by Herostratus, Junior, *alias* Harris, or Herries *, and no doubt savoured strongly of the national disgust at the treatment the Scots had met with from William and his government in their attempt to carry out a century and a half ago a favourite colonial scheme of our own day! D.

CLASSIC AUTHORS AND THE JEWS (Vol. ix. *passim*): JEWS AND EGYPTIANS (Vol. ix., p. 34.).

If one great cause of error has been wrong identification, a correct discovery of the same

* Although no one will say there was a want of provocation in the proceedings of the Scots in regard to this publication, it is but just to remark here that they lighted the first fire; for Mr. Burton, speaking of this book of "Walter Herries, Surgeon," observes that it was, "along with other pamphlets on the English side of the question, ordered by the Scots parliament to be burned, as 'blasphemous, scandalous, and calumnious.'" — *Act. Pur.* 10—211.: see the *Darien Papers*, Edinburgh, 1849.

individual or nation under different names will be in the reconstruction of history an advance towards truth. By the Greeks and Romans the Jews were confounded with neighbouring nations. Thus Strabo (lib. xvi.) considers Syrian Palestine as the same country as Judæa; Diodorus Siculus (lib. II. c. i.) makes Ascalon, a Jewish city, to be a city in Syria; Justin (lib. XXXVI.) supposes the Jews to have inhabited Syria, and mistakes Damascus for their capital. "Imperium (inquit Justin, lib. I.) Assyrii qui postea Syri dicti sunt, trecentis annis tenuere." (See *Selden de Diis Syris, Proleg.*) Consequently they were confounded with the Syrians and Assyrians. Thus Ovid makes the Euphrates to be a river in Palestine:

> "Venit ad Euphratem comitata Cupidine parvo;
> Inque Palæstinæ margine sedit aquæ."
> *Fasti*, lib. II. v. 463.

They were confounded with the Chaldæans, as in the oracle adduced by Justin Martyr:

> "Soli Chaldæi sapientiam sortiti sunt, et Hebræi per se genitum regem colentes Deum ipsum."—Walton's *Proleg.*, xii. 2.

When Pausanias states that Plato and the Greeks derived the doctrine of the immortality of the soul from the Chaldæans, it is not improbable that he intended the Hebrews. It is certain that there were multitudes of Jews in all countries, who, being subject to and living amongst the Chaldæans, Egyptians, &c., might easily have been taken for the people of the country they inhabited. Some writers have maintained (v. Dickinson's *Delphi Phœnicizantes*, and Bochart's *Canaan*) that the colony of Phœnicians led by Cadmus into Greece were Canaanites, of the race of the Cadmonites, who inhabited Mount Hermon, and were so called from that mountain's lying in the most eastern part of that country, Cadmonim signifying the same as easterns; and have conjectured that amongst them there was a large number of Jews. Phœnicia and Palestine were both of them part of Syria: see Pliny's *Nat. Hist.*, b. v. c. 12. Canaan and Phœnicia are used indiscriminately in the Septuagint. Chærilus, in *Euseb. Præp. Evang.*, lib. III. c. ix., speaking of the Jews in Xerxes' army, says:

> "Γλωσσαν μεν Φοινισσαν απο στοματων αφιεντες."
>
> "Trajicit inde hominum genus admirabile visu.
> Phœnicum similis grandi sonat ore loquela,
> Montibus in Solymis habitant, juxtaque paludem *
> Immensam: attonsum squallens caput obsidet horror.
> Progaleis derepta ab equis, durataque fumo
> Ora ferunt."

And Plato, as Serranus has observed, mentions the Jews by the name of Phœnicians. Strabo places Mount Cassius and Rhinocorura, which were both in the confines of Palestine, in Phœnicia. Stephanus Byzantius calls Phœnicia Χνα, and the Phœnicians Χναοι. From Bœotia a colony of these Cadmonites went to Peloponnesus, where they built Lacedæmon, which gave occasion to the Lacedæmonians claiming kindred with the Jews.

Bochart farther shows that the inhabitants of the island of Crete, who colonised many of the islands in the Ægean Sea, originally emigrated from Palestine, the sea-coast of which was called Creth, and the inhabitants Crethim or Crethi.

In reference to MR. WARDEN'S conjecture, that the early colonisers of some of the Grecian states were Jews, not Egyptians, I beg to remark that Sir Isaac Newton, in his *Chronology of Ancient Kingdoms Amended*, condemned the opinion of Manetho, that the shepherd kings expelled from Egypt, and who emigrated into Greece, were the Israelites under Moses. It is irreconcileable with the universal belief that the rites and customs imported into Greece were identical with those of Egypt, as has been shown at large by Bryant in his *Observations upon the Plagues inflicted upon the Egyptians, &c.* See also Warburton's *Divine Legation*, b. IV. s. V. BIBLIOTHECAR. CHETHAM.

* Asphaltis palus.

CORONATION CUSTOM.

(Vol. ix., p. 453.)

The consent of the people to the assumption of the crown was changed into a dutiful recognition by Cranmer under King Edward VI. The former seems to have been, until that time, the constant practice. Tindal (speaking of its use at the coronation of Richard II.) says:

> "This ceremony, though not mentioned in any of our historians, was no innovation; but seems to be a remainder of the old English custom of electing the king, as may be observed by comparing the manner of the coronation and election of King Edward the Confessor and William I. with this action, and which has been observed ever since."—Tyrrel, vol. iii. p. 829.; Walsingham, p. 195.

Upon the alteration to the present form (for which see 2 Burnet, App. 93, and Lingard's *Hist.*, reign of Edward VI.), Hallam, in his *Constitutional History*, vol. i. p. 37. note, remarks:

> "This alteration in the form is a curious proof of the solicitude displayed by the Tudors, as it was much more by the next family, to suppress every recollection that could make their sovereignty appear to be of popular origin."

Up to that time the Church, while claiming a divine independence, defended popular rights against the crown, which then for the first time asserted a supremacy over both. Perhaps, if Cranmer and the Church had been less obsequious,

some of our princes had been less domineering. In France the ancient form seems to have been retained at least down to the reign of Louis XV. On the occasion of his coronation, it appears that after he had promised to the archbishop to defend the rights of the Holy Church:

"The people were asked 'whether they accept Louis . . . for their king?' And after their consent is given in a respectful silence, the archbishop tenders the king the oath of the realm, which he takes aloud sitting with his head covered, and laying his hands upon the Gospel; and after this oath is pronounced, the king kisses the Gospels."—Menin's *Description of the Coronation*, p. 138.

Whatever be the form of succeeding to a throne, the succession *must* (in the absence of an oracle upon earth) be *by the consent of the people;* and I believe that this consent is asked in every coronation ritual except our own.

Considering the fate of the Stuarts, we may reflect that the English are not a demonstrative people, and often keep their deepest thoughts unexpressed. H. P.

Lincoln's Inn.

PHOTOGRAPHIC CORRESPONDENCE.

Mr. Long on an easy Calotype Process.—In compliance with your request to be furnished with the particulars of my manipulation in the calotype process, I beg to offer the following as possessing many advantages over the plans as usually recommended. Before doing so, however, I would premise what are the conditions necessary for obtaining an impression on calotype paper by the agency of solar radiations. The surface on which we receive the impression is iodide of silver, and to render this coating sensitive to light forms the basis of the various manipulations. If we precipitate iodide of silver from a solution of the nitrate with an excess of iodide of potassium, and spread the resulting powder on paper, it will be found that on exposure to light no effect will be produced; but if, on the contrary, the iodide of silver be thrown down from a solution containing an excess of nitrate of silver, a different coloured paper will be the result, and on repeating the experiment of exposure to light, a very decided action will be observable on the precipitated mass. It first becomes light brown, and then gradually deepening in colour, it assumes a dark tinge, verging on black.

We have here evidently two distinct compounds, one sensitive to light, and the other perfectly insensible to that influence. Our object, therefore, in the preparation of the paper, is to coat its surface with the sensitive compound, namely, a "SUB-IODIDE OF SILVER," and this I accomplish in the manner following:—

Pin the paper by two of its corners to a soft wood board, and by means of a glass rod spread evenly on its surface a solution of iodide of potassium of the strength of 20 grs. of the salt to 1 oz. of water; allow this to remain for the space of two minutes, and then blot off carefully in order to remove the superfluous solution. When the paper is *surface dry*, repeat the operation with the aceto-nitrate of silver, composed as follows:—Nitrate of silver, pure, 30 grs.; glacial acetic acid, 2 drachms; water, 1 oz. Let this rest for two minutes, and very carefully blot off as before. If not required for immediate use, the paper thus prepared may be suspended to dry, or it may be immediately placed in the dark slide to await the exposure in the camera.

The time of exposure will vary from two minutes to fifteen, according to the amount of light, size and focus of lens, diameter of diaphragm, and the nature of the object operated upon.

On removal from the camera, the paper is to be transferred again to the board, and its surface treated through the agency of the glass rod with a saturated solution of gallic acid, taking care that no part is for a moment allowed to become dry. The picture will now commence to unfold itself in all its details, and will be of a light brown colour. When the whole of the picture is thus far developed, a few drops of the aceto-nitrate are to be spread as quickly as possible over it, in order to change the colour from brown to black, and to give intensity to the dark parts of the impression.

Care must be taken not to carry the development too far, otherwise the lights of the picture will suffer, and will have a tendency to become brown, greatly impairing the distinctness of the resulting proof.

The fixing of the negative produced as above is performed by immersion in a bath of hyposulphite of soda, of the strength of 4 oz. of the crystals to one pint of water, where it is allowed to remain until the whole of the yellow colour is dispelled from the light parts. It is then to be removed to *abundance* of water, and soaked for two hours at least, in order to remove the adhering hyposulphite. After carefully drying, the negative may be waxed in the ordinary way, and will be found in every way equal to those obtained by a more circuitous mode of operation.

It will no doubt be noticed that the proportion of acetic acid is very high in the aceto-nitrate, but the rationale of its action will be best made clear by detailing the following simple experiments:—Precipitate, as before directed, some *sub-iodide of silver* in two test tubes; let one of the tubes be now exposed to the action of light, and the other carefully excluded from its influence; add to each of them a saturated solution of gallic acid; it will be found that both precipitates will become darkened, that which has undergone exposure attaining the darkest hue, the difference being *apparently* only one of intensity; such, however, is not the case, as will be seen by adding to each a few drops of glacial acetic acid: in the one that has been exposed, no change will take place; while, in the other, the whole of the darkness will disappear, and leave the precipitate of as pure a colour as before the treatment with gallic acid.

We therefore infer that the object of the large dose of acetic acid in the sensitive solution is beneficial in preserving the light parts of the picture, that is to say, to take up the oxide of silver as soon as it is precipitated by the action of the gallic acid on the light unexposed parts of the negative.

I must apologise for thus trespassing on your valu-

able space, but it appears to me that more success is likely to attend the labours of junior photographers, when in possession of the rationale of any particular process, than when blindly following details of manipulation and using formulæ of which they know not the behaviour and peculiarities. CHAS. A. LONG.

153. Fleet Street.

Mr. Fox Talbot's Patents. — A Special General Meeting of the Photographic Society is to be held on Thursday next to receive a report from the Council respecting the intention of Mr. Fox Talbot, in reference to the renewal of his patents. We understand that the Rev. J. B. Reade, from whose letter in the *Philosophical Magazine* we published an extract in our Number for June 3, p. 524., showing that "the use of gallate of silver as a photogenic agent had been made public in two lectures by Mr. Brayley, at least two years before Mr. Talbot's patent was sealed," is about to publish a second letter on the subject. Any communication from a gentleman of the position and scientific attainments of Mr. Reade, will be looked for with great interest at the present moment.

Photographic Paper. — You sometime since held out to photographers the hopes of their being supplied with that great desideratum, a paper on which they could rely. From your continued silence, I begin to fear that you have been disappointed in your expectation. Is this so? JUV.

[We certainly have not yet received the specimens of paper to which we referred, but we have no reason to doubt that they will shortly be ready.—ED. "N. & Q."]

Substitute for Pins. — Having been induced by a correspondent of the *Photographic Journal* to try, as a cheap and useful substitute for pins for the purpose of suspending iodized and other papers to dry, a little article known as *Smith's Patent Spring Clothes Pins*, and having found them answer the purpose most admirably, I think I am doing good service in calling the attention of my brother photographers to their utility. They may be purchased of the principal oil and colour men at 1*s.* per dozen, or 10*s.* per gross. X.

Replies to Minor Queries.

Medal (Vol. ix., p. 399.). — The medal inquired after by OLDBUCK was struck upon the Peace of Utrecht. I think there must be some mistake about its having been presented to any one by either of our universities; but as it is not quite impossible, I should be glad to have some evidence of the fact. Possibly an examination of the records of Oxford or Cambridge might show that a medal was presented to the writer of the best copy of verses upon the Peace of Utrecht.

E. H.

Ralph Bosvile (Vol. ix., p. 467.).—Y. S. M. will find a good pedigree of Bosvile in Hunter's *South Yorkshire*, vol. ii. p. 345., from which, and the subsequent pages, he may obtain some information that may probably assist him in his inquiries. The same valuable work contains various other notices of the family of Bosvile. C. J.

Humming Ale (Vol. viii., p. 245.).—*Hum*, in the slang of the fraternity of beggars, means strong liquor. See Beaumont and Fletcher, *The Beggars' Bush*, Act II. Sc. 1.

> "*Prigg.* A very tyrant, I, an arrant tyrant,
> If e'er I come to reign—therefore look to it.
> Except you provide me *hum* enough."

"HUMMER, *v.* To begin to neigh, according to Ray and Grose; but in our use, it means the gentle and pleasing sound which a horse utters when he hears the corn shaken in the sieve, or when he perceives the approach of his companion, or groom."—See Forby's *Vocab. of East Anglia.*

If porter is skilfully poured into a tankard, a fine head or crown of froth is formed, which in subsiding gives a sound which may be called a *humming* sound; or the epithet *humming* may signify the pleasing sound which stout liquor makes in the act of being poured out, or it may express the effect it produces upon the drinkers, making them *hum* under its kindly influence. May not, however, humming be a corruption of *foaming?* It doubtless expresses the praise or admiration of the lovers of stout liquor.

It may be illustrated by Burns' poem, "Scotch Drink:"

> "O thou, my Muse! guid auld Scotch drink:
> Whether thro' wimpling worms thou *jink*,
> Or, richly brown, ream o'er the brink,
> In glorious faem."

Again:

> "O rare! to see thee fizz an' freath
> I' th' luggit caup!"
> Burns' *Poems*, 8vo., vol. iii. pp. 18. 15.

Who does not *hear*, as well as see, "guid auld Scotch drink" in this poem, "ream and fizz and freath?"

When mine host of the Garter had agreed to take Bardolph as a tapster, to draw and tap, he says to him: "Let me see thee *froth* and lime," (*Merry Wives of Windsor*, Act I. Sc. 3.).

Might not a pot of double beer *frothed* by "the withered serving man," transformed into "the fresh tapster," have been in the ears of mine host's customers *stout humming liquor?*

For instances of the use of the word *humming*, see Dr. Pope's *Wish*—

> "With a pudding on Sunday, and *stout humming liquor*,
> And remnants of Latin to welcome the vicar."

Major Dalgetty devoutly wishes the prison water were "Rhenish wine," or "*humming* Lubeck beer" (*Legend of Montrose*). F. W. J.

Heiress of Haddon Hall (Vol. ix., p. 452.).—The following is, I believe, a correct statement of the contents of the vault at Bakewell Church, which contains the remains of this lady and her family, as the same were found by workmen employed on the restoration of the church.

On the morning of the 6th October, 1841, the workmen commenced the excavation on the site of the monument of Sir John Manners and Dorothy Vernon his wife, at the south-east corner of the Newark Chapel. Before the excavation had sunk a foot, the bones of a young person, "supposed to have been a son of the couple abovenamed," were found without any coffin, or the trace of one. The next disclosures were of traces of wooden coffins, surrounding the remains of two full-grown persons; believed, from the situation under the monument, to be those of the celebrated Sir John Manners, and the far-famed Dorothy Vernon. The head of the female was still covered with hair, extremely friable; and in it were six brass pins, almost exactly resembling those now in use, except that the pointing was more perfect. The workmen now dug northward, and presently discovered a circular jar, glazed inside, containing lime and a small quantity of ashes, probably the viscera of some one who had been embowelled previous to interment. Passing by the lead coffin of an infant, and those of two children, the excavators next raised three skeletons; which, from their situations under the tomb, were believed to be the remains of "The King of the Peak," Sir George Vernon, and his two wives: were likewise found the reliquiæ, supposed to be of the members of the Vernon family: the cranium of the first-mentioned, supposed to be the head of Sir George Vernon, was described as "magnificent." On approaching the fine monument of Sir George Manners and his family, a large lead coffin was found; the lid of which, from the head to the breast, the excavators were surprised to find had been ripped off, as with the sexton's spade rather than the plumber's knife; but, on examining the bones, it was evident that not only had the body been withdrawn, and afterwards crammed hastily into the coffin again, but that the skull had been sawn through the cross direction of its vertical axis, probably from some purpose of clandestine surgical examination. This head might have been that of the wife or daughter of Sir George Manners.

Dice were not found in the coffins.

FRA. MEWBURN.

Darlington.

Barrell's Regiment (Vol. ix., p. 544.).—I am much obliged to G. L. S. for his information in answer to my inquiry. I had arrived at the same conclusion, that Colonel Rich was the "Old Scourge" of Barrell's regiment; but I was unwilling to fix upon him that unenviable title without some facts of severity to confirm my conclusion. I believe the date of my print to be 1747, because I find, what G. L. S. does not appear to have been aware of, that the 4th regiment, or Barrell's, was moved to Edinburgh after the battle of Culloden, and from thence to Stirling in Sept. 1747. Colonel Rich was severely wounded at Culloden, and his return to his regiment was after his recovery from his wounds. E. H.

Sir Robert Rich, Bart., was removed in May, 1756, from the colonelcy of this regiment, in consequence of being appointed Governor of Londonderry, which he retained until September 3, 1774, when he was dismissed from the army, and deprived of all military rank and emoluments. Can any of your readers refer to the history of that period, and state why he was dismissed? I have searched the *Annual Register* for 1774, and various biographical dictionaries, in vain for an account of him. A son of his was born December 24, 1774, but he appears to have predeceased Sir Robert, as the property and title came into the present family of Rich (*né* Bostock) by the marriage, January 4, 1784, of the Rev. Charles Bostock with Mary Frances, only daughter and heiress of Lieut.-Gen. Sir Robert Rich, Bart., of Rose Hall, Suffolk. JUVERNA.

Aska or Asca (Vol. ix., p. 488.).—I beg to forward the derivation and signification of the Gothic suffix *iska*, the English *ish*, and the Saxon *isk*; the Latin *icu*, as *amicus*, *ac*, as *vorac*; Greek *iko*, as *polemikos*; German *isch*, &c., with reference to p. 489.

The Sanscrit root of these suffixes is क, *ka*, identical with the base of the interrogative pronoun *ka*, *who? which?* It becomes in Sanscrit *aka*, *iha*, and *uka*, and forms adjectives and nouns of agency. Thus, Sanscrit शुष्, *sush*, to be dry, *siccari*, becomes *sush-ka*, the adjective dry, having the property or belonging to dry. The synonyme in Latin is *sic-cus*, id.; in Zend. *hush-ka*, id.; in Sanscrit, *Madraka*, belonging to, a native of Madras; English, a Madrasee; Parsika, a Parsee; in Latin *loquacs*, loquax; English *loquacious*, having the property of speech; in Greek Φοινικος, Phœnician, Πολεμικος, belonging to war; in Lithuanian *degikas*, an incendiary, from *degu*, I burn; in Gothic from *funins*, of the fire, *funishas*, fiery; *barnis*, of a child, *barnishas*, childish; old Prussian, *arwis*, true, *arwiskas*, veracious, verax; Sclavonic, *more*, the sea, *mare*, *morskyi*, marine; in new High German from *sterne*, a star, *sternig*, starry; German, *Französisch*, *Brittisch*; English, *whitish*, *British*. All these suffixes have this mean-

ing, — having the property of; belonging to. (Extract from Bellott's unpublished *Sanscrit Derivations of English*.)

The *ci* in tenacious, loquacious, tenacity, and loquacity is from the Sanscrit *ka*.

T. BELLOTT, R.N.

10. Upper Byrom St., Manchester.

"*Peter Wilkins*" (Vol. ix., p. 543.).—Leigh Hunt devotes one of the papers (No. 31.) of his *Seer* to a notice of this quaint, imaginative work. It seems to be a great favourite of his, and he says that Southey has somewhere recorded his own admiration of it. The authorship he *then* was inclined to ascribe to Abraham Tucker or Bishop Berkeley, leaning, however, to the latter, and not without reason, for there is much to remind us of the author of *Gaudentio di Lucca*. In a later work, however, replete with most delicious gossip, and instinct with that keen sympathy with genius which has led its author instinctively to track and describe its homes, the same writer has given more definite information on this subject, from what source obtained we are not told.

"There are three things to notice in Clifford's Inn," says he, "its little bit of turf and trees; its quiet; and its having been the residence of Robert Pultock, author of the curious narrative of *Peter Wilkins*, with its flying women. Who he was is not known; probably a barrister without practice; but he wrote an amiable and interesting work." — *The Town*, vol. i. p. 157.

Peter Wilkins and his winged women may probably have suggested another curious 12mo.:

"The Voyages and Discoveries of Crusoe Richard Davis, the Son of a Clergyman in Cumberland, whose life exhibits more remarkable incidents than the existence of any human being in the known world has hitherto afforded; among which are . . . his discovery of a floating island; where among various researches he discovered and caught a Wild Feathered Woman, with whom he lived and taught the English language . . . and arrives at last safe with MARY in England; where he now lives a prodigy of the present age." London, printed by S. Fisher, 1803, pp. 72.

WILLIAM BATES.

Birmingham.

Rev. John Lewis (Vol. ix., p. 397.). — He was curate of Tetbury (not Tilbury), and a member of the clerical society meeting at Melksham, so that he wrote from personal knowledge: it is the printer's mistake. E. D.

Eden Family (Vol. ix., p. 553.). — I am greatly obliged to E. H. A. for his reply to my Query respecting the Rev. Robert Eden; and I subscribe this with my name and address at length, in hopes that E. H. A. will communicate to me farther particulars, as he kindly offers, since I am anxious to obtain the full pedigree of the Eden family, from which I am lineally descended through the parties he mentions in his reply.

ROBERT EDEN COLE.

University College, Oxford.

Kutchakutchoo (Vol. ix., p. 304.). — This amusement was fashionable about sixty years ago; and those who remember the low dresses then worn by ladies will join in reprobating its gross indecency. The following extracts are from a satire called *Cutchacutchoo, or the jostling of the Innocents*, 2nd edit., Dublin, no date: query, if sold?

"Games and the mighty She's I sing,
Who tightly tie the plumping-string*,
And, stuff'd with stagnant blood, appear
Like geese at Michaelmas' cheer.
. . . . . .
Now huge Clonmel is usher'd in,
Give way, ye dames of bone and skin.
Aspiring pigmies, do ye dare
With her wide wonders to compare?
Or hope with vain attempt to match her
Mountain sublimity of stature?
Rival those cheeks that hundreds cost her,
As broad and red as cheese of Glo'ster?
Calves as ye are (nay, frogs I vow),
To strive with half so huge a cow.—
Now she with tone tremendous cries,
'Catchacutchoo† . . . . .
Let each squat down upon her ham,
Jump like a goat, puck like a ram.'
She spoke, and heaved a hearty damn."‡

E. D.

The children's play spoken of by SELEUCUS is well known in this country, but is not supposed to have any connexion with the Kutchin-kutcha Indians. The children squat down (if the expression may be allowed), the girls with their clothes tucked between their knees; and one chases the others in a hopping kind of motion, the feet kept together, crying, "*Catch* you, catch *you*; *catch* you, catch *you*." There is nothing Indian in this. UNEDA.

Philadelphia.

Elstob Family (Vol. ix., p. 553.). — Your Number of June 10th contains a Query as to the Elstob family. I am not able to answer the

* Plumpness being now the order of the day, these ladies fasten a bobbin round the arm to stop the circulation of the blood, and render it plump and ruddy.

† Cutchacutchoo. The performers first bend themselves into a posture as near sitting as possible. This done, and their petticoats tucked tightly about their limbs, the joyous mortals jump about in a circle with an agility almost incredible.

‡ The lowness of language does not require any apology. "Truth is preferable to poetry;" and the reader is assured that such language is used now, for our innocents are become very diligent and hearty swearers.

Query, but would merely observe that a former Number of "N. & Q." contains a Query of my own, as to *another* Elstob family. The second wife of David Mallet was a Miss Elstob, a daughter of a steward of the Earl of Carlisle; she was married to the poet in 1742. I have reason to believe that this Elstob family resided near New Malton. After much search and inquiry, however, I regret that I can obtain no information on this point — to me one of some interest. D.

Leamington.

Forensic Jocularities (Vol. ix., p. 538.) should read thus:

"Mr. Leech
Made a speech,
Impressive, clear, and strong;
Mr. Hart,
On the other part,
Was tedious, dull, and long.
Mr. Parker,
Made that darker,
Which was dark enough without;
Mr. Bell,
Spoke so well,
The Chancellor said — I doubt."

O. B.

Divining Rod (Vol. viii., pp. 350. 400.; Vol. ix., p. 386.). — In answer to the complaint of J. S. Warden, that former correspondents did not tell what was discovered in the places to which the rod pointed, I am enabled, from a recent conversation with Mr. Dawson Turner, to give his positive assurance that water was found in each place. The lady was Lady Noel, the mother of Lady Byron. The experiment took place at Worlingham, where the lady had never been before. The only persons present were Lady Noel, Lord Gosford, Mr. Sparrow, and Mr. Dawson Turner. So far from there having been, as J. S. Warden surmises, some "unconscious employment of muscular force," the lady showed Mr. Dawson Turner her thumbs and fingers much reddened and sore from the efforts she had made to keep the forked stick from turning downwards. Water was found in every place to which the rod in her hands pointed; and it is well known that the water at Woolwich was also found by that lady in the same manner. F. C. H.

George Herbert (Vol. ix., p. 541.). — The short poem of this author, entitled *Hope*, turns evidently upon matrimonial speculation; though it may well serve to show the vanity of human expectation in many more things. The watch was given apparently to remind Hope that the time for the wedding was fairly come; but Hope, by returning an anchor, intimated that the petitioner must hope on for an indefinite time. The next present of a prayer-book was a broad hint that the matrimonial service was ardently looked for. The optic glass given in return showed that the lover must be content to look to a prospect still distant. It was natural then that tears of disappointment should flow, and be sent to propitiate unfeeling Hope. Still the sender was mocked with only a few green ears of corn, which might yet be blighted, and never arrive at maturity. Well might the poor lover, who had been so long expecting a ring as a token of the fulfilment of his anxious wish, resolve in his despair to have done with Hope.

After writing the above, the thought occurred to me that the poet's ideas might be so expanded as to supply at once the answer to each part of the enigma. I send the result of the experiment.

I gave to Hope a watch of mine; but he,
Regardless of my just and plain request,
An anchor, as a warning gave to me,
That on futurity I still must rest.

Then an old prayer-book I did present,
Still for the marriage service fit to use;
And he in mockery an optic sent,
My patience yet to try with distant views.

With that, I gave a phial full of tears,
My wounded spirit could no more endure;
But he return'd me just a few green ears,
Which blight might soon forbid to grow mature.

Ah, loiterer! I'll no more, no more I'll bring,
Nor trust again to thy deceiving tale;
I did expect ere now the nuptial ring
To crown my hopes, but all my prospects fail.

F. C. H.

French Refugees (Vol. ix., p. 516.). — I never heard of any hospital existing in Spitalfields so lately as 1789. The French Hospital in Bath Street was founded about 1716, and it is there that J. F. F. must look for the information he wants. I have some curious MS. notes of refugees who were relieved in London in 1686.

J. F. F. does not appear to have seen my *History of the Foreign Refugees*, Longman, 1846; or Weiss's *Histoire des Refugiés Protestants*, Paris, 1853. J. S. Burn.

Double Christian Names (Vol. ix., p. 45.). — The earliest instance on record that I have met with is that of *John James Sandilands*, an English Knight of Malta, who, in July 1564, was accused of having stolen a chalice from the altar of a church called St. Antonio, and a crucifix. Acknowledging his guilt, he lost his habit. Vide manuscript records of the Order of St. John of Jerusalem. W. W.

Malta.

Garnet, the conspirator, was an early instance of an individual bearing two christian names. His portrait, sold at Rome, had the inscription,

"Peter Henricus Garnettus, Anglus, Londini pro fide Catholica suspensus et necatus, 3 Maii, 1606."

Henry Garnet, or Garnett, was born circa 1556, and was the son of a person of no very high position, that of a country schoolmaster; and if we may judge from the fact of the higher orders being generally more conspicuous by a string of names than those beneath them, we ought certainly to find earlier and more numerous instances among persons of rank than have yet appeared in the pages of "N. & Q." The second name might, however, have appeared at his confirmation or canonisation.

Query, What was Garnett's *real* surname and exact birthplace? FURVUS.

The instance referred to in the accompanying extract, *if correct*, is another early example of double christian names:—

"Referring to Burke's *Baronetage*, *Landed Gentry*, Dod's *Knightage* for 1854, and other cognate authorities, we find that Sir W. G. Ouseley is descended from an ancient Shropshire family, who settled in Northamptonshire in 1571, the then head of the family, Richard Ouseley Ouseley, having received from Queen Elizabeth, under whom he was a judge, a grant of the estate of Courteen Hall, in that county."—Hadfield's *Brazil, River Plata, and Falkland Islands*, p. 226.

W. DENTON.

MR. DENTON's instances are nothing to the purpose, as all those he gives are obviously double surnames, not double Christian names; and I had expressly excepted the royal family. The custom was introduced undoubtedly by foreign intermarriages, whether of kings or subjects, and may be traced much farther back in France, Germany, &c. than in England. J. S. WARDEN.

"*Cui bono*" (Vol. ix., p. 76.).—To assist your correspondent T. R. in arriving at a correct interpretation of the above phrase, I have the pleasure to send you an extract from a tale, entitled *Thou art the Man*, by Edgar A. Poe, the American author, which perhaps your correspondent may never have met with. It is as follows:

"And here, lest I be misunderstood, permit me to digress for one moment merely to observe, that the exceedingly brief and simple Latin phrase, which I have employed, is invariably mistranslated and misconceived. 'Cui bono,' in all the crack novels and elsewhere, in those of Mrs. Gore for example (the author of *Cecil*), a lady who quotes all tongues, from the Chaldæan to Chickasaw, and is helped to her learning, 'as needed,' upon a systematic plan, by Mr. Beckford—in *all* the crack novels, I say, from those of Bulwer and Dickens to those of Turnapenny and Ainsworth, the two little Latin words, *cui bono*, are rendered 'to what purpose,' or (as if *quo bono*), 'to what good.' Their true meaning, nevertheless, is 'for whose advantage.' *Cui*, to whom; *bono*, is it for a benefit. It is a purely legal phrase, and applicable precisely in cases such as we have now under consideration; where the probability of the doer of a deed hinges upon the probability of the benefit [accruing to this individual or to that from the deed's accomplishment."

S. B.

Miscellaneous.

NOTES ON BOOKS, ETC.

An application has lately been addressed by the *Society of Antiquaries* to the Home Secretary, praying him to adopt measures for securing copies of the sepulchral inscriptions in the graveyards of the city churches which are about to be removed. The Memorialists state, with great truth, "That they cannot over-rate the importance of these records as evidences of title, and in the tracing of pedigrees; and it is to be feared that, if they are destroyed, not only a great amount of valuable evidence will be lost, but facilities will be given for manufacturing inscriptions and assumed copies of lost stones, and, as in a recent peerage case, for the actual production of forged stones." Lord Palmerston does not see how he can interfere. The Memorialists had told him through the Registrar-General; and we yet hope that, either through that officer, or the authorities of each parish, some attempt will be made to effect this important object.

The third volume of *Gibbon's History of the Decline and Fall of the Roman Empire*, edited by Dr. Smith, *with Notes by Dean Milman and M. Guizot*, forms this month's issue of Murray's *British Classics*.

We have recorded in our columns (Vol. iii., p. 136.) Coleridge's high opinion of Defoe's wit, humour, and vigour of style and thought, and we agree in his estimate of them. We are therefore glad to find that *The Novels and Miscellaneous Works of Daniel Defoe* are to form a portion of Bohn's *British Classics*. The first volume has just been issued, and includes *Captain Singleton* and *Colonel Jack*.

BOOKS RECEIVED.—*Memoir of the Poet Dr. William Broome, with Selections from his Works*, by T. W. Barlow; an interesting sketch of one whom, to use Johnson's words, "Pope chose for an associate."—*India, Pictorial, Descriptive, and Historical*. This new volume of Bohn's *Illustrated Library* consists in a great measure of a revised and enlarged reprint of Miss Corner's work, with nearly one hundred woodcut illustrations.—*A Calendar of the Contents of the Red Book of the Irish Exchequer*, by J. F. Ferguson, Esq., reprinted from the *Proceedings of the Kilkenny Archæological Society*, is a valuable contribution to the history of the records of Ireland by a valued contributor of "N. & Q.," who has done so much for those documents.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

MACCABE'S CATHOLIC HISTORY OF ENGLAND. Vol. II.
CIRCLE OF THE SEASONS. 12mo. 1828.
WORDSWORTH'S GREECE. 1 Vol. 8vo. Illustrated. First Edition.

KEY TO BEATSON'S GREEK IAMBICS.
JAMES' COURT-MARTIAL.

*** Letters, stating particulars and lowest price, *carriage free*, to be sent to MR. BELL, Publisher of "NOTES AND QUERIES," 186. Fleet Street.

Particulars of Price, &c. of the following Books to be sent direct to the gentlemen by whom they are required, and whose names and addresses are given for that purpose:

THEOBALD'S SHAKSPEARE RESTORED. 4to. 1726.
COOPER'S PUBLIC RECORDS. Vol. I. 8vo. 1832.
M. C. H. BROEMEL'S FESTTANZEN DER ERSTEN CHRISTEN. Jena, 1705.

Wanted by *William J. Thoms, Esq.*, 25. Holywell Street, Millbank, Westminster.

THEODERETI OPERA (*Halæ*, 1769): Tom. ii. Pars i., containing Commentary on Isaiah, Jeremiah, &c. Tom. iii. Pars i., containing Commentary on St. Paul's Epistles.

Wanted by *Rev. H. D. Millett*, Collegiate School, Leicester.

THE METROPOLITAN MAGAZINE. Nos. I. to XXIII., LII., LXX. and following.

Wanted by *Mr. John P. Stilwell*, Dorking.

PROLUSIONES POETICÆ. Chester, circa 1800.

Wanted by *Thomas Hughes*, 13. Paradise Row, Chester.

Particulars of Price, &c. of any Works of Geo. Abbott, Abp. of Canterbury, and Robt. Abbott, Bishop of Sarum.

Wanted by *John Thos. Abbott*, Stamp Office, Darlington.

GLASSFORD'S EDITION OF BACON'S NOVUM ORGANON.

Wanted by the *Rev. G. W. Kitchin*, Ch. Ch., Oxford.

Gentlemen having Old Books in their possession may receive by post a List of Books wanted by *Thomas Kerslake*, 3. Park Street, Bristol.

Notices to Correspondents.

We shall next week print an inedited letter from GEORGE WASHINGTON, *the first President of the United States, in which he enters into curious and minute details on the subject of his Family History. In the same Number we shall commence a Collection of* Notes on Manners and Costume.—*The Index to Volume the Ninth will be ready for delivery with No. 246. on Saturday, July* 15.

J. P. STILWELL *will find some illustration of* "Barnaby Bright" *and Bishop Barnaby, in our* First Volume, p. 132.

G. *The entry* "*certified*" *in Burial Registers no doubt refers to the certificates that the parties were buried* "*in woollen*," *as required by the Act* 30 *Car. II. c.* 3. *and* 32 *Car. II. c.* 1. *See* "N. & Q.," Vol. v., pp. 414. 542., and Vol. vi., pp. 58. 111.

J. G. T. *The sign of* The Cat and Fiddle *is said to be a corruption of* Le Caton Fidèle.

L. The Court and Character of King James, by Sir A. W., *was written by Sir Anthony Weldon, Clerk of the King's Kitchen. It is a well-known book.*

T. A. T. *A more complete key to the characters in Dibdin's* Bibliomania *appears in our* Seventh Volume, p. 151.

Mr. Townshend's Waxed-paper Process. *This has been given at length in the last Number of the* Photographic Journal. *Our abstract was taken from the* Journal of the Society of Arts, *and we regret that we did not so describe it. We are always anxious to acknowledge the source of whatever appears in our columns, and take this opportunity of supplying the omission.*

H. C. C. (Devizes). *The appearance in your negative is from perfect negligence. Always wash your picture after development before placing it in the hypo. bath. Your focus is not good, and your church is all tumbling down from want of care in adjusting the camera.*

H. H. (Glasgow). *The appearance is from small particles of air intervening between your albumen and paper in its preparation. You must use more care in putting it on the albumen. Take it by the right-hand corner, and remove it so that you do not draw it along the surface of the albumen, which causes streaks. Avoid making bubbles in the fluid, which are very detrimental to success. The other points mentioned in your letter are unimportant.*

C. W. W. (Leamington). *We do not know where you can procure amber varnish properly made. The expensive at first is not so in reality, because, from its extreme fluidity, a very small portion covers the picture.*

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LONDON, SATURDAY, JULY 8, 1854.

Notes.

COLERIDGE AND HIS LECTURES.

It was not unusual, when I was young, to invite friends to tea and supper, and it was in this manner that my acquaintance with Coleridge, Wordsworth, Lamb, and others, began at my father's: tea was concluded before eight in the evening, and about eleven a supper, hot and cold, was served up in the dining-room, and the company, without any excess either of eating or drinking, did not separate till one or two in the morning. These parties may have commenced when I was sixteen or seventeen years old, and they continued until I quitted my father's roof, and had a roof of my own. Coleridge was not so frequent a visitor as some others, but when he did come, people were generally content that he should have much of the talk to himself, and I had the merit of being an excellent listener. It was my habit to put down, at least, the heads of what I had heard, and at one time I had a collection of memorandum-books extending over several years. Some of these I destroyed myself, because they contained observations or criticisms, which the speakers had delivered in the confidence of private intercourse, accompanied, perhaps, by remarks of my own, which, as I grew older and knew more, I regretted. A few of these books I retained, but in the course of thirty or forty years most of these have been lost; and, as I stated in a former communication, only some fragments are now extant, and were found with my notes of Coleridge's lectures delivered in 1812.

Among these fragments I am rejoiced to meet with extemporaneous commentaries by Coleridge on Shakspeare, and some rival dramatists. Thus, for instance, I find him maintaining, in the words of my diary, "That Falstaff was no coward, but pretended to be one, merely for the sake of trying experiments on the credulity of mankind; that he was a liar with the same object, and not because he loved falsehood for itself. He was a man of such pre-eminent abilities as to give him a profound contempt for all those by whom he was usually surrounded, and to lead to a determination on his part, in spite of their own fancied superiority, to make them his tools and dupes. He knew, however low he descended, that his own talents would raise him, and extricate him from any difficulty. While he was thought to be the greatest rogue, thief, and liar, he still had that about him which could render him not only respectable, but absolutely necessary to his companions. It was in characters of complete moral depravity, but of first-rate wit and talents, that Shakspeare delighted; and Coleridge instanced Richard III., Iago, and Falstaff."

These are the very words in my diary, and, I presume, the very words Coleridge employed, as nearly as my memory served me; the date is 13th October, 1812, and four days afterwards I was again in his company at the chambers of Charles Lamb. He was talking of Shakspeare when I entered the room, and said "that he was almost the only dramatic poet who by his characters represented a class and not an individual: other poets, and in other respects good ones too, had aimed their satire and ridicule at particular foibles and particular persons, while Shakspeare at one blow lashed thousands. Coleridge drew a parallel between Shakspeare and a geometrician: the latter, in forming a circle had his eye upon the centre as the important point, but included in his vision a wide circumference: so Shakspeare, while his eye rested on an individual character, always embraced a wide circumference of others, without diminishing the interest he intended to attach to the being he pourtrayed. Othello was a personage of this description."

From thence he went on to notice Beaumont and Fletcher, and gave high commendation to their comedies, but their tragedies were liable to great objections. "Their tragedies (he said) always proceed upon something forced and unnatural; the reader can never reconcile the plot with probability, and sometimes not with possibility. One of their tragedies was founded upon this point:—a lady expresses a wish to possess the heart of her lover, terms which that lover understands all the way through in a literal sense, and nothing would satisfy him but tearing out his heart, and having it presented to the heroine, in order to secure her affections after he was past the enjoyment of them. Their comedies, however, were of a much superior cast, and at times, and excepting in the generalisation of humour and application, almost rivalled Shakspeare."

This is all that I find recorded immediately relating to Shakspeare on the 17th October; but Coleridge went on to criticise Kotzebue and Moore's tragedy *The Gamester*, and from thence diverged to Southey and Scott. As, however, his opinions upon these subjects do not contribute to my purpose, I omit them, in order to subjoin his note to me, which is written, as I before mentioned, on the blank spaces of the prospectus for his lectures in 1818. I had desired to have a ticket for the course, and he had forwarded one to me neither signed nor sealed, which I returned; he sent it back properly authenticated, with the subsequent note, in which I have only left out one or two unimportant names:

"If you knew but half the perplexities with which (I thank God as one sinned against, not

sinning) I have been burthened and embrangled, you would rather wonder that I retained any presence of mind at all, than that I should have blundered in sending you an unsigned and unsealed ticket. Precious fellows those gentry, the Reverend ——— and his comrades, are! Contrary to the most solemn promise, made in the presence of Mr. —— and Dr. ——, they have sent into the world an essay, which cost me four months' incessant labour, and which I valued more than all my other prose writings taken collectively, so bedeviled, so interpolated and topsy-turvied, so utterly unlike my principles, and from endless contradictions so unlike any principles at all, that it would be hard to decide whether it is, in its present state, more disreputable to me as a man of letters, or dishonourable to me as an honest man: and on my demanding my MSS. (—— knowing that after his engagement I had destroyed my fragmentary first copies), I received the modest reply, that they had purchased the goods, and should do what they liked with them! I shudder, in my present state of health and spirits, at any controversy with men like them, and yet shall, I fear, be compelled by common honesty to dissolve all connexion with the *Encyclopædia*, which is throughout a breach of promise compared with my prospectus, even as they themselves published it. Yours, S. T. Coleridge.

"J. Payne Collier, Esq."

As I cannot find that the prospectus of Coleridge's lectures in 1818 (they began on 27th January, and finished on 13th March) was ever reprinted, and as I happen to know that it cost him no little trouble and reflection, I venture, though it is somewhat long, to subjoin the introduction to what is called the "Syllabus of the Course," disclosing the particular contents of the fourteen separate lectures.

"There are few families, at present, in the higher and middle classes of English society, in which literary topics, and the productions of the Fine Arts, in some one or other of their various forms, do not occasionally take their turn in contributing to the entertainment of the social board, and the amusement of the circle at the fireside. The acquisitions and attainments of the intellect ought, indeed, to hold a very inferior rank in our estimation, opposed to moral worth, or even to professional and scientific skill, prudence and industry. But why should they be *opposed*, when they may be made subservient merely by being *subordinated?* It can rarely happen that a man of social disposition, altogether a stranger to subjects of taste (almost the only ones on which persons of both sexes can converse with a common interest), should pass through the world without at times feeling dissatisfied with himself. The best proof of this is to be found in the marked anxiety which men, who have succeeded in life without the aid of these accomplishments, show in securing them to their children. A young man of ingenuous mind will not wilfully deprive himself of any species of respect. He will wish to feel himself on a level with the average of the society in which he lives, though he may be ambitious of *distinguishing* himself only in his own immediate pursuit and occupation.

"Under this conviction the following Course of Lectures was planned. The several titles will best explain the particular subjects and purposes of each; but the main objects proposed, as the result of all, are the two following:

"I. To convey, in a form best fitted to render them impressive at the time, and remembered afterwards, rules and principles of sound judgment, with a kind and degree of connected information, such as the hearers, generally speaking, cannot be supposed likely to form, collect, and arrange for themselves by their own unassisted studies. It might be presumption to say that any important part of these lectures could not be derived from books; but none, I trust, in supposing that the same information could not be so surely or conveniently acquired from such books as are of commonest occurrence, or with that quantity of time and attention which can reasonably be expected, or even wisely desired, of men engaged in business and the active duties of the world.

"II. Under a strong persuasion that little of real value is derived by persons in general from a wide and various reading; but still more deeply convinced as to the actual *mischief* of unconnected and promiscuous reading, and that it is sure, in a greater or less degree, to enervate even where it does not likewise inflate; I hope to satisfy many an ingenuous mind, seriously interested in its own development and cultivation, how moderate a number of volumes, if only they be judiciously chosen, will suffice for the attainment of every wise and desirable purpose; that is, *in addition* to those which he studies for specific and professional purposes. It is saying less than the truth to affirm that an excellent book (and the remark holds almost equally good of a Raphael as of a Milton) is like a well-chosen and well-tended fruit-tree. Its fruits are not of one season only. With the due and natural intervals we may recur to it year after year, and it will supply the same nourishment, and the same gratification, if only we ourselves return with the same healthful appetite.

"The subjects of the lectures are, indeed, very *different*, but not (in the strict sense of the term) *diverse*; they are *various*, rather than *miscellaneous*. There is this bond of connexion common to them all — that the mental pleasure which they are calculated to excite is not dependent on accidents of fashion, place or age, or the events or the customs of the day; but commensurate with the good sense, taste, and feeling, to the cultivation of which they themselves so largely contribute, as being all in *kind*, though not all in the same *degree*, productions of Genius.

"What it would be arrogant to promise, I may yet be permitted to hope — that the execution will prove correspondent and adequate to the plan. Assuredly my best efforts have not been wanting so to select and prepare the materials, that, at the conclusion of the lectures, an attentive auditor, who should consent to

aid his future recollection by a few notes taken either during each lecture or soon after, would rarely feel himself, for the time to come, excluded from taking an intelligent interest in any general conversation likely to occur in mixed society.

S. T. COLERIDGE."

Last week I sent a transcript of the prospectus Coleridge had issued six years before the date of the above, and for the next Number of "N. & Q." I will transmit some quotations from my shorthand notes of the lectures delivered in consequence of it.

J. PAYNE COLLIER.

Riverside, Maidenhead.

NOTES ON MANNERS, COSTUME, ETC.

Billiards. — Evelyn (*Mem.*, vol. i. p. 516.) describes a *new* sort of billiards, "with more hazards than ours commonly have." The game was therefore already known. The new game was with *posts* and *pins*. The balls were struck with "the small end of the billiard stick, which is shod with brass or silver."

Buckles. — Charles II. attempted in 1666 to introduce what was called a Persian dress (Evelyn's *Mem.*, vol. i. p. 398.) into national use. One point of this alteration was to change "shoe-strings and garters into buckles, of which some were set with precious stones." The attempt wholly failed, and soon went out of fashion, except the buckles, which appear never to have been wholly lost. The shoe-buckles were pushed to a great size by the fops about 1775: the largest were called Artois-buckles, after the Comte d'Artois, the French king's brother. But on the Revolution they became unpopular, and at one time it would have been dangerous to wear them. The republican Roland was the first person who ventured to Court without buckles. This matter made a sensation so great, as to deserve the ridicule of the *Antijacobin*: "Roland the Just with ribands in his shoes!" The opportunity which buckles afford of ornament and expense has preserved them as a part of the court dress; and of late years they have appeared a little in private society. They are generally, though not always, worn when a prince of the royal family is of the party; and at the king's private parties, although the rest of the dress be that usually worn, buckles are almost indispensable. Knee-strings came in with shoe-strings, and have had about the same vogue. We see in the great roses worn by peers and knights of the orders with their robes, the fashion of shoe and garter knots, which were common in the reigns of Charles II. and Louis XIV.

Baits. — Bull and bear baiting are well-known amusements; but in Evelyn's *Memoirs*, vol. i. p. 408., he tells us that —

"A very gallant horse was baited to death by dogs; but he fought them all, so as the fiercest of them could not fasten on him till they (the assistants) ran him through with their swords. This wicked and barbarous sport should have been punished on the contrivers of it, to get money under pretence that the horse had killed a man, which was false."

Cloaks. — After being out of fashion for near a century, cloaks are come a little into fashion again (1822). For officers in the army they are better than great-coats, as the latter spoil the epaulets and lace; but for common life, they are cumbrous and more expensive. I do not think the fashion will last. It is said that when the common Irish wish to excite a quarrel in a fair, one of them drags a cloak or coat along the ground as a signal of defiance (*Edgeworth*). I find this practice to be of older date and higher origin than may be supposed. Sandras de Courtilz, in his *Mémoires du Comte de Rochefort*, states that one of the unbecoming follies of the Duke of Orleans was that he took pleasure "à *tirer les manteaux* sur le Pont Neuf." This probably means that his royal highness amused himself in stealing cloaks, but the practices were probably originally the same. C.

(*To be continued.*)

A PAPER OF TOBACCO.

The department of domestic antiquities, referred to by your correspondents in their articles on "Tobacco-Pipes" (Vol. ix., pp. 372. 546.), appears to be not much investigated. As I consider the subject of interest, I have pleasure in submitting the following items, with a view somewhat to elucidate it.

MR. SMITH says, at p. 546., that he has long thought the habit of smoking more ancient than is generally supposed, and refers to the use of coltsfoot, and the discovery of ancient tobacco-pipes under the floor of an abbey at Buildwas, in Shropshire.

The mention of coltsfoot reminds me of a passage in the *Historie of Plantes*, by Rembert Dodoens, translated by Henrie Lyte, and published in 1578, about eight years prior to the supposed introduction of tobacco among us. The passage in question will be found under the article "*Coltsfoot.*" The writer there states that if the smoke of the dried leaves of that plant be inhaled through a *pipe or funnel*, by persons suffering from certain affections, they will be materially benefited. I regret that the book is not at hand just now for me to give the exact words of the passage.* This is the earliest allusion to smoking

[* The following is the passage on "The Vertues of Colefoote.—The green leaves of colefoote pounde with hony, do cure and heale the hoate inflammation called Saint Anthonies fyre, and all other kindes of inflam-

in any form with which I remember to have met, and it certainly suggests that pipes for smoking, as well as the practice of smoking itself, were unknown to both author and translator. The dried leaves of coltsfoot and of other plants, as *milfoil* or *yarrow*, are still frequently smoked in the country and generally mixed with tobacco; the motive for this is not always economy, but sometimes preference, or supposed medical qualities. We can easily account for the use of fragrant herbs, *after* tobacco had been introduced, and men had learned to like it, from the dearness of it. A list of *Rates of Merchandises*, printed in 1642, now lies before me, and under the head of Tobacco I observe the following. (The sums are the duties payable): —

"Tobacco *vocat.** Spanish, and Brazeil tobacco, or any not English plant, the l., 3*l.*"

There is no doubt that a curious chapter might be written on the history and literature of this subject. Everybody has heard of James I.'s *Counterblast to Tobacco*, in which he inveighs right royally against a habit already widely and fondly cherished. Pope Urban VIII. (1623—1644) issued a bull against the use of tobacco in *churches*. The third Mexican synod, and the third synod of Lima, as well as a synod in the Canary Islands, also expressly condemned it under similar circumstances, as appears from the *Sacerdos Christianus* of Abelly (ed. 1737, pp. 562–4.). Jacobus Balde, a Jesuit, the author of sundry Latin poems (cir. 1625), has one (*Satyra* 19.) with this title, *Medici cujusdam longe clarissimi, Tabacophilia et fatum.* Among the *Lusus Westmonasterienses* (ed. 1740, p. 25.) is one with the motto—

"Disce tubo genitos haurire et reddere fumos."

Nor are we likely to forget the lucubrations on tobacco, appended by the Rev. R. Erskine to his *Gospel Sonnets!* To these many additions may be made, especially from prose writers, as Salmasius, who, in his ludicrous character of the Independents, given in the *Defensio Regia* (ed. 1649, p. 354.) amusingly says of their ecclesiastical assemblies: — "Quidam interim, hausti fistula tabaci fumos in angulo revomunt!" I pass over Alsted, Voet, &c., to add a remark on the invention of the tobacco-pipe. Some time since a remarkable specimen of miniature size was found under the foundation of a cottage, which bore the date of 1588 on one of its beams. This pipe was probably deposited where it was found, about the date in question. The occurrence of tobacco-pipes under the abbey floor, as mentioned by Mr. Smith, is curious; but has the floor never been disturbed?

My own impression is, that the common account of the introduction of tobacco, and of tobacco-pipes, is correctly traced to the last quarter of the sixteenth century, when the practice of smoking was brought from the Caribbee Islands, where they called, not the *weed*, but the *pipe* by the name of tobacco.

B. H. C.

mation. The parfume of the dryed leaves layde upon quicke coles, taken into the mouth through the pipe of a funnell, or tunnell, helpeth suche as are troubled with the shortness of winde, and fetche their breath thicke or often, and do breake without daunger the impostums of the breast. The roote is of the same vertue, if it be layde upon the coles, and the fume thereof received into the mouth."— Ed.]

"* Note, that this sort of tobacco until the ninth of September, 1642, is to pay after the rate of 2*l.*, and afterwards according to the rate of 3*l.*

"Spanish or Brazeil tobac. in pudding or roull, the l., 3*l.*"

ARCHAIC WORDS.

(*Continued from* Vol. ix., p. 492.)

Foule, greatly. "Than was Kynge Herode foule astonyed of theyr wordes [the wise men's]."—*The Festival*, fol. lxxv. verso, edit. 1528.

Fraccyon, breaking. *The Festival*, fol. li. recto. "Whan he [Odo] was at Masse, and had made the fraccyon, he sawe that blode dropped."

Fromwarde, returning. *The Festival*, fol. l. verso. "All his steppes towarde and fromwarde the holy chyrche his good aungell rekeneth to his salvacyon."

Halowe, a thing consecrated. "And the halowes of God."— *The Festival*, fol. cxci. verso.

Imposytoure, a conferrer. *Festival*, fol. cxxii. verso. "Specyally the more, yf the imposytoure and gyver of the name have perfyte scyence of the thynge."

Ineffrenate, lawless. Stubbes, apud *Papers of the Shakspeare Society*, iv. 82.

Leprehode, the state of leprosy. *The Festival*, fol. lxxvi. verso. "And as soon as he was chrystened, the leprehode fell into the water."

Lowable, commendable. Caxton's *Art of Dying Well*, fol. A. iii. verso. "Hope, thenne, is a vertue moche lowable, and of grete meryte before God."

Maldworp, a worldling? "Ye maken a maldworp stonde there."—Wycliffite versions, *Prolog.* vol. i. 32.

Maugre, dislike, enmity. Foxe, *Acts and Monuments*, vii. 452., edit. 1843. (See also *Prompt. Parvulorum*, in voc., at last "let loose from" press.)

Mightles, weak. "Olde people that ben myghtles."—*The Festival*, fol. xv. recto, edit. 1528.

Mowing, mocking. *Festival*, fol. cxxviii. recto. The devills "stode a ferre of, and sayd mowing, and with a croked countenaunce."

Nosethrylless, in *Festival*, fol. xcix. verso.

Outstray, to enlarge. Wycliffite versions, i. 66. "The epistles streytnes suffryd not lenger this to ben outstrayed," the Latin of Jerome being *evagari*, cap. vi.

Overlargely, fully. Wycliffite version, i. 66., later version, cap. vi.

Payrement, loss. "That in nothing payrement yee suffre of us."—Wycliffe's version, 2 Cor. vii. 9.

Payne, endure pain. "And made him to be done on a crosse, for that he should payne thereon longe or he dyed."—*The Festival*, fol. lvi. recto.

Perdurability, endurance. Caxton's *Golden Legend*, "Inv. of the Cross," edit. 1503, as subjoined to Fisher's *Ancient Paintings at Stratford-upon-Avon*, 1838.

Possessioners, rightful owners. "And ever shall be [the Jews] subjectes and not possessioners."—*The Festival*, fol. xcix. verso.

Premyour, the chief, or recompence. "Jesus is . . . his lovers rewarde and premyour."—*The Festival*, fol. cxxiii. verso.

Rather. "Of the rather people."—Wycliffite versions, i. 69., where the later gives "former."

Reprouchable, lamentable. "Yet is the deth of the soule . . . . much more reprouchable."—Caxton's *Art of Dying Well*, A. i. verso.

Resourd, spring up again. "Fro thens . . . . the lyfe resourded, and the stench is tourned into swetnes: Canticorum i."—Caxton's *Golden Legend*, "Invent. of Cross."

Senze, spelt *seyne* in Wycliffite version, i. 2.: "Seyne of Nicene."

Sharper, shaper? "God the Maker, the sharper of all these thynges."—*The Festival*, fol. cxxiiii. recto.

Shenship, confusion. "The seventh payne is open shenship or shame for synne."—*The Festival*, fol. clxxx. verso, edit. 1528. "Prophetis of Baal, that counceiliden Acal go to werre to his own *schenschipe* and deth."—Wycliffite versions, *Prolog.*, p. 30.

Shepster, a seemster. See "N. & Q.," Vol. i., p. 356.

Speed, interest. "Yf thou praye ony thynge agaynst thyne owne spede."—*The Festival*, fol. clxxxix. recto.

Stickle. This word seems to mean "to encourage, promote," in the passage following: "As on this day (24 June) was the conflict at Mersbrough . . . stickled forth by the Pope."—*Liturgical Services*, Queen Elizabeth (Parker Society), p. 449.

Treaty, disquisition. Jewel's *Works*, edit. Oxford, 1848 (Reply to Harding, art. v. div. 1. vol. ii. p. 320.) "Herein he [Harding] bestowed his whole treaty."

Unberobbed, secure from loss. *The Festival*, fol. lxxvii. recto. "So that all the people myght go sage and unberobbed."

Undepartably, inseparably. "Dives and Pauper," apud H. Tooke's *Diversions of Purley*, p. 408. ed. 1840.

Underjoin, to subjoin. Wycliffe vers., *Prolog.* i. 38., from Dublin MS.

Underlonte, to condescend. The books of Psalms. "Kingis to pore men it maketh underlontynge."—*Prologue* to Wycliffite versions, p. 39. *note*.

Undren. "An husbounde man went into his gardeyn, or vyne yearde, at prime, and ayen at undren or myd-day."—*Liber Festivalis*, fol. v. verso, edit. Paris, 1495.

Ungilty, guiltless. Coverdale's Bible, Exod. xxi.

Unmightfulness, reducing, weakening. Foxe, *Acts and Monuments*, iii. 114., edit. 1843. "Wrongfull oppression of commons for unmightfulnesse of realmes."

Upstyenge, rising up, ascension. "Thus for grete wonder that the lower aungelles had of his [Christ's] upstyenge."—*The Festival*, fol. xli. recto, ed. 1528.

Uttermore, additional. "Withouten uttermore help."—Wycliff. versions, *Prolog.*, i. 37., from Dublin MS.

Vading, failing. "Vading of water."—Foxe, vol. ii. 177., edit. 1843.

Venom, as a verb, to envenom. "A grete dragon . . . venymed the people so with her brethynge."—*Festival*, fol. xcviii. verso.

Vocyall, by word of mouth. "Confessyon vocyall."—*The Festival*, fol. clxxxiiii. verso.

Voydly, uselessly. "Beware that thou bare not that name voydly."—*The Festival*, fol. clvii. verso.

Wair, a pool? "The bysshop of the temple let make a wayre . . . . to washe in shepe."—*The Festival*, fol. ci. recto.

Waryinge, cursing. Wycliff. vers. of Rom. iii. 14.

Wederynge, fine weather. *The Festival*, fol. cxciv. verso. "That God sende suche wederynge that they may growe."

Welowynge, fading. "Roses, lelyes, and floures without welowynge."—*The Festival*, fol. cxlii. verso.

Withinforth, internally. "For only contrycyon wythinforth may suffyce in suche a case."—Caxton's *Art of Dying Well*, fol. A. iii. recto; Foxe, ii. 744., ed. 1843.

Withoutforth, externally. *The Festival*, fol. xxxi. recto.

Wonders, exceedingly. "Than was Kynge Herode wonders wroth."—*Fest.*, fol. lxxv. verso. "A wonders ryche man."—Fol. x. verso.

Yeasely, feebly? Latimer to Hubberdin, in Foxe, vol. vii. Append. 209., edit. 1843. "Which two persuasions though they be in very dede lyes, as I trust in God to shew them, yet though they were true did but yeasely prove your intention."

N. B.—The explanation of words offered in the foregoing list is in many cases but conjectural, and is, of course, fully open to correction or improvement. NOVUS.

MODERN PILGRIMAGES — AMNEY HOLYROOD, GLOUCESTERSHIRE.

Although not aspiring to the relation of any anecdote of the author, or of the account of a "Pilgrimage to the Holy Land" (Vol. v., p. 289.; Vol. vii., pp. 344. 415.), I think the following simple narrative of pilgrimages to a sacred spot in our own country is worthy of preservation in the columns of "N. & Q." If we are to credit recent writers on the customs of the Irish of making yearly pilgrimages to shrines and holy wells, such superstitions are gradually giving way to the light of divine truth. But in the following relation there is neither superstition nor bigotry.

At a recent meeting of the Cotswold Naturalists' Club in Gloucestershire, a paper was read by Mr. Charles Pooley upon the still prevalent custom of pilgrimages to the churchyard of Amney Crucis or Amney Holyrood in that county, the church in which parish is dedicated to Holyrood; the parish is in the hundred of Crowthorne and Minety:

"Amney Holy Rood," Mr. Pooley relates, "is not deserted, even in these days; pilgrimages are still made

there—pilgrimages of deep devoted affection to shrines hallowed in the sanctuary of the heart. It was here I chanced to overtake a dusty and way-worn traveller who had come upwards of forty miles to pay a visit to his mother's grave. He told me that for many years it had been his annual custom to set apart a few days to pay this tribute of affection to her memory. On another occasion I met at a neighbouring village two young men, who, as they informed me, had just expiated in gaol a crime of which they had been found guilty. They were in a deplorable state, with scarcely a rag to cover them, without shoes or stockings, and bareheaded. I assisted them to decipher a few letters, almost obliterated, which were chiselled, alas! on their mother's tomb also. I saw them sit down beside it, and pour out their feelings in deep anguish. It was a new sight to behold such men, from whom we conceive no hardships or sufferings would have wrung a tear, yielding to the influence of some sweet remembrance of tender care; of some cherished thought of parental solicitude; or, it may be, in sorrow, feeling the consciousness of early disobedience, with the sad reflection of its bitter consequences, and the contrast of their own turbulent, reckless life, with the solemn silence and peacefulness of their mother's grave. The hour was sanctified by such a scene; and as it seemed an intrusion to be even an accidental spectator of their communings, I left them, pilgrims as they were, though not habited 'in cockle hat and sandal shoon,' still seated by the grave, forthwith to continue, let us hope, under the guardianship of the angels who had thus so tenderly touched the sweetest chords of their soul, and led them responsive to contrition at that shrine where their purest, holiest affections rested. If there are churchyards whose gates are padlocked and barred, may the remembrance of these incidents relax the bolts in favour of those who would pass a solemn moment there!"

J. M. G.

Worcester.

FOLK LORE.

French Folk Lore: Miraculous Powers of a Seventh Son.—The following abridged translation of an article which appeared lately in a French provincial paper, *Le Journal du Loiret*, may prove interesting to the collectors of facts bearing on popular superstitions:

"We have more than once had occasion to make our readers acquainted with the superstitious practices of the *Marcous*. The *Orléanais* is the classic land of *Marcous*, and in the *Gâtinais* every parish at all above the common is sure to have its *marcou*. If a man is the seventh son of his father, without any female intervening, he is a *marcou*: he has on some part of the body the mark of a *fleur-de-lis*, and, like the kings of France, he has the power of curing the king's evil. All that is necessary to effect a cure is, that the *marcou* should breathe upon the part affected, or that the sufferer should touch the mark of the *fleur-de-lis*. Of all the *marcous* of the *Orléanais*, he of Ormes is the best known and most celebrated. Every year, from twenty, thirty, forty leagues around, crowds of patients come to visit him; but it is particularly in Holy Week that his power is most efficacious; and on the night of Good Friday, from midnight to sunrise, the cure is certain. Accordingly, at this season, from four to five hundred persons press round his dwelling to take advantage of his wonderful powers."

The paper then goes on to describe a disturbance among the crowds assembled this year, in consequence of the officers of justice having attempted to put a stop to the imposture. The article concludes thus:

"The *marcou* of Ormes is a cooper in easy circumstances, being the possessor of a horse and carriage. His name is Foulon, and in the country he is known by the appellation of *Le beau marcou*. He has the *fleur-de-lis* on his left side, and in this respect is more fortunate than the generality of *marcous*, with whom the mysterious sign is apt to hide itself in some part of the body quite inaccessible to the eyes of the curious."

HONORÉ DE MAREVILLE.

Naval Folk Lore.—In reading a French novel the other day, I met with the following passage:

"Antoine Morand était un de ces vieux matelots, nourris dans les principes de l'ancienne école, qui sifflent pour appeler le vent, et apaisent l'orage en fouettant les mousses au pied du grand mât."

To whistle for a wind is a practice common I believe to all sailors; but I do not remember to have heard before, that the Spirit of the Storm was to be propitiated by flogging the unfortunate middies at the main-mast. Can any of your readers inform me whether this superstition exists among the sailors of other nations besides the French, and whether there are any traces of it to be found on board of British ships?

An infallible recipe for raising a storm is to throw a cat overboard. The presence of a clergyman, a corpse, or a dead hare on board a ship is said to bring bad weather. A collection of naval superstitions would be an interesting addition to our folk lore, and I wish that some of your aquatic readers would favour us with what they know on the subject.

HONORÉ DE MAREVILLE.

JOHN HENDERSON.

The generation who knew anything of this extraordinary man are now rapidly passing away, and whilst a few of them are yet left, it seems desirable to collect and preserve the little that may be remembered of him, which is not already to be found in the note to Cottle's *Recollections of Coleridge*. With this view, I send some particulars relating to his last illness, which I took down nineteen years ago from the lips of a highly respectable inhabitant of Bristol, since deceased, who knew one at least of the parties concerned, and I believe all of them who were resident in that city.

John Henderson had a relation named Mary Macy, who lived on Redcliff Hill: she was a very extraordinary woman, and had a sort of gift of second sight. One night she dreamed that John Henderson was gone to Oxford, and that he died there. In the course of the next day, John Henderson called to take leave of her, saying that he was going to Oxford to study something concerning which he could not obtain the information he wanted in Bristol. Mary Macy said to him, "John, you'll die there;" to which he answered, "I know it."

Some time afterwards Mary Macy waked her husband, saying to him, "Remember that John Henderson died at two o'clock this morning, and it is now three." Philip Macy made light of it, but she told him that she had dreamed (and was conscious that she was dreaming) that she was transported to Oxford, to which city she had never been in reality; and that she entered a room there, in which she saw John Henderson in bed, the landlady supporting his head, and the landlord and others surrounding him. While looking at him, she saw some one give him medicine; after which John Henderson saw her, and said, "Oh! Mrs. Macy, I am going to die; I am so glad you are come, for I want to tell you that my father is going to be very ill, and that you must go to see him." He then proceeded to describe a room in his father's house, and a bureau in it: "In which is a box containing some pills; give him so many of them, and he will recover." Her impression of all in the room was most vivid, and she even described the appearance of the houses on the opposite side of the street. The only object she appeared not to have seen was a clergyman, who was in attendance on John Henderson. Henderson's father, going to the funeral, took Philip Macy with him; and on the way to Oxford, Philip Macy told him the particulars of his son's death, which they found to have been strictly correct as related by Mary Macy. Mary Macy was too much interested about John Henderson's death to think anything of his directions about the pills, yet, some time afterwards, she was sent for by the father, who was ill. She then remembered her dream; found the room, the bureau, and the pills, exactly as had been foretold, and they had the promised effect, for Henderson was cured.

Hannah More several times alludes to John Henderson in her letters, and appears to have known him personally.

N. J. A.

Minor Notes.

Herrick and Southey. — The article in the *Quarterly Review* for 1810, on Dr. Nott's *Herrick*, was not written by Southey, to whom it is commonly attributed, but by the late Mr. Barron Field, the friend of Charles Lamb, and, I have pleasure in adding, my friend as well. Your able correspondent Mr. Singer (as the editor of *Herrick*) may be glad to know this. Mr. Singer has followed the common report, but my informant was Mr. Field himself. If Mr. Field had lived another year, I was to have accompanied him on his *second* visit to Dean Prior.

Peter Cunningham.

Kensington.

Westminster Abbey a Cathedral. —

"*Robbing Peter to pay Paul.* — On the 17th December, 1540, the abbey church of S. Peter, Westminster, was advanced to the dignity of a cathedral by the king's letters patent. Dr. Thos. Thirlby was obliged to surrender his see in 1550, when the diocese of Middlesex was *rejoined* to that of London; and several estates belonging to the Dean of Westminster were granted in trust for the repairs of S. Paul's Cathedral. Hence is said to have sprung the adage, 'Robbing Peter to pay Paul.' An act of parliament afterwards passed, declaring that Westminster should still remain a cathedral, under a dean and chapter, but subordinate to the diocese of London." — See Winkle's *Cathedrals*, Introd. (*The Guardian*, Nov. 16, 1853.)

A. A. D.

Barony of Ferrers of Chartley. — I have not seen noticed in any of the periodicals the curious coincidence that the recent death of Lord Charles Townshend s. p. places his nephew, Mr. Ferrers of Baddesley-Clinton, in the next degree of succession, not only to the peerage, in which his family occupied a prominent station for three centuries, but to the very title of his own male ancestry.

J. S. Warden.

Vampires. — The following paragraph is, perhaps, worth preserving in the columns of "N. & Q." I send it to you as copied from *The Times* of June 23:

"*Vampires in the United States.* — The *Norwich* (U. S.) *Courier* relates a strange and almost incredible tale of superstition recently enacted at Jewett City in that vicinity. About eight years ago, Horace Ray, of Griswold, died of consumption. Since that time two of his children, grown-up people, have died of the same disease — the last one dying some two years since. Not long ago the same fatal disease seized upon another son, whereupon it was determined to exhume the bodies of the two brothers already dead and burn them, because the dead were supposed to feed upon the living; and so long as the dead body in the grave remained in a state of decomposition, either wholly or in part, the surviving members of the family must continue to furnish the substance on which the dead body fed. Acting under the influence of this strange and blind superstition, the family and friends of the deceased proceeded to the burial-ground at Jewett City on the 8th instant, dug up the bodies of the deceased brethren, and burnt them on the spot."

R. V. T.

Queries.

MISCELLANEOUS MANUSCRIPTS.

I have had a manuscript book lent to me containing the following works, and I shall be very glad to be informed by any of your correspondents which, if any, are in print, and where they are to be found: —

1. "Brevis Relatio eorum quæ spectant ad declarationem Sinarum Imperatoris Kam Hi circa cœli Cumfucii et Avorum cultum, datam anno 1700. Accedunt primatum doctissimorumque virorum et antiquissimæ traditionis Testimonia. Opera P. P. Societ. Jesu Pebini, pro Evangelii propagatione laborantium."

At the foot of this title-page follows some writing, which I cannot read, and which I do not think you would be able to print.

I have endeavoured to give a fac-simile of the first three parts of it; the end is evidently "by Mr. Hodges."

2. "De Imputatione Actualis Adæ Peccati."

Reference is made in the course of this article, which I have not yet read, to Pighius, Bellarmini, Daniel Camerius, Chemnitz, Calvin, and a host of authors of that celebrity.

The first part shows that not all the Protestant churches have taught that the actual sin of Adam is imputed to us, both from their own public confessions and from the treatises of some of the most famous writers among them.

The second part shows that the ancient Fathers, and especially Augustine, by no means seem to have recognised that hypothesis concerning the imputation of Adam's sin.

The third part shows that that hypothesis concerning imputation neither is to be found in Scripture, nor is of any weight as regards piety, and that therefore it ought by no means to be accounted and set down among the common public articles of faith.

Such is the translation of the heading of each part. The whole is in Latin.

3. The general assembly of the Chapter of the Catholick Church, held in May, A.D. 1667.

This just states the occasion of the assembly; then follows "The Roll of Chaptermen and officers, as it stood at the beginning of this assembly."

Then follow the records of the several sessions of May 6th, 7th, 8th, 9th, and 11th, and after that rules for Dean's, Treasurer's, Secretary's, Vicar-General's, and Archdeacon's office.

It appears by the signatures to be an original document.

4. The fourth is a catalogue of the library of Isaac Vossius: "Catalogus codicum manuscriptorum integrioris notæ et exactioris curæ in Bibliotheca viri clarissimi D. Isaaci Vossii."

5. The fifth is entitled, "Mémoire pour trois manuscrits arabes nouvellement apportés d'orient."

According to this Memoir the MSS. in question treat of the religion of the Druses, and of their laws, statutes, and ordinances, "dont on n'avait point entendu parler jusqu'à présent."

The discovery of these MSS. is due to Sieur Nosvallah Gildé, "natif de la ville de Damas, médecin de profession."

6. A MS. without title-page, on the back of which is written, "MS. notes cont. the grounds of grammar." It contains a Latin grammar, or rather accidence, a good deal of which is rude rhyme.

7. A MS. inscribed on the back "S. Chrys. Anecd. in Bibl. Bodl. Ox." with the former owner's name on the top of the *first page* of the dedication, "Rev. Dⁿ ac Dns Dns Arthuro Charlett," not in the same hand as that in which the rest of the MS. is written. This also seems to be an original poem. It is a new year's gift from Humfredus Wanley to a superior officer in his own college, and bears date Kal. Jan. 1698–9. So says the dedication.

The MS. is entitled—

"Πίναξ σὺν θεῷ τῶν λόγων καὶ ἐπιστολῶν ἀνεκδότων τοῦ ἐν ἁγίοις πατρὸς ἡμῶν Ἰωάννου ἀρχιεπισκόπου Κωνσταντίνου πόλεως τοῦ Χρυσοστόμου, τῶν μέχρι τοῦ νῦν ἐν τῇ τοῦ Βοδλείου βιβλιοθήκῃ Ὀξόνησι περιεχομένων."

Then follows the Catalogue, very neatly written, giving the title and the opening words of the several treatises, &c., which are very numerous, and the shelf on which each is kept.

8. A letter from Rome, dated at the end of May 7, 1687, containing an account of the persecution of Count Molinos by the Jesuits. It has no name, but is entitled "Copie of a letter from H." It appears to be a Catholic revealing to a friend in England the history of the spread of Quietism, and the efforts made by the Roman hierachy to keep it in check.

9. "A Relation showing how Mr. Lewis Ramée was detained in y^e^ prisons of y^e^ Inquisition at Mexico and in Spain, and concerning his happy deliverance, sent by himself to Madam de ——."

This MS., which is very interesting indeed, and full of good spirit, the work of an able man, has an appendix of letters between him and his friends and persons of authority, treating about his release.

E. C. S.

Minor Queries.

Boswell and Malone's Notes on Milton. — Have the Boswell MS. Notes on Milton's *Poems*, edited by Warton, and Malone's MS. Notes on Milton's *Letters of State between* 1649 *and* 1659, been published?

GARLICHITHE.

Water-cure in 1764. — The following passage from Rousseau's *Confessions*, which occurs near

the beginning of the sixth book of the first part, is a sufficiently curious illustration of "nothing new under the sun," to be worth citing in 1854:

"C'était alors la mode de l'eau pour tout remède; je me mis à l'eau, et si peu discrètement, qu'elle faillit me guérir, non de mes maux, mais de la vie."

Can any sweeper up of the crumbs of history furnish the readers of "N. & Q." with any particulars respecting this eighteenth century avatar of hydropathy, its promoters, its methods, its duration? or must the water-doctors before Priessnitz be consigned to the same limbo as the brave before Agamemnon? T. A. T.

Florence.

Correspondence between Pilate and Herod, &c. — In the Add. MSS., No. 14,609., there is a letter from Herod to Pilate, and another in reply, from Pilate to Herod. These are followed by references to Justin Martyr, and one Theodorus, who wrote to Pilate about Christ. Is the alleged correspondence here alluded to elsewhere to be found, or found mentioned? The documents above referred to are in the Syriac language. B. H. C.

The Architect of the Monastery of Batalha in Portugal. — Murphy, in his well-known work on this noble fifteenth century structure, states that its architect was "David Hacket, an Irishman," and gives as his authority Joze Soares da Sylva, who in his *Mem. del Rey D. Joano I°*, tom. ii. p. 533., refers to "one of the memoirs of F. Antonio da Madureira, a Dominican friar, and a celebrated genealogist." I should feel much obliged for information as to the latter writer. First, as to writings, whether they are in print or not? Secondly, if so, whether the David Hacket above referred to was a native of Kilkenny, and identical with a prelate of the same name who filled the see of Ossory from 1460 to 1479? JAMES GRAVES.

Kilkenny.

Stoneham. — Can any one furnish me with a pedigree of, or any information concerning the family of this name? Is it connected with the villages (I believe) of Stoneham-on and under-the-Hill, in Sussex? G. WILLIAM SKYRING.

Somerset House.

Chinese Language. — Can any of your correspondents inform me as to the best method of studying the Chinese language? What are the best works on the subject? Where, and at what price, may these works be obtained? L. H. WALTERS.

Amelia, Daughter of George II. — Are there any records or documents that may be referred to of the appointments to the household of the Princess Amelia, daughter of George II., and aunt of George III.? LEVERET.

"*Virtue and Vice.*" — *A Treatise in Prose and Verse, or Virtue and Vice*, was published in 1783, 8vo. pp. 320:

"It may be necessary and proper," says the anonymous author, "to let the uncandid reader know of a truth, before he reads the following reflections, that if every man had been like the writer (touching the subject-matter of this book), in sentiments and conduct, there never would have been a Dalilah upon the earth."

He treats his subject in an extraordinary way, and I should like to know who the immaculate man was. J. O.

Duchesse D'Abrantès. — Having been reading the memoirs of Madame Junot, Duchess D'Abrantès, I am anxious to know whether the following paragraph in the *Athenæum* of January 7 (No. 1367. p. 25.) relates to that individual, and, if so, what authority there is for the statement. The *Athenæum*, in speaking of the hideous contrasts in Paris, quotes Father Prout, saying, —

"'Paris! gorgeous abode of the gay. Paris! haunt of despair.'

Where Balzac laid the scene of his fictitious Père Goriot, and where the brilliant Duchess D'Abrantès — in her time the extravagant queen of a gay *salon* — ended her days in a common hospital." M. D.

Great Yarmouth.

"*Perfide Albion!*" — What was the origin, or the occasion of Napoleon's compliment to England, when he named her "perfide Albion?" G. T. H.

Polygamy among the Turks. — Can any of your correspondents inform me what is the actual condition of the Turks with respect to polygamy? Is it only the privilege of the wealthy? or, if more general, whence the supply of wives? In other nations there is no great disparity in the numbers of the sexes. G. T. H.

Edward I. — What is the evidence for an information, which I once obtained from a very trustworthy historian, that the name of Edward I. had been inscribed on the books of the University of Padua? and when and by whom is this great prince first called the English Justinian? A.

"*Nagging.*" — Whence is this word derived? Is it to be found in any dictionary? Is it a corruption of *knacking?* Is there any authority for the use of the word? G.

Constantinople. — Where is to be found the prophecy, in every one's mouth, that the Turks will hold Constantinople for four centuries? NEMO.

Minor Queries with Answers.

Milton's Amour. — Is the name and family of the lady of wit and beauty, to whom Milton paid *attentions of a tender nature*, during his temporary separation from his first wife, known?

GARLICHITHE.

[Mr. Mitford, in his "Life of Milton," prefixed to his *Works*, vol. i. p. lviii., notices the poet's attentions to the fair sex at this period:—"The golden reins of discipline and government in the Church being now let loose, Milton proceeded to put in practice the doctrine which he advocated, and seriously paid his addresses to a very accomplished and beautiful young lady, the daughter of Dr. Davis; the lady, however, hesitated, and was not easily to be persuaded into the lawfulness of the proposal, which fortunately terminated in effecting a happy reconciliation with the offending and discarded wife." In a note, Mr. Mitford farther states that "during the desertion of his wife, Milton frequented the society of the Lady Margaret Leigh, a person of distinction and accomplishment. To Lady Ranelagh, the favourite sister of the illustrious Boyle, in his later years he was gratefully attached. He says of her to her son, who had been his pupil, 'Nam et mihi omnium necessitudinum loco fuit.' The reader will be referred with pleasure, on the mention of this illustrious lady, to Mr. Crossley's learned and interesting *Diary of Dr. Worthington*, p. 124. &c."]

President of St. John's. — Who was President of St. John's, Oxford, in 1721? And is any printed sermon by him extant, in which the following passage occurs?

"And the Church of England has the peculiar misfortune, under the profession of the purest faith, to see them made teachers and governors in her communion, who either deny or betray all the great articles of the Christian religion. But it is to be remembered that these men, though at present vitally united to it, as extraneous adventitious particles to the human body, we have been speaking of, yet are not of the essence of it, nor enter into its identity; and when at last they are dropt from it, *it may be hoped there may be a glorious resurrection without them!*"

T. A. T.

Florence.

[Dr. William Delaune was President of St. John's College, Oxford, in 1721; and during that year published a sermon on *Original Sin*. We have glanced through that sermon, as well as twelve others published by him, but cannot discover the passage quoted above.]

John Buncle. — Who wrote the *Autobiography of John Buncle, Esq.*, in two vols., London, 1766? I presume the name to be a fictitious one. If not, who was John Buncle, and what particulars about him are known? The book in question is an exceedingly strange one in many ways. A more or less connected narrative is made the thread on which are strung a variety of theological discussions, by no means remarkable for good taste in their manner, or orthodoxy in their matter. Mingled with these are a suite of the most audaciously improbable adventures, all related in the most simple matter-of-fact manner; the principal scene of which is represented to have been that part of Yorkshire called Richmondshire. Among a variety of strange and unaccountable statements, the following struck me as remarkable — as a remarkable fact that is, or as a remarkable lie. He speaks of the "grandson of the great primate Usher, and the only remaining person of the archbishop's family," as "the most violent papist I ever saw. I knew the man," he proceeds to say, "in Dublin, and have never heard so outrageous a Catholic as he was. He said, to my astonishment, that his grandfather was a great light, but burnt with his head downwards in this world, till he dropped into hell in the next." Was Usher's grandson the only remaining member of the primate's family? Was he a Roman Catholic? and was he a man likely to have uttered the above atrocity? T. A. T.

Florence.

[The author of this work is the eccentric Thomas Amory, who appears to have travelled in search of Socinians, as Don Quixotte in search of chivalrous adventures, and probably from a similar degree of insanity. In 1755 he published *Memoirs: containing the Lives of several Ladies of Great Britain.* The characters of these ladies are truly ridiculous, and probably the offspring of fiction. They are not only beautiful, learned, ingenious, and religious, but they are all zealous Socinians in a very high degree of heterodoxy. At the end of these *Memoirs* he promised a continuation of them, which was to contain what the public would then have received with great satisfaction, and certainly would still, should the MSS. luckily remain extant, namely, "An Account of two very extraordinary persons, Dean Swift and Mrs. Constantia Grierson." "As to the Dean," he says, "we have four histories of him lately published: to wit, by Lord Orrery, the Observer on Lord Orrery, Deane Swift, Esq., and Mrs. Pilkington." Of course these pieces are all imperfect and very unsatisfactory; but he adds, "I think I can draw his character, not from his writings, but from my own near observations of the man. I knew him well, though I never was within sight of his house, because I could not flatter, cringe, or meanly humour the extravagancies of any man. I am sure I knew him better than any of those friends he entertained twice a week at the deanery, Stella excepted. I had him often to myself in his rides and walks, and have studied his soul when he little thought what I was about. As I lodged for a year within a few doors of him, I knew his times of going out to a minute, and generally nicked the opportunity. I knew the excellencies and defects of his understanding; and the picture I have drawn of his mind, you shall see in the Appendix aforesaid. As to Mrs. Grierson, Mr. Ballard's account of her in his *Memoirs of some English Ladies*, lately published, is not worth a rush!" This Appendix was never published,

to the great loss of Disraeli and his *Curiosities of Literature*. Amory is said to have been educated for a physician, but is not known to have ever practised. He appears, from his works, to have been evidently deranged. He died in 1788, aged ninety-seven. There are two or three letters relative to the family, and the eccentric habits of this individual, in the *Gentleman's Magazine*, vols. lviii. and lix. A good biographical sketch of him is given in Chalmers' *Biographical Dictionary*, s. v.]

John Zephaniah Holwell.—Can any of your readers inform me where John Zephaniah Holwell, Esq., who died at Pinner in 1798, was buried, and if any monument has been erected to his memory? His narrative of his sufferings in 1758 is well known. In De La Motte's heraldic work, printed in 1803, he is described as of Walton in Surrey. I have been some time collecting all I can about the worthies of this parish, and have searched in vain in the registers for his name. His age too is a matter of doubt; as, in the *Annual Register*, I find that he died in his one hundred and first year, while the *Gent. Mag.* makes him ninety-eight; and the *Handbook of Harrow* states that he was born in Dublin, Sept. 17, 1711, and died Nov. 5, 1798. F. G. W.

Pinner.

[We would recommend a search to be made in the registers of Fulham, as Faulkner, in his *History*, p. 349., states that Zephaniah Holwell was buried in that churchyard, A. D. 1771; but this is clearly an error, as Lysons' *Environs*, vol. ii. p. 412., more correctly notices that Elizabeth, wife of Zephaniah Holwell, Esq., was buried there in 1771.]

Leases.—Will one of your readers, learned in the law, be good enough to explain why leases are granted for 99 years, or 999 years, rather than for 100 years or 1000 years? Is there some technical reason for this, and where can an explanation of it be found? E. H. H.

[There is no sound technical or legal reason. The estate would be of the same nature if the terms were for 100 and 1000 years respectively as 99 or 999. It is a custom to have the odd number, which has arisen from some old notion that 1000 years was equal to a freehold, and that 100 years was too long for a building-lease.]

Replies.

TWO BROTHERS OF THE SAME CHRISTIAN NAME.

(Vol. ix., p. 125.)

A correspondent of yours has written on the above subject, in which he brought forward instances of two brothers of the same christian name; but those mentioned by him are of rather a remote period. The only instance of comparatively recent date that I can mention, is the Morgans, of Tredegar Park, near Newport, Monmouthshire. The late Sir Charles Morgan had two sons of the same christian name, viz., Charles Morgan Robinson Morgan, the present Baronet, and Charles Octavius Swinnerton Morgan, M. P. for Monmouthshire. Perhaps an objection may be made to the above, as the Morgans have intermediate names, whereby they are distinguished. But on the other hand, at the time when those persons lived, that are mentioned by your Chester correspondent, two or more names were then never given to a child at baptism. J. D. LUCAS.

Bristol.

About sixteen years ago, having occasion to inquire of John Tod as to his circumstances and family, he informed me that he had thirteen children, seven of whom were sons, each named John, five of them then living; and of six daughters then alive, three were named Parnell.

H. EDWARDS.

An instance of this kind will be found in the noble family of Hawkins.—Vide Burke's *Peerage and Baronetage*, p. 496. edit. 1848. W. W.

Malta.

To the instances of two brothers with the same christian name already given, add that of Edmund Verney, tried for his share in Dudley's conspiracy, June 11, 1556, whose brother, Sir Edmund Verney, of Penley, Knight, was his heir.—See pedigree in *Letters and Papers of the Verney Family*, published by the Camden Soc.; also page 78. of the same. EDWARD PEACOCK.

Bottesford Moors, Kirton-in-Lindsey.

An ancient instance of this occurs in a grant made by *Robert* de Vallibus, to Castleacre Priory, as early, probably, as the reign of William Rufus or Henry I. He thereby grants a mill in Pentney, and other property, to the Priory, for the health of himself, his wife, and his sons, and for the souls of his father and mother, and of his brother, *Robert Pinguis*, and of the rest of his brethren, to wit, Gilbert and Hubert. *Pinguis* was probably a bye-name, given to the second Robert, to distinguish him from his brother of the same name.

ANON.

Your correspondent, who refers to Lodge's *Peerage* for instances of two brothers in families having the same name, quotes the names of the sons of the Marquis of Ormonde, all of whom bear the christian name of James. He might have added the fact, from the same source, of all the sons of the Duke of Portland bearing that of William. This is presumed to have been in honour of William, Prince of Orange (afterwards William III. of England), by whom the family was first ennobled. Perhaps the name of James,

in the Ormonde family, has been adopted in honour of the monarch whom William dethroned. From the same authority it will also be seen that not only are all the sons of the late Earl of Carlisle named George, but all the daughters Georgiana. ANON.

ARMORIAL.

(Vol. ix., p. 398.)

I have searched for the coats mentioned by CID, without being able to find more than two of them, which are, 1. *Brendesley*, Per pale or and sable (I could not find a coat sable and or), a chevron between three escallops counterchanged. 2. *Mackmorough*. Gules, a lion rampant argent. There are many coats quarterly per fess indented, but not one of the colours named: the same remark applies to the three conies.

The case put by the same correspondent is one not to be easily answered by an amateur herald or a non-professional writer. My first impression was that, except by the will of A., his arms could not be borne legally by his daughter's children, her husband being no gentleman of coat armour. And for this reason; he, bearing no arms, could neither impale those of his wife, nor bear them on an escutcheon of pretence. Much less then could he transmit them to his issue.

I expected to find that some of our learned writers would solve the question, and spent some time in searching the pages of Gwillim, Gerard, Legh, Nisbet, Berry, Robson, the *Glossary*, and a host of smaller fry, without success. At length I met with a copy of the MS. (preserved in the College of Arms) of the indefatigable Glover, entitled *Rules for the dewe quartering of Arms*. The eighth of these Rules states that —

"If an inheritrix marrie a man that bearith no armes, her issue by that husband shall not bear the mother's father's armes, because the heires of inheritance be only permitted to quarter the armes of her ancestors with his owne, which he having none, cannot do; and if he should bear them alone as his own proper coate of name, it were an injury to the issue male of her ancestors, which is not to be permitted or suffered: bot iff at any tyme either the husband of such inheritance or any her issues by him have armes to them given, then may they lawfully quarter their father's arms therewith."

In the case before us there is certainly this slight difference, that A. is said to have been the *last* and *only* representative of his family, wherefore there could be no "injury to the issue male" of his daughter's ancestors; but the adoption of his arms by B.'s descendants would be likely to bring contempt upon both them and the "gentle science of armorie." BROCTUNA.

Bury, Lancashire.

It would be, I believe, quite irregular for the issue of B. to use the arms, quarterings, crest, and motto of A. under the circumstances stated. The proper course to be adopted is for the issue of B. (who are said to have no arms of their own) to apply to the Heralds' College for a grant of arms; they will then be in a legal position to bear the arms and quarterings of A. *quarterly* with their own family arms, assuming that A. had a legal right to them himself, which, as "being the representative of an ancient family," most probably he had. C. J.

INN SIGNS, ETC.

(Vol. ix., pp. 148. 251.)

"*Chequers.* — During the Middle Ages it was usual for merchants, accountants, and judges, who arranged matters of revenue, to appear on a covered 'banc,' so called from an old Saxon word meaning a seat (hence our bank). Before them was placed a flat surface, divided by parallel white lines into perpendicular columns; these again divided transversely by lines crossing the former, so as to separate each column into squares. This table was called an *exchequer*, from its resemblance to a chess-board, and the calculations were made by counters placed on its several divisions (something after the manner of the Roman *abacus*). A money-changer's office was generally indicated by a sign of the chequered board suspended. This sign afterwards came to indicate an inn or house of entertainment, probably from the circumstance of the innkeeper also following the trade of money-changer; a coincidence still very common in seaport towns." — Dr. Lardner's *Arithmetic*, p. 44.

A. A. D.

In reply to your correspondent S. A., I beg to inform him that wine-shops with the sign of the chequers were by no means uncommon in Italy. Two such were recently excavated at Pompeii. A temple dedicated to Isis, the fabled wife of Osiris, who corresponded to the Ceres, as her husband to the Bacchus of the Romans, was disinterred at the same place; but what the symbol represents has never been clearly discovered. Some suppose it to bear the same signification as it properly does in England, viz. a licence to the frequenters of that house to play at dice or similar games of chance. A. F.

Oxford.

Many years since, while on a tour in Cornwall, I remember seeing on the signboard of the inn at Sennen, a small village near the Land's End, on one side "The First Inn in England," and on the other "The Last Inn in England."

HENRY STEPHENS.

Your correspondent G. W. THORNBURY says the Goat with the Golden Boots is from the Dutch "Goed in der Gooden Boote," Mercury, or the

God in the Golden Boots: if the exotic words belong to any language, it is not the Dutch, as I am sure your friendly cotemporary *De Navorscher* will tell you. J. K.

"*Green Man and Still.* — In the sign of the 'Green Man and Still,' we perceive a huntsman, in a *green coat*, standing by the side of a *still*; in allusion, as it has been facetiously conjectured, to the partiality shown by that description of gentry to a morning dram. The genuine representation, however, should be the *green man* (or man who deals in green herbs), with a bundle of peppermint or penny-royal under his arm, which he brings to be *distilled*." — Ritson's *Life of Robin Hood*, notes and illustrations (N.) 5.

THOMPSON COOPER.

Cambridge.

MR. THORNBURY derives "Pig and Whistle" from "Peg and Wassail Bowl," which appears to me equally unintelligible. May I suggest that it is a corruption of "Pyx and Housel?" I need hardly mention that the Pyx is the small chest or box, in which the Housel or Host is reserved by the Roman Catholics. G. A. T.

While stopping for refreshment, during a country ramble the other day, at "The Maypole"—on the confines of Hainault Forest — immortalised in *Barnaby Rudge*, I observed the following lines over the fire-place:

"All you who stand
Before the fire,
I pray sit down;
It 's my desire,
That other folks
As well as you,
May see the fire
And feel it too!"

"N.B.—My liquors good,
My measures just;
Excuse me, sirs,
I cannot trust!"

Over the stable-door were the following:

"Whoever smokes tobacco here,
Shall forfeit sixpence to spend in beer;
Your pipes lay by, when you come here,
Or fire to me may prove severe."

TYE.

At Wadsley Bridge, in the parish of Ecclesfield, there is this motto to the sign of "The Gate:"

"This Gate hangs well and hinders none:
Refresh, and pay, and travel on."

ALFRED GATTY.

The following lines occur beneath the sign of a Lion in this State:

"The lion roars, but do not fear;
Cakes and beer sold here."

UNEDA.

Philadelphia.

LESLIE AND DR. MIDDLETON.

(Vol. ix., pp. 324. 575.)

The reference to *Blackwood's Magazine*, for which I am obliged to J. O. B., enables me to trace the imputation on Middleton to a distinguished writer. The article, entitled "Cicero," is reprinted in the second volume of the Boston edition of Mr. De Quincey's *Historical Essays*.

Some years ago I bought all books on "The Miraculous Powers Controversy" that fell in my way, and read many of them; but neither among the cotemporary adversaries of Middleton, nor in his own writings, can I find any trace of its having been said that "he sought for twenty years some historical facts which might conform to Leslie's four conditions, and yet evade Leslie's logic." Mr. De Quincey cites no authority. There may be some, and I shall gladly receive any farther assistance on the question.

Mr. De Quincey treats Middleton with great severity. He begins with "Conyers Middleton is a name that cannot be mentioned without disgust;" and ascribes his partiality to Cicero to a hatred of Christianity, which induced him to depict a heathen with all virtues. He says:

"He (Middleton) wished to have it believed that he was worse than he seemed, and that he would be a *fort esprit* of a high cast, but for the bigotry of his church. It was a fine thing to have the credit of infidelity without paying for a license to sport over those manors without a qualification."

Is there any foundation for this charge? I doubt whether the principal librarian of the University of Cambridge would ever have thought it desirable "to be believed worse than he was," or "a fine thing" to be credited with a large amount of infidelity.

"Conyers Middleton *held considerable preferment in the Church of England. Long after* he had become an enemy to that church (not separately for itself, but as a strong form of Christianity), he *continued to receive large quarterly cheques* upon a bank in Lombard Street, of which the original condition had been that he should defend Christianity with all his soul and with all his strength."

As to the "large preferment," all I can find about it is the following from the *Penny Cyclopædia*, art. MIDDLETON:

"He died at Hildersham on the 28th July, 1750. He accepted, *shortly before his death, a small living* from Sir John Frederick. His subscription to the Thirty-Nine Articles was represented by his enemies, but whether truly or not it is difficult to say, as hypocritical and insincere."

Allowance may be made for inaccuracies which escape a writer's attention in the hurry of composing a brilliant magazine article, but they should be set right in reprints. That this has not been

done in the American edition of Mr. De Quincey's works, I have shown ("N. & Q.," Vol. viii., p. 26.), and perhaps the above will be thought to the same effect. A much graver charge of misrepresentation, uncorrected in the English edition, may be seen in Mr. Henderson's *Sketch of Kant's Life and Works* (p. lxxv.), prefixed to the translation of Victor Cousin's *Philosophy of Kant.* H. B. C.

U. U. Club.

PHOTOGRAPHIC CORRESPONDENCE.

[The following documents will, we believe, be perused with great interest at the present moment, and be hereafter regarded as valuable materials towards the History of Photography.]

Rev. J. B. READE, *on Mr. H. Fox Talbot's Claim to the Priority of Discovery of the Use of Gallic Acid in Photography.*

Stone Vicarage, Aylesbury, June 24, 1854.

Dear Sir,—On my return home after some days' absence, I find my attention called to an extract from your affidavit referring to my use of infusion of galls as a photogenic agent. I feel it due to you to state without delay, that there is abundant proof of my use of infusion of galls for the purposes mentioned in your specification, and of my publication of it as forming "a very sensitive argentine preparation" two years before your patent was sealed. Ever since the publication of an extract from my letter to Mr. Brayley in the *North British Review* for August 1847, which, from the tenor of your affidavit, I conclude that you never saw, my claim has been fully recognised in several of the popular manuals. The following is a quotation from one published by Willats:—"The *Calotype* or *Talbotype* is, as we have already mentioned, the invention of Mr. Fox Talbot, or is claimed by him." To this the editor adds the following note:—"So early as April 1839 the Rev. J. B. Reade made a sensitive paper by using infusion of galls after nitrate of silver: by this process Mr. Reade obtained several drawings of microscopic objects by means of the solar microscope; the drawings were taken *before the paper was dry.* In a communication to Mr. Brayley, Mr. Reade proposed the use of gallate or tannate of silver; and Mr. Brayley, in his public lectures in April and May, explained the process and exhibited the chemical combinations which Mr. Reade proposed to use."

You may perhaps have forgotten that, at the Meeting of the British Association at Oxford, I had a short conversation with you on your own coloured photographs. I introduced myself to you as a relative of your friend and neighbour, Sir John Awdry, and I informed you that I had used infusion of galls for microscopic photographs and fixed with hyposulphite of soda, before you took out your patent.

The effect of gallic acid or the infusion of galls in developing an invisible image was discovered *accidentally* by me, as I believe it was also by yourself, and it is certain that no one could use this photogenic agent as we have done without discovering one of its chief properties. I may state that I have often been asked to oppose your patent; but I had no wish to meddle with law, or to interfere with the high reputation which your discovery of a process, named after yourself, secured to you, by which "paper could be made so sensitive that it was darkened in five or six seconds when held close to a wax candle, and gave impressions of leaves by the light of the moon." This however was both subsequent to my own use of gallate of silver, of which you appear never to have heard, and also essentially dependent upon it. My nitro-gallate paper, which I used successfully with the solar microscope, the camera, and an Argand lamp, was far more sensitive than any which preceded it; and I considered the important question of fixation to be set at rest by the use of hyposulphite of soda, which I have no doubt you employ yourself in preference to your own fixer, the bromide of potassium. In fact, by my process, which, as I state in my letter to Mr. Brayley, was the result of numberless experiments, the important problem was solved, inasmuch as good pictures could be rapidly taken and *permanently fixed.* My principal instrument was the solar microscope; and while you failed, as you state in your first paper at the Royal Society, to obtain even an impression after an hour's exposure, and were disposed to give up this experiment in despair, though you afterwards obtained small pictures in about a quarter of an hour, I had succeeded in producing and developing at one operation of less, and sometimes much less than five minutes' duration, the beautiful *Solar Mezzotints,* as I termed them, varying in size from 50 to 150 diameters, which were exhibited in 1839 at the Marquis of Northampton's, and at the London and Walthamstow Institutions; and some in the spring of that year were even sold at a Bazaar in Leeds in support of a charitable fund. The process was explained to my friends in Yorkshire, and I find from a Leeds manuscript that I proposed the nitro-gallate paper "for immediate use and diffused daylight." The ammonio-nitrate process also, which does not seem to have any definite parentage, though I believe included in your second patent of June 1843, was among the first which I employed, and probably I was the first to suggest it. At all events I may give you as a matter of history the following extract from a letter to my brother in Leeds, dated April 26, 1839:—"Dissolve 6 grains of nitrate in ℥j of water and add liquor ammoniæ, which will throw down the brown oxide of silver, but on the addition of a little more will take it up and form a clear solution. Wash the paper and dry it. Then put ℈j of common salt in half a pint of distilled water. Wash the paper with this mixture, &c." I also propose to dissolve two grains of gelatine in one ounce of distilled water as an accelerator for the nitrate, as well as to fix with hyposulphite of soda. Had Mr. Brayley's lectures been printed, you would probably have become acquainted with my processes, as well as with those of other photographers, which were explained and illustrated by him. At all events I have never ceased most emphatically to make the claims which in your affidavit you deny to me, and therefore, for the sake of furnishing a correct history of the progress of the art, I must be allowed to print this letter, as the only means left to me of meeting the case.

I am sure that the art now so far advanced, and still advancing, has our best wishes. Mr. Grove would present to you in my name a copy of my letter to Mr. Hunt, which was written before I had heard a syllable of your present actions.

Believe me to be,
Dear Sir,
Yours faithfully,
J. B. READE.

Henry Fox Talbot, Esq.

Affidavits made by SIR D. BREWSTER *and* SIR J. HERSCHEL *respecting the Calotype Photographic Process invented by* H. F. TALBOT, ESQ.

IN CHANCERY. — Between WILLIAM HENRY FOX TALBOT, *Plaintiff,* and JAMES HENDERSON, *Defendant.*

I, DAVID BREWSTER, Principal of the United Colleges of Saint Salvador and Saint Leonards, in the University

of Saint Andrew's, in Scotland, now residing at No. 44. Saint James's Place, Westminster, Knight, make oath, and say as follows:

1. I have for many years paid much attention to optical science, and I have written treatises on that science generally, and on different branches of it.

2. I have paid much attention to the art of Photography, and have written and published various writings concerning the history and progress of that art.

3. I have been acquainted with the photographic process invented by the plaintiff, and at first called by him the calotype process, and described in the specification marked X., shown to me at the time of my making this affidavit, from the time, or nearly so, of the first publication of it by him, videlicet, from the year 1841, and I fully believe that he was the first and true inventor of the said calotype process, and I say that such is the general opinion of scientific men, according to the best of my knowledge and belief.

4. That I was the first, or one of the first, persons who proposed and maintained that the name of Calotype ought to be changed to that of Talbotype, after the name of the inventor.

5. That I am acquainted with the principle of what has been termed the collodion process in photography, and that I consider it to be a useful and convenient mode of operating.

6. That by employing the said collodion process a greater rapidity of photographic action is frequently obtained, together with a greater precision and clearness in the negative image or picture.

7. That the said collodion process consists chiefly in a mode of obtaining the negative pictures upon a film or skin of iodized collodion spread upon glass, instead of obtaining them upon a sheet of iodized paper according to the plaintiff's invention, described in the said specification.

8. That I consider the said collodion process to be only a variation or modification of the plaintiff's said invention, called by him the calotype, for the following reasons, videlicet: —

First. — Because the skin of iodized collodion spread upon glass serves as a substitute for the sheet of iodized paper employed by the plaintiff.

Secondly. — Because, in both cases, the iodized surface (whether collodion or paper) requires to be excited or rendered sensitive to light by washing it over with a solution of nitrate of silver, or by dipping it in a bath of the same.

Thirdly. — Because, in both cases, after an invisible image has been impressed upon the photographic surface (whether of collodion or paper), it is requisite to develop it or render it visible by washing it with a liquid (which is the chief and principal part of the plaintiff's said invention): and the liquid generally employed for that purpose is either gallic acid as described by the plaintiff in his said specification, or a modification of the same, termed pyrogallic acid.

Fourthly. — Because (whether the first or negative image is obtained upon collodion or upon paper), in either case, the final result of the process is the same, videlicet, a positive picture is obtained upon paper by the action of light.

9. That I have read a copy of the joint and several affidavits purporting to be made by Robert Hunt and Charles Heisch, sworn in this cause on the 22nd day of this present month of May; also copies of two several affidavits purporting to be made by Alphonse Normandy and William Henry Thornthwaite, both sworn in this cause on the same 22nd day of May instant; and that, notwithstanding such affidavits, I fully believe that the plaintiff was the first and true inventor of the calotype process described in his said specification, and that the said calotype process was very different from any photographic process previously known; and I say that the distinction attempted to be drawn in the said affidavits between the collodion and calotype processes is fallacious, inasmuch as the collodion process borrows from the calotype process its most essential point, videlicet, the development of an invisible image, and therefore it ought to be considered merely as an improvement upon the latter process.

DAVID BREWSTER.

Sworn at my chambers, No. 6. New Square, Lincoln's Inn, in the county of Middlesex, this 24th day of May, 1854, before me,

W. STRICKLAND COOKSON,
A London Commissioner to administer oaths in Chancery.

IN CHANCERY. — Between WILLIAM HENRY FOX TALBOT, *Plaintiff*, and JAMES HENDERSON, *Defendant*.

I, JOHN FREDERICK WILLIAM HERSCHEL, Baronet, Master of Her Majesty's Mint, make oath, and say as follows:

1. I have read a copy of an affidavit sworn in this cause by Robert Hunt and Charles Heisch on the 22nd, and filed on the 23rd of May instant, in which my name is mentioned in the following terms, videlicet:

"Sir John Herschel also published the fact of his having used gallic acid in a paper communicated by him to the Royal Society on February 20th, 1840, and which paper is printed and published in the *Philosophical Transactions*."

2. I say that the inference attempted to be drawn to the prejudice of the plaintiff from my memoir in the *Philosophical Transactions*, above referred to, is erroneous; inasmuch as in the experiments there referred to, I did not use gallic acid for the purpose of developing a dormant picture, not being then aware that any such dormant picture existed, but only with a view to increase the sensitiveness of the paper.

3. I say that my memoir, above referred to, extended to nearly sixty pages, and that gallic acid is only once named in it, to the best of my recollection, videlicet, at page 8, in the following words:

"My first attention was directed to the discovery of a liquid or emulsion, which, by a single application, whether by dipping or brushing over, should communicate the desired quality. The presence of organic matter having been considered by some late chemists an essential condition for the blackening of the nitrate of silver, I was induced to try, in the first instance, a variety of mixtures of such organic, soluble, compounds as would not precipitate that salt. Failing of any marked success in this line (with the somewhat problematic exception of the gallic acid and its compounds), the next idea which occurred, was . . ."

4. I say, that in writing the passage of my memoir above quoted, I did not contemplate the photographic process, since called the calotype process; nor was I then acquainted with that process.

5. I say that I have been acquainted with the plaintiff's invention, called the calotype process, from the time, or nearly so, of its first publication in 1841; and that I consider the leading feature in the plaintiff's said invention to have been the discovery of the existence of invisible photographic images on paper, and the mode of making them visible, described by the plaintiff. And I say that

such invention was a new one to the best of my judgment and belief, and that it was of great importance in photography, and that it has continued to be used by photographers ever since the time of its publication.

J. F. W. HERSCHEL.

Sworn at the house of the above-named Sir John Frederick William Herschel, No. 32. Harley Street, in the county of Middlesex, this 25th day of May, 1854, before me,

W. STRICKLAND COOKSON,
A London Commissioner to administer oaths in Chancery.

Replies to Minor Queries.

Obsolete Statutes (Vol. ix., p. 562.).—The Rev. John Hildrop, Rector of Wath near Ripon, was the author of the Letter to a Member of Parliament proposing a Bill to revise, &c. the Ten Commandments. It was attributed at the time to Dean Swift, but afterwards owned and inserted by Dr. Hildrop in a collection of his miscellaneous works, printed in two small 8vo. volumes, published in the year 1754. For the titles of these works, and some account of the author, J. O. is referred to the *Gentleman's Magazine* for August, 1834; where, it must be observed, Magnus Whitegrave has unfortunately repeated Dr. Whitaker's incorrect transcript of a memorial in the chancel at Wath to Dr. Hildrop's daughter; and the assertion, untruly made, that there is no inscription there to the memory of the doctor himself. He died January 18, A.D. 1756, aged seventy-three years. His daughter Catherine, wife of Mr. Francis Bacon, died September 6, A.D. 1754, aged thirty-three years.

I should be very glad to know to what university Dr. Hildrop belonged, and in what year he graduated D.D. I believe he was not of Cambridge, and that he did not take his Doctor's degree till after the year 1741. PATONCE.

[Dr. Hildrop was a student at St. John's College, Oxford; M.A. June 8, 1705; B. and D.D. June 9, 1743.]

"*Selah*" (Vol. ix., p. 426.); *Songs of Degrees* (Vol. ix., pp. 121. 376. 473.).—Having devoted a considerable portion of a work on the Psalms, published a few years back, to the consideration of the word *selah*, it was with some surprise that I observed a quotation in the "N. & Q." from *The People's Edition of the Bible*, to the effect that the word means *da capo*. The great mass of ancient authorities (which, though various, are not in reality discordant) does not favour this opinion; nor is it borne out by internal evidence. The word is, I am confident, a musical direction; but always connected with the sentiment, and the peculiar construction of the psalm. If my view is correct, it was not intended to be read; still, for my own part, I would not venture to omit it when publicly reading the Ode of Habakkuk. As the Bible translation of the Psalms is not intended for liturgical use, I would omit the word were I reading the Psalms in private. It may be remarked as a curious fact, that Jackson of Exeter set the word *selah* to music in an anthem composed for the opening verses of the Ode of Habakkuk. He evidently regarded it as an exclamation of praise.

As to the "Songs of Degrees," I venture to refer to the work mentioned above for an essay which discusses this question also. JOHN JEBB.

Pax Pennies of William the Conqueror (Vol. ix., p. 562.).—Without any pretension to numismatic lore, I throw out a suggestion that the letters on the reverse of the Conqueror's pennies, PAXS, may stand for *Willelmi Angliæ Christus Salus*, which of course would hold equally good in whatever order the letters were placed. F. C. H.

Holy-loaf Money (Vol. ix., pp. 150. 256. 568.).—The custom of distributing the *pain béni*, or blessed bread, is retained I believe in France only. It is the sole remnant of the oblations of the faithful. In the fourth century the Christians, as a sign of union and charity, sent to each other small loaves called Εὐλογίαι, and the distribution of blessed bread during Mass from what remained of the offerings unconsecrated, was afterwards introduced as a sign of union among the assistants. When the primitive practice of daily communion began to be discontinued, the blessed bread became a kind of substitute for those who did not actually receive the blessed Eucharist. F. C. H.

"*Emori nolo*," *&c.* (Vol. ix., p. 481.).—This line occurs in Cicero, *Tusc. Quæst.*, i. 8. 15. The correct version has *æstumo*, not *curo*, which would not scan. H. H. D.

Palindromic Verses (Vol. ix., p. 343.).—The origin of the lines quoted by T. A. T. is thus explained in Hone's *Every-Day Book*, col. 170.:

"St. Martin having given up the profession of a soldier, and being elected Bishop of Tours, when prelates neither kept carriages, horses, nor servants, had occasion to go to Rome in order to consult his holiness upon some important ecclesiastical matter. As he was walking gently along the road he met the devil, who politely accosted him, and ventured to observe how fatiguing and indecorous it was for him to perform so long a journey on foot, like the commonest of cockle-shell-chaperoned pilgrims. The saint knew well the drift of Old Nick's address, and commanded him immediately to become a beast of burden or *jumentum*; which the devil did in a twinkling, by assuming the shape of a mule. The saint jumped upon the fiend's back, who at first trotted cheerfully along, but soon slackened his pace. The bishop of course had neither whip nor spurs, but was possessed of a much more powerful stimulus, for, says the legend, he

made the sign of the cross, and the smarting devil instantly galloped away. Soon, however, and naturally enough, the father of sin returned to sloth and obstinacy, and Martin hurried him again with repeated signs of the cross, till twitched and stung to the quick by those crossings so hateful to him, the vexed and tired reprobate uttered the following distich in a rage;

'Signa te, signa; temere me tangis et angis;
Roma tibi subito motibus ibit amor.'

That is, 'Cross, cross thyself — thou plaguest and vexest me without necessity; for, owing to my exertions, Rome, the object of thy wishes, will soon be near.'"

HENRY H. BREEN.

St. Lucia.

Dr. John Pocklington (Vol. ix., p. 247.). — Arms of Pocklington of Yorkshire: Paly of six argent and gules, a pale counterchanged. CID.

Byron and Rochefoucauld (Vol. ix., p. 347.). — Allow me to call your attention to the fact, that the Note furnished by SIGMA under this head has already appeared in Vol. i., p. 260., with the signature of MELANION, under the head of "Plagiarisms and Parallel Passages." Your "Notices to Correspondents" bear ample evidence of the vigilance which you are continually called upon to exercise, in order to obviate repetitions of this kind; but as the volumes continue to increase, the difficulty of verifying such matters will become proportionably great; and it therefore behoves your correspondents, by a proper degree of research on their part, to assist you in preventing this most valuable periodical from degenerating into a mere echo of its former self.

HENRY H. BREEN.

St. Lucia.

Somersetshire Folk Lore (Vol. ix., p. 536.). — Your correspondent M. A. BALLIOL says, that, on the highest mound of the hill above Weston-super-Mare, is a heap of stones, to which every fisherman in his daily walk to Sand Bay, Kewstoke, contributes one towards his day's good fishing. Although the object ascribed to a similar custom in Greece is of a different character, your readers may feel interested in the following passage describing it, from Gell's *Narrative of a Journey in the Morea*, p. 113.:

"On the road from Tragoge to Andrutzena we passed one of those heaps of stones, called by the Greeks *anathemas*. A person who has a quarrel with another, collects a pile of stones, and curses his unconscious foe as many times as there are stones in the heap. It is the duty of every Christian to add at least one pebble as he passes by, so that the curses in a frequented road became innumerable. A Greek who should travel on one of our English roads, would imagine the whole population at war; and in Italy, where the heaps are larger, and generally occupy the whole of the best part of the road, he would be disposed to add another curse to fall upon the road-makers themselves."

N. L. T.

Black Rat (Vol. ix., p. 209.). — I have noticed an answer to MR. SHIRLEY HIBBERD about the existence of the old Black Rat in England. I believe one of its last strongholds in Britain was Lundy Island, near Ilfracombe; where they are still, or were till very lately, occasionally met with.

HORACE WADDINGTON.

Oxford Union Society.

Demoniacal Descent of the Plantagenets (Vol. ix., pp. 494. 550.). — A detailed account of the legend relative to the extraction of the Plantagenets, and consequently of the Royal Family of England, from the Devil, by the mother's side, is in John Fordun's *Scotichronica*. There is a whole chapter on the subject, to which, not having the book beside me, I cannot more particularly refer.

WILLIAM BROCKIE.

South Shields.

Shelley's "Prometheus Unbound" (Vol. ix., pp. 351. 481.). — I cannot help thinking that your correspondent F. C. H. has missed the peculiar beauty of this passage; and, though with great diffidence, I beg to offer a conjecture upon its meaning. F. C. H. says that the circumstances which give rise to the feeling alluded to by the poet are:

". . . . when the winds of spring
Make rarest visitation, or the voice
Of one beloved *is* heard in youth alone."

The latter can only mean the circumstance of a young man hearing the voice of a beloved friend; which obviously, I think, is not what is intended. The interpolation of the word *is* destroys the sense of the passage: the chief beauty of which, in my mind, lies in the analogy shown to exist between the feelings which are called up in us upon hearing the soft breezes of returning spring, and those which are awakened in us upon hearing the voice of a beloved friend, who has been separated from us since the time of our earliest youth:

". . . . . the voice
Of one beloved heard in youth alone."

If I understand Shelley's allusion rightly, it is to "that sense, which, when the winds of spring or the voice of a long absent friend returned, *recall the remembrance of youthful days*, fills the faint eyes," &c.

It is possible that a line may have dropped out, which may have contained words similar in meaning to those given in Italics above; but the more probable supposition is, that the sentence was inadvertently left unfinished. Such omissions are by no means uncommon. ERICA.

"*Send me tribute, or else* ——," *&c.* (Vol. ix., p. 451.).—The potentates of whom your correspondent W. T. M. inquires, were two Irish chieftains, O'Nial of Tyrone and O'Donnell of Tyrconnell, in the latter part of the fifteenth century. The dispute was caused merely by the haughty character of O'Nial, who was unable to brook an equal in that part of the country, and accordingly sent the message, "Pay me tribute, or else ——," to his rival; which was as promptly answered by O'Donnell, "I owe you none, and if ——." Y.

Hour-glasses (Vol. ix., p. 252.).—An hour-glass is, or lately was, affixed to the pulpit in the church of St. Albans, Wood Street, London. See Godwin's *Churches of London*, "St. Albans, Wood Street." O. S.

Bishop Andrewes, in a sermon on Ash Wednesday, 1622, on fasting, says:

"But that I take myself bound to prosecute the text I have begun, I would choose rather to spend the *hour* in speaking again for the duty to have it done."

Does not this seem to fix the limit usually assigned to sermons in his age? The sermons of the good bishop are long enough to occupy a full hour of ordinary preaching.

Bingham, *Antiq.*, lib. xiv. cap. 4., says,—

"Ferrarius and some others, are very positive they (*i. e.* the sermons in the early Church) were generally an hour long, but Ferrarius is at a loss to tell by what instrument they measured their hour, for he will not venture to affirm that they preached, as the old Greek and Roman orators declaimed, by an hour-glass."

E. H. M. L.

Barristers' Gowns (Vol. ix., p. 323.).—"The lapel, or piece which hangs from the back of the barrister's gown," is a diminutive representation of the ancient hood, formerly worn as a covering for the head and shoulders. The tippet, or *liripipium*, an important part of the hood (indicating from its length the rank of the wearer), hangs down in front of the left shoulder.

GILBERT J. FRENCH.

Bolton.

The lapel attached to the back of the gown is the hood (somewhat curtailed) which barristers wore before the introduction of wigs or hats, which were fastened to the gown to prevent their being lost when taken off on their going into court. ANON.

Reversible Names (Vol. viii., pp. 244. 645.).—The title of one of the peers of the realm reads the same backwards as forward — Lord *Glenelg*.

PRESTONIENSIS.

Odo may be added to the list of male reversible names. UNEDA.

When and where does Sunday begin or end? (Vol. ix., p. 284.).—H. OF MORWENSTOW says that Sunday begins at six o'clock P.M. on Saturday, and he quotes the expression in the Bible, "The evening and the morning were the first day," in proof of it. H. should recollect that evening was formerly the name for what we now call afternoon: as in the Prayer Book, where the evening service is that for the afternoon. Hence, if his quotation has any bearing on the question, Sunday must begin at Saturday noon.

I suppose the expression "the evening and the morning were the first day" may be thus explained. At the commencement of the earth's first solar day, the sun was perpendicularly over that part of the earth which was nearest to it, at which place it was of course noon; and as soon as the diurnal revolution of the earth on its axis began, the afternoon or evening commenced at that point.

In Massachussetts, the law makes the Sabbath only eighteen hours long, instead of twenty-four. It commences at midnight between Saturday and Sunday, and ends on Sunday at 6 P.M.; so that work may be done, or amusements, or political meetings may be attended to, on Sunday evening without breaking the law. This is a reaction from the old puritanical strictness of "the Pilgrim Fathers," and is one of many. UNEDA.

Philadelphia.

Hiel the Bethelite (Vol. ix., p. 452.).—The meaning of text 3rd (al. 1st) Book of Kings, xvi. 34., is, I think, satisfactorily determined by referring to the previous prophetic imprecation of Joshue (al. Joshua) vi. 26.:

"Cursed be the man before the Lord, that shall raise up and build the city of Jericho. In his first-born may he lay the foundation thereof, and in the last of his children set up its gates."

The curse was fulfilled in the death of his eldest son, when he dared to lay the foundations of a new Jericho; and the loss of all his other children in succession as the work advanced, till his last died as he finished the city and set up its gates. Dr. Geddes, who may be safely trusted, so far as fidelity of translation goes, though no farther, renders the prophecy thus:

"*With the loss* of his first-born son .... and *with the loss of* his youngest son."

And he thus translates the fulfilment:

"In his days Hiel, a Bethelite, rebuilded Jericho: the foundation of which he laid in *the death of* his eldest son, Abiram; and in the death of his youngest, Segub, he set up its gates."

There can be no reason for supposing that Hiel buried his children alive under the buildings. The text itself warrants no such monstrous interpretation, but is plainly opposed to it; inasmuch

as it denounces a threat, a curse, and a punishment, which could not have been fulfilled by the voluntary perpetration of inhuman cruelties on the part of a father. F. C. HUSENBETH.

I do not find any difference among the commentators to whom I have access, as to the meaning of the curse in Joshua vi. 26., fulfilled in the case of Hiel the Bethelite, 1 Kings xvi. 34. All his sons were to die in succession, beginning with the eldest even to the youngest, during the building of the city. I do not see any other meaning that can be attached to the words, conveying the notion of a punishment for the audacity of the rebuilder. "Write this man childless," was a familiar curse. And there is a manifest appropriateness in the fact, that a succession of judgments should fall upon him as the work went on; each being a louder call from the Almighty to stop him in his impious course. G. T. HOARE.

Tandridge.

Will of Francis Rous (Vol. ix., p. 440.).—At p. 441. the words "The Right Honorable Francis Rous, Esq., acknowledged this to be his last will and testament, the 12th day of April, 1658," there is the following note: "It should doubtless be 1657." But the text is correct, and the foot-note erroneous. The commencement of the year is counted from March 25. The will was written on March 18, 1657, which would be March 18, 1658, if the year were reckoned to begin on January 1. It was acknowledged on April 12, 1658, less than one month after it was written, since the legal commencement of a new year had intervened between the writing and the acknowledgment. Finally, it was proved on Feb. 10, 1658. The writer of the foot-note probably omitted to observe that, in consequence of the legal mode of computing the date, Feb. 10, 1658, is nearly ten calendar months *later* than April 12, 1658.

The present case affords a good example of a mode of dating, which has been a frequent occasion of perplexity and error. JOHN T. GRAVES.

Cheltenham.

Per Centum Sign (Vol. ix., p. 451.).—These arbitrary characters are adopted for facility of expression, the —00— denoting, arithmetically, the ciphers composing the centum; and the manner of writing it thus, %, is adopted for certainty and convenience, which are important elements in commercial transactions.

The contraction *viz.* is a curious instance of the universality of arbitrary signs. There are few people now who do not readily comprehend the meaning of that useful particle; a certain publican excepted, who, being furnished with a list of the requirements of a festival in which that word appeared, apologised for the omission of one of the items enumerated: he informed the company that he had inquired throughout the town for some *viz*, but he had not been able to procure it. He was, however, readily excused for his inability to do so.

Viz. being a corruption of *videlicet*, the termination sign was ʒ, never intended to represent the letter "*z*," but simply a mark or sign of abbreviation. It is now always written and expressed as a "*z*," and will doubtless continue to be so. This is one of many arbitrary modes of expression, the *use* of which is known to many, and few desire to know how they became invented. G. M. B.

Mitcham, Surrey.

Slavery in England (Vol. ix., p. 421.).—The slavery which existed in England under the Saxons, and which was not entirely obliterated till the beginning of the seventeenth century, was more properly called *villenage*. It was, as Blackstone observes:

"A species of tenure neither strictly feudal, Norman, or Saxon, but mixed and compounded of them all."

This villenage is so graphically described by Blackstone, in his *Commentaries*, that I will quote a few passages in answer to PRESTONIENSIS's Queries:

"Under the Saxon government there were, as Sir William Temple speaks, a sort of people in a condition of downright servitude, used and employed in the most servile works; and belonging, both they, their children and effects, to the lord of the soil, like the rest of the cattle or stock upon it."—Vol. ii. book ii. c. 6.

"These villeins, belonging principally to lords of manors, were either villeins *regardant*, i. e. annexed to the manor or land; or else they were *in gross*, or at large, *i. e.* annexed to the person of the lord, and transferable by deed from one owner to another. They could not leave their lord without his permission; but if they ran away, or were purloined from him, might be claimed and recovered by action, like beasts or other chattels. They held, indeed, small portions of land, by way of sustaining themselves and their families; but it was at the mere will of the lord, who might dispossess them whenever he pleased: and it was upon villein services, that is, to carry out dung, to hedge and ditch the lord's demesnes, and any other the meanest offices. A villein, in short, was in much the same state with us as Lord Molesworth describes to be that of the boors in Denmark, and which Stiernhook attributes also to the *traals* or slaves in Sweden."—Cap. 6.

The state of servitude of these villeins was not absolute, like that of the negroes in the West Indies; for, as Hallam (*Middle Ages*, vol. i. p. 149.) observes:

"It was only in respect of his lord, that the villein, at least in England, was without rights; he might inherit, purchase, sue in the courts of law; though, as defendant in a real action or suit, wherein land was

claimed, he might shelter himself under the plea of villenage."

Serfage ceased in the reign of Elizabeth. There were, however, some solitary instances later: the last instance of villenage is recorded in the reign of James I. Your correspondent will find much valuable information on this interesting subject in Blackstone's *Commentaries* (vol. ii. book ii. c. 6.), and in Hallam's *Middle Ages* (vol. i. p. 145., and vol. ii. p. 302., 9th edit., 1846).

F. M. MIDDLETON.

Miscellaneous.

NOTES ON BOOKS, ETC.

Messrs. Blackwood have published a continuation of Mr. Finlay's valuable contribution to our knowledge of Byzantine history; it is entitled *History of the Byzantine and Greek Empires, from MLVII to MCCCLIII*, by George Finlay, and forms the second and concluding volume of the work. In this the author treats of the decline and fall of the Byzantine government, and of the Greek empires of Nicæa and Constantinople; and he has in these, as in his preceding labours, made constant reference to the original historians, in order to make the work not only useful as a popular history, but also as an index to scholars, who may be more familiar with classical literature than with the Byzantine writers.

Mr. F. A. Neale never having been able, as he tells us in his preface, to meet with a connected history of Islamism, which uninterruptedly treated of the reigns of the Saracen caliphs in the East, in North Africa, and Spain, down to the foundation of the Ottoman Empire, or following its growth upwards into the reign of Abdul-Medjid, endeavoured to form a compilation from different authors, treating at different dates of the separate dominions of Islamism in the east and west; and the result is a couple of very readable volumes, under the title of *Islamism, its Rise and its Progress, or the Present and Past Condition of the Turks.* The publication is well-timed, and no doubt Mr. Neale will receive the thanks of many readers.

BOOKS RECEIVED.—*Diary and Letters of Madame D'Arblay, Vol. VII.*, which concludes this pleasant gossiping book; rich in pictures of the men and manners of "those good times when George the Third was king."—*Logic, or the Science of Inference, a Systematic View of the Principles of Evidence, and the Methods of Inference in the various Departments of Human Knowledge*, by Joseph Devey, is the new volume of Bohn's *Philological Library.*—*Poetical Works of William Cowper, Vol. III., with Selections from the Works of Robert Lloyd, Nathaniel Cotton, Henry Brooke, Erasmus Darwin, and William Hayley*, the new volume of the *Annotated Edition of the English Poets*, edited by Robert Bell. The selections which complete this volume give an interest as well as novelty to this collection of our poets, and will, we doubt not, be very generally approved.—*Schamyl, the Sultan, Warrior, and Prophet of the Caucasus*, the new number of *The Traveller's Library*, is a judicious compilation from the German of Wagner and Bodenstedt.—*Lives of the Queens of England*, by Agnes Strickland, Vol. VII., is occupied with a Biography of Mary, the Consort of William III., who is treated by Miss Strickland with great harshness.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

HAZLITT'S SPIRIT OF THE AGE.
MACCABE'S CATHOLIC HISTORY OF ENGLAND. Vol. II.
CIRCLE OF THE SEASONS. 12mo. 1828.
WORDSWORTH'S GREECE. 1 Vol. 8vo. Illustrated. First Edition.
KEY TO BEATSON'S GREEK IAMBICS.
JAMES' COURT-MARTIAL.

**** Letters, stating particulars and lowest price, *carriage free*, to be sent to MR. BELL, Publisher of "NOTES AND QUERIES," 186. Fleet Street.

Particulars of Price, &c. of the following Books to be sent direct to the gentlemen by whom they are required, and whose names and addresses are given for that purpose:

THE BROUNIAD. Kearsley, 1790.
STUKELEY'S CARAUSIUS. Vol. II.

Wanted by *Mr. Josh. Phillips, Jun.*, Stamford.

A PICTURE OF THE SEASONS. 12mo. 1812-15.

Wanted by *R. Hitchcock, Esq.*, Trinity College, Dublin.

COOPER'S PUBLIC RECORDS. Vol. I. 8vo. 1832.
M. C. H. BROEMEL'S FESTTANZEN DER ERSTEN CHRISTEN. Jena, 1705.

Wanted by *William J. Thoms, Esq.*, 25. Holywell Street, Millbank, Westminster.

THEODERETI OPERA (*Halæ*, 1769): Tom. ii. Pars i., containing Commentary on Isaiah, Jeremiah, &c. Tom. iii. Pars i., containing Commentary on St. Paul's Epistles.

Wanted by *Rev. H. D. Millett*, Collegiate School, Leicester.

THE METROPOLITAN MAGAZINE. Nos. I. to XXIII., LII., LXX. and following.

Wanted by *Mr. John P. Stilwell*, Dorking.

PROLUSIONES POETICÆ. Chester, circa 1800.

Wanted by *Thomas Hughes*, 13. Paradise Row, Chester.

Particulars of Price, &c. of any Works of Geo. Abbott, Abp. of Canterbury, and Robt. Abbott, Bishop of Sarum.

Wanted by *John Thos. Abbott*, Stamp Office, Darlington.

GLASSFORD'S EDITION OF BACON'S NOVUM ORGANON.

Wanted by the *Rev. G. W. Kitchin*, Ch. Ch., Oxford.

Gentlemen having Old Books in their possession may receive by post a List of Books wanted by *Thomas Kerslake*, 3. Park Street, Bristol.

Notices to Correspondents.

Since the account of the Washington family was in type, we have discovered that it has already been printed.

W. E. HOWLETT. *The promised new series of* The Parish Choir *never appeared.*

S. A. *On the representation of Moses with horns, see* "N. & Q.," Vol. i., pp. 383. 419., *and* Vol. ii., p. 91.

GILBERT DE BOIS. *Will our correspondent copy one letter on Earthquakes in London as a sample, stating at the same time the length of the remainder?*

JUVERNA. *For the origin of the phrase "Dining with Duke Humphrey," see Nares's* Glossary, s. v., *and Brand's* Popular Antiquities, vol. iii. p. 384. *Bohn's edition.*

J. W. G. G. *The article so kindly sent is in type, but is unavoidably postponed to make way for the three interesting documents which we have published this week.*

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RIVINGTONS, Waterloo Place, Pall Mall.

LONDON, SATURDAY, JULY 15, 1854.

Notes.

THE EDWARDS CORRESPONDENCE.

When MSS. have passed, during a series of years, through many hands, and have found at last an abiding depository, like the British Museum, the Bodleian, or some other public library, it might be well, for the information of literary men, that the fact should be noticed in the pages of "N. & Q." As a case in point, the correspondence of Thomas Edwards, the critic and poetical writer, may be mentioned. In Col. Way's sale in 1834 it was purchased by the late Mr. Thorpe for 27*l.*, inserted in his Catalogue of MSS. for that year (No. 242., marked 42*l.*), purchased by Mr. Barker, the editor of Stephens' *Thesaurus*, and resold, with the rest of his library, in 1834 or 1836. The MSS. afterwards passed into the hands of the late respected Mr. Rodd; and I am informed by my friend Dr. Bandinel, that in 1837 the six volumes were happily obtained by him for the Bodleian library.

This correspondence, as the late Mr. Evans told me in 1841, comprises letters addressed to Speaker Onslow, Geo. Onslow, Hon. Philip Yorke (2nd Earl of Hardwicke), C. Yorke, Lord Royston, Richardson, Crusius, Dyer, Cambridge; two letters are addressed to Pope; one to Capel, with emendatory criticism; J. H. Browne, Dr. J. Hoadley, Lovibond, Dr. Chauncey, R. Lloyd, Birch, Archbp. Herring, Melmoth, and Edwards's great friend Daniel Wray. Many of these letters, Mr. Evans added, "well deserve to be printed. In one of them there is a curious mention of the publication of Pope's translation of the Odyssey, by which it would appear that Pope had concealed the assistance he received in the version. The letters fill six volumes, each of which has an index."

The librarian of the Bodleian suspects that some of Edwards's best letters may not have been preserved in these volumes; but still he considers that an interesting selection may be made, and it is to be hoped that they may, at no distant period, engage the attention of some competent editor, and that the literary world may be benefited by their publication.

Wounded as Warburton must have been, and bitter as was his scorn of what Parr calls the keen raillery of Edwards, he must have been awakened by the acuteness of his criticism to the painful conviction that, by a strange perversity of understanding, or depravation of taste, he had, in his notes on Shakspeare, too frequently mistaken that which was obvious and perplexed what was clear. "There was an affectation (says Whitaker) equally discernible in the editor of Pope and Shakspeare, of understanding the poet better than he understood himself."

When Bishop Hurd speaks of "the felicity of Warburton's genius in restoring numberless passages in Shakspeare to their integrity, and in explaining others, which the author's sublime conceptions or his licentious expression kept out of sight," his admiration of his idol must have obscured his taste and common sense. Mr. Hallam says with truth, "Warburton, always striving to display his own acuteness and scorn of others, deviates more than any other commentator from the meaning of his author." Walpole, and, at a long interval, Mr. D'Israeli, both state as their opinion that Edwards's volume "annihilated the whimsical labours of Warburton;" and we are told by Walpole that "Warburton's edition of Pope had waited because he had cancelled above a hundred sheets (in which he had inserted notes) since the publication of the *Canons of Criticism*." (*Letters*, i. 232.) Whether Walpole had authority for this assertion we shall doubtless learn from the gifted editor of the forthcoming edition of Pope, when he touches upon Warburton as a commentator on that poet.

Of Edwards's talents, and of this celebrated publication, displaying alike great critical acumen and the keenest satire, one opinion seems to have prevailed. True it is that while Johnson admitted Edwards to be a Wit, he gave but parsimonious praise to his work, considering that he had ridiculed Warburton "with airy petulance." In the *literary* intercourse between these giants—*personal* intercourse they had none, as Warburton and Johnson met but once, and that accidentally,—we must be strongly impressed with the superior noblemindedness and generosity of heart exhibited by Johnson. He never forgot an early compliment that he had received at Warburton's hands,—"He praised me, Sir, when praise was of value to me." His tribute to Warburton, in his preface to Shakspeare, is the more valuable, as the eulogy is so judiciously qualified. The high encomium, the highest he could pay him—that "one of his notes on Hamlet almost set the critic on a level with his author,"—would have been appreciated by any one but Warburton, whose "literary tyranny could not be exceeded, and has never been equalled since the days of the Scaligers."* In

* Churchill, *Works*, vol. i. p. 224. The poet Byrom had addressed *Familiar Letters to a Friend, on Warburton's Sermon "The Office and Operations of the Holy Spirit."* One great object of these epistles was to show, in opposition to "the bellicose divine," that the main use of preaching is to inculcate peace. This truth is enforced in lines of great beauty, and in the most appropriate, gentle language. What is the comment of Warburton? "Byrom is very libellous upon me, but I forgive him heartily, for

corresponding with his brother prelate Warburton could thus refer to and speak of one of the wisest and best men of the eighteenth century,—"Of THIS Johnson you and I, I believe, think alike." Again, we have a passage from the same letter: "Had not Johnson's remarks on the Commentaries as much folly as malignity in them, I should have reason to be offended." (1765.)

Dr. Parr, in his Warburtonian Tracts, has, in a passage of much feeling and eloquence, rendered ample justice to Johnson with especial reference to his conduct] towards Warburton, with an extract from which I shall close this too lengthened article:

"J. spoke well of Warburton, without insulting those whom W. despised. He suppressed not the imperfections of this extraordinary man, while he endeavoured to do justice to his numerous and transcendental excellences. He defended him when living, amidst the clamours of his enemies, and praised him when dead, amidst the silence of his friends."—P. 184.

J. H. MARKLAND.

A LETTER OF LE NEVE TO BAKER: EXTRACT FROM BISHOP BANCROFT'S WILL.

The following letter is copied from the original, inserted at the beginning of vol. xxxii. of Baker's MSS. in the University Library. The subsequent fortunes of Bancroft's library are recorded in the *Biographia Britannica*, and in Cooper's *Annals of Cambridge*.

"Ric. Bancroft, Archiep. Cantuar.

"In Cur. Prærog. Wingfield, 96.

"Item. I give all the Bookes in my Studdy over the Cloysters unto my Successor and to the Archbushoppes of Canterbury successively for ever, yf he my nexte Successor will yealde to such assurannces as shalbe devised by such learned counsell as my Supervisor and Executor shall make choyce of, for the continuance of all the saide bookes unto the saide Archbushoppes successively accordinge to my true meaninge; otherwise I bequeath them all unto his Ma^tie^s Colledge to be erected in Chelsey, if it be erected within theis six yeares; or otherwise I give and bequeath them all to the Publicke Librarie of the Universitie of Cambridge. Touchinge this my bequest and Legacie there may be some defecte in the same, which I desire may be so supplyed as that all my saide bookes may remayne to my Successors, for that is my cheifeste desire, and if it mighte please his moste excellente Ma^tie^ and his most royall Successors, when they receive the homage of anie Archbushopp of Canterbury, first to procure him to enter bondes to leave all the saide bookes to his Successor, my desire herein woulde be greately strengthened.

"Dat. Oct. 28, 1610.

"Probat. Nov. 12, 1610."

"Reverend S^r^,

"I beg you will attribute the delay in sending what is abovewritten partly to the Easter Holydays, when the Office was not open, and partly to a slight return of my Ague.

"The Bp. of Peterb. never heard of that Apology you mention of Bp. Horn, printed A° 1553.

"You dont inform me where that MS. Life of Bp. Patrick [is], nor can either the Bp. of Ely or of Peterb. tell me.

"I much wonder I cant hear from Mr. Atwood: I hope I have not disobliged him.

"I am with all possible respect,

"Your most humble Serv^t^.

"Jo. LE NEVE.

"Apr. 14, 1719.

"For,

"The Reverend Mr. Tho. Baker,
at S^t^ John's College in
Cambridge."

J. E. B. MAYOR.

St. John's College, Cambridge.

SEPULCHRAL MONUMENTS.

(*Concluded from* Vol. ix., p. 586.)

It was not my intention to have extended this dissertation to a fourth section, but several pieces of evidence bearing on the subject having come to notice, I am induced to bring them forward. The following curious extract from an old

---

he is not malevolent, but mad!" (*Letters*, p. 98.) When referring to these letters, I may notice that the offensive passage regarding the Ark may have been borrowed from Rabelais; but Og, the King of Basan, not Gog or Magog, according to the Rabbins, takes the benefit of the Ark in the Flood. (*Letters*, p. 119.) My friend, the Rev. F. Kilvert, has, in his valuable volume *A Selection from Warburton's unpublished Papers*, 1841, exhibited the character of the prelate in a far more amiable light than that in which it has elsewhere appeared. We cannot agree with Hurd, that "*playfulness* of *wit*" is a distinguished feature of the correspondence which he published. The letter to Mr. Jane, to which Hurd refers, but which was not amongst his papers, has fortunately been recovered, and given by Mr. Kilvert, and is, as he justly observes, written in the spirit of a Christian and a gentleman.

I may here state, for the information of the readers of "N. & Q.," that a portion of Byrom's interesting *Journal and Remains*, edited by the Principal of St. Bee's College, has, through the liberality of his excellent descendant, been just issued by the Chetham Society. The Catalogue of the poet's curious library, prepared under the superintendence of Mr. Rodd, was printed in 1848 for private distribution at the instance of the same individual—the possessor of her ancestor's lands, his books, and his talents.

volume in a Cambridge library is much to the purpose:

"Hearinge that he (Hugh, Bishop of Lincoln) was dead, and his corpse then a bringeinge into the gates of Lincolne, he (King John) with all the princely trayne, wente forth to meet it. The three kings with theyr royal alleyes, carryed the corpse on those showlders that are accustomed to upphoulde the weighte of whole kingdomes. From whome the great peeres received the same and bare it to the churche porche, whenne three archebishoppes and the bishoppe conveyed it to the quier. Lyeinge open-faced, mytered, and in all pontificall ornaments, with gloves on his handes, and a ringe on his finger, (it) was interred with all solleynities answerable."—*Archæological Journal*, June, 1850, p. 178.

The ancient episcopal monuments, it may be necessary to repeat, are presumed to be a petrifaction of a similar imposing scene; an enduring transcript of the venerable remains with all the concomitant adornments. As before stated, images were sometimes substituted for the body; accordingly we are informed that—

"In 1532 the corpse of John Islip, Abbot of Westminster, was set up in the Abbey under a goodly herse, and that after the interment underneath the herse, was made a presentation of the corpse covered with a cloth of gold of tyshew."—Ackerman's *Westminster Abbey*, Appendix.

If life is not extinct in the mediæval effigies, and all idea of sickness and languor is to be excluded, what alternative remains? Can it for a moment be conceived that, in what has been designated in some quarters "the age of faith," bishops in pontificals, and priests in eucharistic vestments, implored divine mercy in health and vigour reclining upon their beds? When men refuse to bend the knee in their addresses to the Throne of Grace, we can scarcely imagine them to be penetrated with a deep feeling of humility and reverence. A carelessness of posture, where there is no infirmity, is an act of positive disobedience. Alloyed with error as their creed was, this accusation is unfounded and unjust. Dark indeed must the ages have been when such contempt of the greatness, glory, and majesty of God was practised, and corporeal homage denied. What a reflection on the worthies of the olden time, with all their deficiencies, to fancy that they performed their devotions upon their backs! What injustice to the good and great of modern days to commemorate them in marble in an attitude so false, irreverent, and absurd! The signification of "supine," according to Johnson, is "lying with the face upward; negligent; careless; indolent; drowsy; thoughtless; inattentive."

Diminutive representations of the liberated spirit (a kneeling figure) conveyed by angels to the heavens, though of frequent occurrence in brasses and incised slabs, are rare in monumental sculpture. Bishop Northwold's in Ely Cathedral may be specified in addition to those previously mentioned; and in a panel on the canopy of the tomb of Aveline, Countess of Lancaster, in Westminster Abbey, are the figures of two angels in an attitude of adoration, and the lower part of an upright female figure above these, intended to represent the assumption of her soul. In Flemish brasses the soul borne to heaven in an ample sheet of drapery usually appears in the canopy work; and Abraham is often figured in these and others as receiving the spirit into the abode of the blest. It was considered a bold step in the Princess Charlotte's monument at Windsor to sculpture her soul soaring aloft from the breathless form enveloped in drapery below; but a much more daring achievement would it have been had symptoms of life been manifested in both.

Many of these figures of every description (two or three shrouded) clasp a heart in their hands, either as indicative of their faith, for "with the heart man believeth unto righteousness," or rather, as has been ably argued, as the symbol of a liberated soul. It is an extraordinary emblem in any case, but utterly unaccountable in the portraiture of animated beings. Of a sculptured example we may mention that of Bishop Ethelmar de Valence at Winchester; and it may be added that a singular effigy of a knight, discovered in 1833, in the isle of Sheppey, bears the little figure of a soul in prayer carved in a mystic oval in his hands, himself in an attitude of prayer. (*Archæological Journal*, Dec. 1849, p. 351.)

Small figures of bedemen or chantry-priests, praying for the soul of the defunct, are at the feet of Brian Fitzallan, 1302, Bedale, Yorkshire; and also of William of Wykeham in Winchester Cathedral. The sides of altar-tombs are often embellished with figures of the offspring, as well as with those of mourners or weepers frequently in monastic habits, as whole convents have been accustomed in Roman Catholic countries to form a part in funeral processions.

A pair of small angels in numerous instances support the head or pillow, often bearing thuribles. It is an easy task to connect these ministering spirits with death, by a comparison with an old miniature representing the ceremony of depositing the body of Edward the Confessor in his tomb. Two ecclesiastics support the head, and a bishop is in the act of fumigating the corpse with censers like the angels. (Shaw's *Dresses, &c. of the Middle Ages.*) A remarkable class of monuments not yet appealed to, named semi-effigial, materially favour this view of the case; for in his work on the *Tombs of Elford, Staffordshire*, they are thus described:

"Elford presents also an example of a curious but ungraceful fashion in monumental memorials, namely, an effigy represented as if the upper and the lower portion of the coffin-lid were removed, so that the head and arms are seen, and the feet below, the central part of the tomb being closed over."

It is well known that Christians of the Middle Ages were sometimes buried with their arms elevated. In Gonalston Church, Notts, a skeleton was discovered in a stone coffin with a coating of fine red mud. The head had fallen a little to one side, the hands had been placed on the breast, and the left arm was in its original position. Vain is it to protest that holding a sceptre, a sword, a book, a chalice, or a pastoral staff, implies a degree of action incompatible with a state of dissolution, for embalmed bodies have been brought to view with such objects placed in the hands, and even with open eyes. When the tomb of Edward III. was opened in the year 1774, "the body was richly habited. Between the two forefingers and the thumb of the right hand, the king held the sceptre with the cross made of copper gilt, and between the two forefingers and thumb of the left hand he held the rod or sceptre with the dove." Without reference to stern realities, the poetry of Longfellow might dispel such allusion:

> "Slain by the sword lies the youthful lord,
> But holds in his hand the crystal tall;
> The shatter'd luck of Edenhall."

> "And there on the smooth yellow sand display'd,
> A skeleton wasted and white was laid;
> And 'twas seen as the waters moved deep and slow,
> That the hand was still grasping a hunter's bow."

As before quoted, "the soul of the sixteenth century dared not contemplate its body in death!" but stranger still, supposing it to be the truth, the nineteenth century even denies that the prostrate effigies of its forefathers are dead. C. T.

UNPUBLISHED POEM BY THOMAS CAMPBELL.

The mistake made by X. Y. Z. in ascribing to Mrs. Hemans Campbell's poem of *Roland the Brave* (Vol. ix., p. 372.) has reminded me of a circumstance that may be interesting to the readers of "N. & Q."

Some five-and-twenty years ago I went to dine at a friend's house. On entering the drawing-room, I found that the object of attraction was an album, which had been presented that morning to the young lady of the house. Her name was Florine, and the lines were as follows:

"TO FLORINE.

> "Could I recall lost youth again,
> And be what I have been,
> I'd court you in a gallant strain,
> My young and fair Florine.
>
> "But mine's the chilling age that chides
> Affection's tender glow;
> And Love—that conquers all besides—
> Finds Time a conquering foe.
>
> "Farewell! we're *parted* by our fate,
> As far as night from noon.
> You came into the world so late,
> And I *depart* so soon!—T. C."

Dinner was announced; and ere it was half over, a loud knock was heard at the door, and Mr. Campbell came into the dining-room somewhat excited, and making many apologies for intruding. He was asked to join the party, but he declined; and merely begged to see the album, as there was an error in the verses which he wished to correct. The album was brought; and taking from his waistcoat pocket a small penknife, he proceeded to erase the word "parted" in the first line of the stanza, and substituted for it "severed;" which, from the occurrence of the word "depart" in the last line, of course improved the verses: the repetition having evidently haunted his poetic ear. The correction made Mr. Campbell take a hasty leave; he had another engagement, and could not stay.

The lines were published, I believe, in the *New Monthly Magazine*, of which Campbell was then editor; but I have never seen them in his collected poems. L. H. J. TONNA.

Minor Notes.

Successful Guesses.—Your columns should be open to successful critical guesses. Let me give you one. Dr. Johnson, in his *Life of John Philips*, says:

> "This ode [his ode to St. John] I am willing to mention, because there seems to be an error in all the printed copies, which is, I find, retained in the last. They all read:
>
> Quam Gratiarum cura decentium
> O! O! labellis cui Venus insidet.
>
> The author probably wrote:
>
> Quam Gratiarum cura decentium
> *Ornat*; labellis cui Venus insidet."

I have referred to the first edition, and there the reading is *Ornat*, as Johnson conjectured.

PETER CUNNINGHAM.

Kensington.

Dickens's "Child's History of England."—In one of the last chapters of this work, Mr. Dickens gives us the novel piece of information that the Duke of Buckingham and the Earl of Rochester of Charles II.'s reign were the same person: he ought to have told us whether the Duke's family name was Carr, Wilmot, or Hyde, as persons of all these families held the earldom during the Duke's lifetime. It may be rather creditable than otherwise to those to whom the *History* is addressed, to be ignorant of the lives and works of two such profligates; but one looks for more acquaintance with the history of that age in a writer like Mr. Dickens. J. S. WARDEN.

The Chits (Lady Russell's Letters).—A mistake of Miss Berry, the accomplished editor

of Lady Russell's *Letters*, is not corrected in the new collected edition. Lady Russell writes, June 12, 1680: — "The three chits go down to Althorpe, if they can be spared." Miss Berry conjectured that the chits were the Earl of Leicester's children, Lord Leicester having been mentioned in the previous sentence. The chits is the *nickname* of the three chief ministers of the day, Laurence Hyde, Godolphin, and Sunderland; the last being the owner of Althorpe. The political ballad of "The Chits" is well known: —

> "But Sunderland, Godolphin, Lory,
> These will appear such *chits* in story,
> 'Twill turn all politics to jests," &c.

C. H.

Female Parish Overseer. — Several instances of female parish clerks have appeared in "N. & Q." I have not, however, seen any Note on female guardians of the poor. Will you give a place to the following paragraph, which has lately appeared in the newspapers?

"*A Female Parish Overseer.* — Miss Sarah Matilda George was recently nominated at a vestry meeting as a fit and proper person to fulfil the duties of overseer of the poor of Misson, Notts; and the Retford magistrates have made the appointment. Miss George subsequently attended a vestry meeting, declared her willingness to fulfil the duties, and received the balance due to the parish from the outgoing overseers." — *Record*, May 11, 1854.

F. M. MIDDLETON.

Queries.

THE LORD HIGH STEWARD: WARREN HASTINGS' TRIAL.

Haydn, in his *Book of Dignities*, records the Lords Chancellors Thurlow and Loughborough presiding in the capacity of Lord High Steward, the one at the commencement, and the other at the conclusion, of Hastings' trial. He gives circumstantially the minute dates of their respective appointments as such, Lord Thurlow on Feb. 12, 1788, and Lord Loughborough on Jan. 28, 1793.

But Lord Campbell, in his *Lives of the Chancellors*, vol. v. p. 575., expressly states, —

"The charge (*i. e.* against Hastings) not being capital, no Lord High Steward was appointed, and Lord Thurlow, during the time he held the great seal, presided over it (the trial) as Chancellor or Speaker of the House of Lords."

It seems also to have been as chancellor that Lord Loughborough acted: see *Lives of the Lord Chancellors*, vol. vi. p. 268. Here, then, is a singular variance; "non nostrum," &c., but I suspect that Lord Campbell is right as to the *fact;* let me, however, with all respect question the reason he gives for the non-appointment of a Lord High Steward at this trial. Surely it was not because *the charge was not capital*, but because *Hastings was not a peer*. I think it will be found that this office is never filled except on occasion of a *peer's* trial; and indeed, I may quote Haydn himself, whose words are:

"Henry (III.) and his successors, wisely judging that the power was too great, in some measure abolished the office, as, in the hands of an ambitious subject, it might be made subservient to the worst purposes. It is now, therefore, only revived, *pro hâc vice*, to officiate at a coronation, *or the trial of a peer*."

I should add that in Haydn's list of the holders of the office, comprising the period from the Restoration to the present time, his own definition of the appointment is, *with this one exception*, strictly borne out. W. T. M.

Hong Kong.

DEDICATIONS OF SUFFOLK CHURCHES.

As you have upon former occasions allowed me to make use of your columns for practical purposes, will you again allow me to inquire whether any of your readers can supply me with the names of the saints after whom the following churches are named in the county of Suffolk? My work on the archæological topography of that county is nearly ready for publication; but I am still in want of the architectural notes of a few churches and of these dedications, which I have in vain endeavoured to find in any of the usual sources of information. J. H. PARKER.

CHURCHES IN SUFFOLK, THE DEDICATIONS OF WHICH ARE WANTED.

Lowestoft.	Alpheton.
Wenham, Little.	Exning.
Ramsholt.	Whepstead.
Stowlangtoft.	Gipping.
Poslingford.	Harleston.
Whixoe.	Welnetham, Great.
Wratting, Little.	Hargrave.

RAPHAEL'S CARTOONS.

I am not aware whether a singular mistake in one of Raphael's Cartoons has ever been noticed. The guide-books (authorised perhaps by the authorities) make no allusion to it. Some record of the error may possibly be in existence; but if such is the fact, it is not I think generally known. There can be little doubt, therefore, that its publicity in your columns may make the circumstance more generally known; and induce the compilers of the said handbooks, in their next edition, to "make a *note* of it" in the long explanation they give of the cartoon in question. This cartoon is said to describe the scene mentioned in the last

chapter of St. John's Gospel, of our Lord's appearance at the lake of Tiberias; and there can be little doubt but that such is the scene intended. Some sheep, to which our Lord apparently makes an allusion, occupy a prominent position in the drawing; while St. John is so eagerly pressing forward, that St. Peter's expression, "What shall this man do?" is clearly represented. It is remarkable, however, that the artist has introduced the figures of the eleven Apostles; while the account in the Gospel distinctly states there were only seven, and enumerates the names of five of them, with the words "and two other disciples." If the mistake on the part of Raphael is singular, still more so must be the fact, that it appears to have been so generally overlooked, not only by the more uneducated classes who throng Hampton Court, but by those who have professionally studied these remarkable works. E. L. B.

Twickenham.

Minor Queries.

William de la Grace.—Perhaps it is rather late in a subscriber from your first Number now to ask the question; but in Vol. i., p. 163., a correspondent quotes the following from Fenton's *History of Pembrokeshire*, p. 379.:

"Richard the First gave Isabella in marriage to William *de la Grace*, who thus became Earl of Pembroke," &c.

Now the Query I would submit to your learned correspondents is as to the name given to the fortunate William Mareschal—why William *de la Grace?* LEVERET.

The Old Week's Preparation.—The author of *A Week's Preparation towards a worthy receiving of the Lord's Supper after the warning of the Church of the celebration of the Holy Communion*, published in 1679, is not known; but to whom has it been generally ascribed, and on what grounds?

The edition of 1751, which I have, and which is the fifty-first, is "corrected throughout and enlarged by a clergyman of London." Who was he? WM. FRASER, B.C.L.

George III. an Author on Agriculture.—George III., it is well known, was very eagerly addicted to agricultural pursuits, and towards the close of the last century he caused a large portion of the Richmond New Park to be ploughed up and sown with corn. He also held the whole of the Old Park in hand, and Keel's farm adjoining, in Mortlake parish, and on the latter erected great ranges of farming buildings. Of his husbandry and agricultural experiments in general, however, Mr. James Malcolm, in his *Compendium of Modern Husbandry and Survey of Surrey*, in 3 vols. 8vo., London, 1805, is not very encomiastic, and says he had seen every part of the business better and more cheaply conducted. His Majesty, it is said, also contributed several papers to some publication of agricultural transactions. I am very desirous to peruse these communications, and would consider it a favour in any reader of "N. & Q." who will point out to me where they may be found. Z. (1)

Chinese Proverbs in the Crystal Palace.—Doubtless some of your readers will remember having seen some excellent proverbs, which were among the "treasures" from China, in the Great Exhibition of 1851. They were printed on blue paper, and hung in frames on the sides of the counters. The English translation alone was given. I do not see any mention of them in the Exhibition Catalogue. Can any of your correspondents give me a list of them?

F. M. MIDDLETON.

Milton's Mulberry Tree.—Does the mulberry tree, planted by Milton in Christ Church garden, Cambridge, when he was a student there, still exist? and in what condition is it now?

GARLICHITHE.

Clock of Trinity College, Dublin.—The clock of Trinity College, Dublin, is always kept a quarter of an hour slow, and all university examinations and proceedings are regulated by that time.

Though it may appear strange to seek for an answer at the other side of the Channel, I must ask through your pages the reason of so extraordinary an arrangement, and when it originated?

I have heard it stated that the college time was altered in consequence of a student being killed in endeavouring to cross the railings, having been late for admission by the gate; but I can scarcely consider this a sufficient cause for a change involving so much confusion and inconvenience.

J. R. G.

Dublin.

"*Pasquin.*"—*Pasquin* has been a convenient peg upon which to hang satires of all kinds. One of this school is *Pasquin; a New Allegorical Romance on the Times, with the Fortifivead; a Burlesque Poem, dedicated to the Earl of Rochford.* Published by the editor, Thos. Rowe, Esq., 1769. Anything about this production will be acceptable. J. O.

Minor Queries with Answers.

Andreas Cellarius: "Regni Poloniæ."—I should feel much obliged if you could give me any information as to the rarity, &c. of a work which has lately come into my possession, and the principal points of the title of which I give you below.

It is an 18mo., has a map of Poland, and about twenty panoramic views of the principal towns therein, all perfect and in good condition; it is written in Latin in a very good and pure style.

"Regni Poloniæ, Magnique Ducatus Lituaniæ Omniumque regionum juri Polonico subjectorum, Novissima Descriptio: Studio Andreæ Cellarii, Gymnasii Hornani Rectore. Amstelodami, apud Ægidium Janssonium Valckenier, anno 1659."

A CONSTANT READER.

Birkenhead.

[This work by Andreas Cellarius, in a perfect condition, is extremely rare. The Bodleian Library has no copy of it; and the one in the British Museum is without the panoramic views.]

Richard Culmer, alias Blue Dick. — Can you furnish me with any particulars relating to this personage, who figured as an iconoclast during the Commonwealth? CPL.

[Richard Culmer was born in the Isle of Thanet in Kent, educated in the Canterbury Grammar School, and afterwards at Magdalen College, Cambridge. He became minister of Goodneston in Kent, and was suspended *ab officio et beneficio* for refusing to read the Book of Sports on the Lord's Day. In 1635, being accused of perjury, he was committed to the Fleet. After a suspension of three years and a half, he became assistant minister to Dr. Robert Austin at Harbledown, near Canterbury. In 1644 he published *Cathedrall Newes from Canterbury: showing the Canterburian Cathedrall to bee in an Abbey-like, corrupt, and rotten condition, which calls for a speedy reformation or dissolution*, &c. "If I hold my peace, the stones would immediately cry out."—Luke, xix. 40. Two answers to the pamphlet soon followed, *The Razing of the Record*, &c., Oxford, 1644, and *Antidotum Culmerianum: or Animadversions upon a late Pamphlet by Richard Culmer, who is here (according to his friend's desire, and his own desert) set forth in his colours.* "The mouth of them that speak lies shall be stopped."—Ps. lxiii. 12. Oxford, 1644. "About 1644," says Wharton (*Collect.*, vol. i. p. 77.), "he was thrust into the vicarage of Minster in the Isle of Thanet, on the ejection of Dr. Casaubon, where he took down the cross from the spire of the steeple, defaced the windows, and pulled down the hall in the vicarage house. A man so odious for his zeal and fury that the parishioners of Minster had petitioned the parliament against his coming to that place, where he lived till the Restoration." Culmer was one of those appointed by the parliament to detect, and cause to be demolished, the superstitious inscriptions and idolatrous monuments in Canterbury Cathedral. "After the king's restoration," says Wood (*Fasti*, vol. i. p. 448., Bliss), "he continued so zealous in his opinion as to engage (as suspected) in that hellish plot for which Thomas Venner, Rog. Hodgkin, &c., anabaptist and fifth-monarchy men, suffered in Coleman Street, London, Jan. 9, 1660. But the spirit of the man being as well known as his face, he was taken posting up from Canterbury to London, riding upon Chatham Hill. Whereupon being committed for a time, he, among several examinations, was asked why he brake down those famous windows of Christ Church in Canterbury? To which he answered, he did it by order of parliament. And being asked why in one window (which represented the devil tempting our Saviour) he brake down Christ, and left the devil standing? he answered, he had an order to take down Christ, and had no order to take down the devil. Whereby was understood that those plotting brethren did mean when they intended to set up King Jesus, to pull down Christ." Culmer received the cognomen of "Blue Dick of Thanet," because he wore blue in opposition to black, which he detested. He died in the year 1662, and was buried in the parish church of Monckton in Kent. His will, proved May 13, 1662, is in the Prerogative Office, wherein he styles himself Richard Culmer of Monckton, Clerk, and mentions in it his eldest son Richard, then of Stepney, gent.; the time of his being possessed of the sequestration of the vicarage of Minster; his lands in Ireland; his son James; his daughters Anne, Katharine, and Elizabeth; and his son-in-law, Roe, who married his daughter Elizabeth. For notices of this renowned iconoclast, see Dr. Calamy's *Abridgment of Mr. Baxter's Life and Times*, vol. ii. p. 388. edit. 1713, and Wood's *Fasti*. See his character in the *History of the Tryal of Abp. Laud*, p. 344.]

Ducal Coronets.—What is the reason the Dukes of "Newcastle" and "Sutherland" do not wear the usual ducal coronets over their armorial bearings? CURIO.

[We believe that the Duke of Sutherland wears the ducal coronet without the cap, and we presume from our correspondent's note that the Duke of Newcastle does the same. The reason for this rests with the noble Dukes themselves.]

Replies.

MATHEMATICAL BIBLIOGRAPHY.

(Vol. x., p. 3.)

I am glad to be able to assure MR. COCKLE that I am quite correct on both points. Bossut's *Histoire générale des Mathématiques, depuis leur Origine jusqu'à l'année* 1808, was *not* published in 1802, but in 1810. It *has* a list of mathematicians at the end, on which the fingers of my left hand are placed (the little finger on Timæus, the thumb on Waring) while I write this sentence.

Bossut's first attempt at mathematical history was the preface to the mathematical volumes of the *Encycl. Méth.*, which appeared in 1789. This preface, enlarged, was republished by him in 1802, not as *Histoire*, but as *Essai sur l'Histoire*. This is the work referred to by MR. COCKLE as *Histoire*. I have never seen a copy of it; I have only the translation (by T. O. Churchill, under the name of Bonnycastle, as noted in my article on Bonnycastle in the *Penny Cyclopædia*), published in 1803, with a list of mathematicians at the end. When Bossut published his third and largest work, the *Histoire*, Paris, 1810, two volumes octavo, he added this list, acknowledging where it came from. Bossut does not call this a new edition of the *Essay*, but a new work. In 1812 he published *Mémoires de Mathématiques*, Paris, 8vo. This volume, besides his prize essay on the *arrimage* (art of stowage) of vessels, contains notes and explanations to his *History*, and a memoir of Pascal. In the preface he explains that the *Essai* (as he calls it) was very well received,

because it did not give any account of the discoveries of living mathematicians; while the *Histoire*, for a contrary reason, was sharply attacked. His sagacity led him to the true explanation of this, namely, that the dead could not speak for themselves, but that the living could.

While on this subject I may, with reference to the battle of the books, fought at the British Museum in 1850, quote Mr. Cockle's remark as one instance to be added to many of the advantage of *full titles*. Had I written the article in question in 1852 instead of 1842, I should have continued the title at least to the words "l'année 1808," which would have given sufficient evidence that the work of 1802 must have been reprinted, or another substituted for it. A. De Morgan.

The enumeration of ancient mathematical historians made by Montucla at pp. xvi—xvii. of the Preface to the first edition (Par., 1758) of his *Histoire* is repeated, in substantially the same terms, at p. v. of the Preface (Par., An vii.) to the second edition of that work. Professor De Morgan, at p. 4. of his excellent *References* (Lond., 1842), mentions this part of Montucla's enumeration without comment, and, indeed, without naming Theophrastus, Eudemus, and Geminus, of whose works Montucla regrets that the only remains are "Le peu que Proclus paraît en avoir extrait, et employé dans son prolixe commentaire sur le premier livre d'Euclide." I have some doubts as to the supposition of Montucla being entirely well founded.

There is a paged index at the end of the Latin translation (Patavii, 1560), by Barocius, of the Commentaries of Proclus. So far as Geminus is concerned, this index is very defective. I find (and it may be useful to know) that his name occurs in the *text* of pp. 22. 61. 63, 64. 67, 100. 105. 108. 110. 116. 139. 143. and 159.; and in the *margin* of pp. 65. 102. and 264., as well as of those just specified.

That the marginal scholia constitute no portion of the labours of Proclus, would seem to be clear from the fact (see pp. 264. and 266.) of Eutocius being cited in them. That Barocius is their author will I think appear when they are examined by the light of the middle paragraph (commencing with "Præterea, quæ" &c.) of the third page of his *Præfatio*.

Now the scholiast refers (see p. 264.) to the sixth book of the *Geometricæ Enarrationes*, or (as they are called by Montucla in the Preface to his first edition) *Enarrationes Geometricæ*, of Geminus, in a manner which seems to treat the verification of the reference as a thing perfectly practicable. That work of Geminus has then probably been extant at a comparatively recent period, and there may be some hope of recovering it. Is it among his *Opera* (Heilbronner, p. 571.) in the library of Paris? or are there any traces of it in the Barocian Library (Heilb., p. 287., art. F.), or elsewhere?

Thomas Taylor, at p. 199. of the second volume (Lond., 1789) of his English translation of Proclus, replaces the scholium just alluded to (that at p. 264. of the Latin of Barocius) by references to a treatise of Simson (*Sect. Con., &c.*). The parts referred to do not bear upon the present question, although they may give a portion of the information for which the scholiast refers to Geminus and Eutocius as accessible authors.

James Cockle, M.A., F.R.A.S.

4. Pump Court, Temple.

P. S.—In my former article (Vol. x., p. 3.) I omitted to mention that the fact of Bonnycastle's name being *John*, may be in some way connected with the error in the title-page of the translation of Bossut.

CLAY TOBACCO-PIPES.

(Vol. ix., pp. 372. 546.)

It is a somewhat singular fact, and would seem to support the theory that "*something* was smoked" before the introduction of the tobacco plant, that, in spite of the suppressive edict of Queen Elizabeth, and the *Counterblaste* of James, the Society of Tobacco-pipe Makers, in the seventeenth year of the reign of the latter, had become so very numerous and considerable a body, that they were incorporated by royal charter, and bore on their shield a tobacco plant in full blossom. It is also worthy of remark, that although the common clay pipe is entirely different in material and form from the original American pipe, it was used in nearly its present shape at the first introduction of tobacco, as though before approved for a similar use. Clay pipes, supposed to be of a date anterior to this period, have occasionally been found in the Irish bogs. An engraving of a *dudheen*, which was dug up at Brannockstown, co. Kildare, sticking between the teeth of a human skull, will be found in the *Anthologia Hibernica* (vol. i. p. 352.), together with a paper, which, on the authority of Herodotus (lib. i. sec. 36.), Strabo (lib. vii. 296.), Pomponius Mela (2.), and Solinus (c. 15.), would prove that the northern nations of Europe, long before the discovery of America, were acquainted with tobacco, or a herb of similar properties, and that they smoked it through small tubes. (See note to Croker's *Legends and Traditions of the South of Ireland.*)

I find the following among my *Nicotiana*, which I remember transcribing from one of the volumes, I cannot say which, of the *Mirror:*

"The *Inverness Courier* says, that in one of the an-

cient chimneypieces in Cawdor Castle there is a rude carving in stone of a fox smoking a tobacco-pipe, with the date 1510. As it is generally believed that tobacco was first introduced into this country by Sir Walter Raleigh, about the year 1585, it is singular to find the common short tobacco-pipe thus represented on a stone bearing date so much earlier. The *Courier* says there can be no mistake as to the date or the nature of the representation. The fox holds the fragrant tube in his mouth, exactly as it is held by its human admirers; and the instrument is such as may be seen every day with those who patronise the cutty pipe."

It would seem strange, unless the process of "smoking something" had been familiar to our ancestors, that the custom of "taking tobacco" in public places should have become so extensively prevalent at so short a period after its introduction. Malone (*History of the English Stage*) quotes from the *Skialethia* a collection of epigrams and satires, 1598, and an epigram by Sir John Davis of the same date, to show that the playgoers of the time of Shakspeare were wont to be attended at the theatres by pages, who furnished them with pipes and tobacco, which were smoked not only on the stage, where spectators were then allowed to sit, but in other parts of the house. Paul Hentzner was struck with the prevalence of this custom in England, which, however, was evidently new to him. Speaking of the playhouse, he says:

"Here, and everywhere else, the English are constantly smoking of tobacco, and in this manner: they have pipes on purpose made of clay, into the further end of which they put the herb, so dry that it may be rubbed into powder; and putting fire to it, they draw the smoke into their mouths, which they puff out again through their nostrils, like funnels, along with it plenty of phlegm, and defluxion of the head." — *Journey into England*, 1598.

We must not forget, however, that James I., in his *Counterblaste*, asks his subjects to consider what "honours or policy can move them to *imitate* the manners of such wild, godlesse, and slavish people?" and proceeds to say, "It is not long since the first entry of this abuse amongst us here (as this present age can very well remember both the first author and forms of its introduction)." It would seem, too, that the phenomenon (so aptly described by Virgil, who deserved to be a smoker, —

> "Faucibus ingentem fumum, mirabile dictu
> Evomit, involvitque domum caligine cæcâ.")

which struck such terror into the mind of Sir Walter Raleigh's servant, who thought his master to be on fire, must have been altogether new to that individual; though now so universal that, as is pleasantly remarked by Dr. Maginn (*apud* Fraser, vol. iv. p. 435.), "The mode of expliffli-cating the smoke out of one's mouth is at present, as it were, a shibboleth demonstrative of an English gentleman."

But I must beg pardon for filling up your space with pleasantry, to which a pleasant subject has inadvertently led me, and conclude by remarking that in market-places may not unfrequently be seen a stall for the sale of herb tobacco. I believe that the blossom of coltsfoot is commonly used in its manufacture, but should really recommend that experiment of such "vile mundungus" be made *in corpore vili*, rather than a valued *écume*, as I can testify, *ex. cred.*, that the bowl so used is polluted everlastingly.

The author of *The School of Recreation*, 12mo., 1701, recommends for the cure of the wounds received by cocks in fighting, to "Take the juice of English tobacco, or *mouse ear*, and after you have stirred it up with a little lint, bathe the place."

So much for European smoking: when or how did the nations of the East become acquainted with this grand source of physical solace? What did they *do* before they smoked? are they indebted to Europe for this "bright occidental star," or is tobacco indigenous to the coasts of Syria and the hills of Laodicea, where the choicest in the world is now produced? When we consider how entirely the *chibouque* in Turkey, the *hookah* in India, the *sheesha* in Egypt, and the *nargilly* in Persia, is part and parcel of the orientalist, when we take into consideration his superstitious reverence for custom, and his contempt for novelty and innovation, we are almost led to suppose that his use of tobacco is of immemorial antiquity. This would seem, however, not to be the case, if we are justified in drawing such an inference from an observation of old Sandys, who complains of the badness of the tobacco in the Levant, which he ascribes to the circumstance that Turkey is supplied with the refuse of the European markets:

"They also," says he, "delight in tobacco, which they take thorow reeds, which have joyned unto them great heads of wood to contain it. I doubt not but lately taught them, as brought them by the *English*; and were it not sometimes lookt into (for *Morat Bassa* not long since commanded a pipe to be thrust thorow the nose of a *Turk*, and so to be led in derision thorow the city), no question but it would prove a principal commodity. Nevertheless they will take it in corners, and are so ignorant therein, that that which in England is not saleable, doth pass here amongst them for most excellent." — Sandys' *Travels, &c.*, folio, 1673, p. 52.

WILLIAM BATES.

Birmingham.

If MR. RILEY cares for clay pipes, not tobacco ones, the oldest I have read of are those mentioned by Wilson in the *Pre-Historic Annals of Scotland*, as having been found both in Ireland and Scotland, similar in shape to the modern ones, but

at a depth below the surface of the ground, which proves they had been used long before the noxious weed was brought to this country. The old women in Annandale, Wilson tells us, used a dry white moss not long ago, and said it was much sweeter to smoke than tobacco. It might easily be that. M—A L.

ORCHARD.

(Vol. ix., p. 400.)

I think Professor Martyn has gone too far when he went to the Greek for his derivation of such a good old English word as *orchard*, more especially as, when pronounced, they do not agree in sound. That the English word is pronounced *orchat*, is only in analogy with that of the vulgar in all similar cases. I suspect it is simply worts-yard, *i. e.* herb-yard, which in this country preceded an enclosure for fruit-trees. Ash gives, "*Wort*, the general name of an herb; a plant of the cabbage kind." Another derivation might be suggested, which, though less probable, I give for the sake of a remark which may be founded upon it, viz. *orts-yard*, *i. e.* waste-yard. Ash says under the word "*Ort* (a word not much used in the singular), the refuse, that which is left." It is especially used of the sweepings of cows' *booses;* and this leads me to remark that it is in the language connected with the farm that some of our good old English monosyllables are to be traced. The farmer in the north, and doubtless elsewhere, still says to his man, "Go, unseal the kye, and sweep the orts in their booses into the groop." To unseal is to loosen the *sow*, an ingenious wooden trap by which the cows are held. Ash says, "*Sowe* (verb int. *obsolete*), to seal." But he is wrong, according to the writer's experience; *seal* is the verb, and *sowe* its substantive. *Boose* is the *locus standi* of the cow, and *groop* (see Ash), the place for the urine. The terms of driving, again, *ho*, *gee*, &c., deserve the attention of antiquaries, and probably some of your readers may think this subject worth prosecuting farther.

R. P.

Dr. Johnson identifies the word with the Anglo-Saxon ortgeard (*i. e.* *hort-yard*), and his view seems far more probable than that of Professor Martyn. H. G.

EPITAPH IN LAVENHAM CHURCH.

(Vol. ix., p. 369.)

This church is in Suffolk, but the following remarks apply to both counties. "Prayse" may here be a verb, and "continuall" an adverb for *continually*. The phrase is common in Norfolk among uneducated persons: "She continuall do it." The "of" in the next line may be a Norfolkism too; "I was a praising of her" being common also. "Ingrain" does not apply in this case; a painter *grains* deal to imitate mahogany, oak, &c. The word *ingrain* or *ingrained* belongs to the dyer's trade, and is solely applied (I think) to scarlet; at least to such colours only as are obtained from cochineal. The term *Grana fina* was used by Spanish merchants to distinguish the domesticated cochineal insect from the wild and inferior kind, *Grana sylvestra*, probably in ignorance of its being really an insect; and the term had irremediably taken its place in Spanish commerce, before Cortez had sufficient leisure and opportunity to follow his master's orders in making himself acquainted with the natural productions of the country he had conquered. The word is thus fixed in our language; a curious fact, as I do not find that *Keruces* (according to Pliny), early used by the Spaniards, or *Lac*, still earlier used by the Indians, were subject to the same misnomer; yet the ancient Spaniards must have heard of the lac dye through the Phœnicians, even if it were not produced in Spain, as some writers have supposed. F. C. B.

There are two or three misquotations in the copy of this epitaph rendered by your correspondent A. B. R. As correctness is desirable, I venture to repeat the lines, which are inscribed upon a brass plate affixed against one of the nave piers of this church, marking the corrections in Italics:

"Continuall prayse these lynes in brasse,

[The verb *record* is here obviously to be understood.]

Of Allaine Dister here,
A clothier vertuous whyle he was
In Lavenham many a yeare
For as in lyfe he loved best
The poore to clothe and feede
So with the riche and alle the rest
He neighbourlie agreed
And did appoint before he died
A *spiall* [special] yearlie rent
Whiche *shoulde* be every Whitsontide
Amonge the poorest spent."
"Et obiit anno dni 1534."

Lavenham Church abounds in curious relics, and will well repay the antiquary who would take the pleasure of visiting its ancient fabric. Being a native of Lavenham, I have often read the epitaph noticed by A. B. R. The first two lines mean "Continuall prayse these lynes in brass (do give) of Allaine Dister here" (*i. e.* who lieth here). It is one of those quaint forms of expression which still characterise the old people of Lavenham. The town is not in Norfolk, but in Suffolk, situated midway between Sudbury and Bury St. Edmunds.

FRED. RIBBANS.

Grammar School, Leek, Staffordshire.

PHOTOGRAPHIC CORRESPONDENCE.

Tests for Intensity of Light and Fluidity of Collodion. — On a recent visit to my friend Mr. S. T. Coathupe, of Bristol, he communicated to me two suggestions, which he has permitted me to make public, and which I am inclined to think may prove valuable to my brother photographers. The first is with respect to certain conditions of light; and to enable the photographer, previous to his commencing his operations, to have some idea of its intensity, he recommends the use of a tourmalin, or Nichols's Prism, and a piece of unannealed glass or selenite, either of the former to analyse the light passing through the latter substances; with the joint aid of which, on holding the former close to the eye, and the glass or selenite at a convenient distance, say two feet, and directing them both to the sky, the usual phenomena of polarised light will occasionally be discovered; and according to the degree of intensity of polarisation then observed, the operator may obtain some knowledge of the time required for the exposure of the plate in the camera.

When the sky fully polarises, he will of course allow double the time, there being only half the light that he would have when no such phenomenon occurs — a hint not to be disregarded, and not obtainable with the same facility and accuracy by any other means that I have yet heard of.

The second suggestion was with reference to keeping the iodized collodion constantly at the same degree of fluidity: and this would appear to be readily accomplished by the use of the ordinary specific gravity beads, choosing that condition of the collodion which the operator deems best suited for his work, and finding a bead which just floats in the centre of the bottle: keep the collodion to the same degree of fluidity by the addition of either ether or alcohol, as may be required, the thickening of the collodion as the bottle containing it gets emptied being indicated, of course, by the rising of the bead, which, by the addition of alcohol or ether, or the mixture of the two, would be restored to its normal state. Considering the above hints as practically valuable, I have (with Mr. Coathupe's permission) lost no time in giving them the greatest publicity in my power, and I know not a better medium than "N. & Q." J. W. G. GUTCH.

No. 6. Clifton Villas, Paddington.

Photographic Hints. — Having found much difficulty in iodizing the paper, as advised by DR. DIAMOND, from the manner in which it curls on removal from the bath, and finding that after the paper has been damped, in accordance with that gentleman's directions, it iodizes unequally, thus spoiling the negative, I have tried a method which entirely remedies the inconvenience; and as I am pretty sure others, especially young photographers, have found, or will experience like difficulties, I beg to offer it for their use. I cut the paper about half an inch larger than the size required, and *fold back* a quarter of an inch of each end, which, rendering the paper rigid, no warping ensues, and the after process with the glass rod is perfectly easy, and there is not any fear, with a little care, of having the back soiled.

I have found also that where the pins went through the paper during drying, on developing, very generally, a double fleck from the pin-hole spread right up the negative, and thus spoiled it. I tried various means, until I tried the finer sort of hair pins used by ladies, which, being lacquered, answer admirably. I have not had one spoiled since. I bend the pin like a shepherd's crook, and place the end through a tape hung across a room, and pass the longer end through the paper, as by such means the paper hangs on the uninjured part of the pin; otherwise, when bent by myself, probably the metal may be exposed, and the paper be thus spoiled. T. L. MERRITT.

Maidstone.

Query on Mr. Lyte's Process. — Will you allow me to put a Query with reference to MR. LYTE's instantaneous process, described in "N. & Q.," Vol. ix., p. 570.? Is there not some mistake in the method of preparing solution No. 1.? Two hundred grains of nitrate of silver are to be dissolved in six ounces of distilled water, *and as much iodide of silver as will dissolve.* Iodide of silver being insoluble in water, of course none of it will dissolve.

C. H. C.

Replies to Minor Queries.

Curious Prints (Vol. v., p. 585.). — With reference to curious prints I send you an account of a satirical print inserted, by some former possessor of the work, in my copy of Nichols's *Literary Anecdotes of the Eighteenth Century*, at p. 453. of vol. ix. It has reference, I should suppose, to some event in the life of the famous John Wilkes.

The print is headed "Midas, or the Surrey Justice." At a table is seated a person in a large full-bottomed wig, with ass's ears sticking out of it, writing; before him lies a paper with these words: "Sir, send me the ax Rel Latin to a Gustus of Pease." Behind him stands a tall figure, dressed according to the fashion of Wilkes's time, with ruffles, &c.; and out of his mouth proceeds a scroll inscribed with these words, "Not satisfied with the murder of the English, he must also murder the English language." This figure, I conclude, represents John Wilkes.

On the table are papers inscribed "Warrants," "Commitments;" also a book labelled "Fenning's Spelling," and a gun, with this inscription on the barrel, "The present practice of a Justice of the Peace." Under the table, on two folio volumes, labelled the "Statutes at Large," lies a cat asleep. In the upper left-hand corner is a fox seated on a hill, holding in his right fore paw a sword, and in his left a pair of scales; in one scale is a cock, and in the other a goose. In the left corner below stands a chamber utensil, with a large folio before it, as if to conceal it. The justice is in a dressing-gown and slippers, and seated in a very large arm-chair.

Can any of your correspondents afford any explanation of this print, as to date, &c.? I. R. R.

De Beauvoir Pedigree (Vol. ix., pp. 349. 596.). — MR. EDGAR MACCULLOCH is in error in his supposition that the lady, who was widow of Admiral M'Dougal, and afterwards wife of Sir John Brown (now De Beauvoir), was the daughter and heiress of the Rev. Peter de Beauvoir, her affinity to him being that of first cousin, by the half blood, *ex parte materna*; in which character she was his sole next of kin, according to the statutes for the

distribution of the personal estates of intestates. It may assist Mr. Thomas Russell Potter, your first correspondent on this subject, in the object of his inquiries, and save him the trouble of following a wrong track, to state how this relationship arose. The Rev. Peter Beauvoir was only child of Osmond Beauvoir of Downham Hall in Essex (ob. 1757), by Elizabeth his wife, who was daughter and heiress of John Beard, Esq., Governor of Bengal. Mary, the widow of Governor Beard, and mother of Elizabeth Beauvoir, married secondly Thomas Wright, Esq., of East Harling, Norfolk; and by him was also mother of Richard Wright, Esq., who was father (with other children) of Mary, the wife, first, of Admiral John M'Dougal, and afterwards of Sir John Edmond Brown, an Irish baronet. This gentleman assumed the name of De Beauvoir, as much I presume from its euphony over that of Brown as in testimony of the large fortune he had with his wife, to the entire exclusion of her nephews and nieces, the children of her late brother the Rev. James Wright; who, by the accident of their father's death before Peter Beauvoir, were, in law, one degree too remote in succession to his property. To return to the Beauvoir family: Osmond, above mentioned, who was son of a Richard Beauvoir, or De Beauvoir, of Hackney, in Middlesex, had a sister Rachel Beauvoir married to Francis Tyssen of Hackney, Esq., by whom she had, besides other children whose legitimate descendants have failed, a daughter Mary, wife of Richard Benyon, Esq., whose grandson, the late Richard Pawlett Wrighte Benyon, changed his name to De Beauvoir; and was certainly a descendant of that family, and, although too remote to participate as next of kin in the *personal* estate, was probably the heir-at-law of Peter Beauvoir.

Mary, the wife, first of Governor Beard, and afterwards of John Wright, is also stated to have been a Beauvoir by birth; but this wants proof. Your correspondents may satisfy themselves as to the other facts in the pedigree, dates, &c., by inspecting the records of the proceedings in Chancery in the cause M'Dougal *v.* De Beauvoir, circ. 1822; and of the more recent proceedings in De Beauvoir *v.* De Beauvoir, instituted by the baronet, also in Chancery, in 1846. G. A. C.

Coaches (Vol. vi., p. 98.). — The words of the old song were, as I remember them, —

"If the coach goes at nine, pray what time goes the basket,
For there I can sit, and sing Langolee?"

Can any correspondent say where this old song can be found? I. R. R.

"*Quod fuit esse*," *&c.* (Vol. vii., p. 235.). — Mr. Edgar MacCulloch's version of this enigmatical epitaph was corrected by another correspondent in p. 342., same volume; who ought not however to have supplied any pointing. For other conjectural readings or translations, refer to *Gentleman's Magazine*, Feb. 1840. See also Ecclesiastes, i. 9. and seq., and iii. 15. G. A. C.

Was Queen Elizabeth dark or fair? (Vol. v., pp. 201. 256.; Vol. vi., p. 497.). — I send you the following description of her from one who certainly had no great cause to be very partial to her:

"Shee was a lady upon whom nature had bestowed, and well placed, many of her fayrest favors; of stature meane, slender, streight, and amiably composed; of such state in her carriage, as every motion of her seemed to beare majesty: her haire was inclined to pale yellow, her foreheade large and faire, and seemeing seat for princely grace; her eyes lively and sweete, but short-sighted; her nose somewhat rising in the middest. The whole compasse of her countenance somewhat long, but yet of admirable beauty; not so much in that which is termed the flower of youth, as in a most delightfull compositione of majesty and modesty in equall mixture . . . Her vertues were such as might suffice to make an Æthiopian beautifull; which, the more man knows and understands, the more he shall love and admire. In life, shee was most innocent; in desires, moderate; in purpose, just; of spirit, above credit and almost capacity of her sexe: of divine witt, as well for depth of judgment, as for quick conceite and speedy expeditione; of eloquence, as sweet in the utterance, soe ready and easy to come to the utterance; of wonderful knowledge, both in learning and affayres; skilfull not only in Latine and Greeke, but alsoe in divers foraigne languages. None knew better the hardest art of all others, that of commanding men; nor could more use themselves to those cares, without which the royall dignity could not be supported. Shee was religeous, magnanimous, mercifull and just."—*Annals of the First Four Years of the Reign of Queen Elizabeth*, by Sir John Hayward, Knight, D.C.L., p. 449.

Hayward wrote the commencement of a *Life of Henry IV.*, dedicated to the Earl of Essex; a seditious pamphlet "as it was termed," says Lord Bacon, for which he was committed to prison, the queen being anxious to subject him to very severe treatment. R. J. Shaw.

Lord North (Vol. vii., pp. 317. 207.; Vol. viii., pp. 183. 230. 303.). — Respecting any personal likeness supposed to exist between George III. and Lord North, I am able to confirm the fact by stating that last autumn, at Appuldercombe [then on sale, being the property of Earl Yarborough], Isle of Wight, there were lying for removal to his Lordship's other seat in Lincolnshire, two portraits, one of George III., the other of Lord North, by Wm. Wynne Ryland, 1778, and measuring, as far as I recollect, about twelve inches by seven.

The similarity between the two was exceedingly striking; and this idea was strengthened in the minds of two friends and myself, by placing the smaller representative of Lord North by the side

of the larger proportions of his Majesty. At all events, an original of Lord North, and more to be relied on than an apocryphal print, has been found.

FURVUS.

Plumstead Common.

"*Awk*" (Vol. viii., pp. 310. 438. 602.). — This word probably exists in a compound form in Notts. A man who habitually uses his left hand instead of his right, and such instances are not uncommon (indeed, these people, as labourers, carpenters, and the like, seem stronger than the ordinary right-handed folk), is called by the commonalty, with no meaning of contempt attached to the word, "bollocky," or "bollocky-paw." The word "bolbull" (as that animal is proverbially awkward), and *auk* = the left hand, may contribute to its formation; unless "bollocky" be an adjective derived from *bollock* (?) = bullock.

"*Latten-jawed.*" — In the above county I once witnessed a person falling under the displeasure of a low fellow, who entitled him (*cum multis aliis*) a "*latten-jawed* devil:" meaning, I suppose, that the unfortunate recipient of his epithets was a brazen-faced specimen of the horned and cloven-footed fraternity — *latten* being a composition with much of the nature of brass.

FURVUS.

Plumstead Common.

Moral Philosophy (Vol. ix., p. 351.). — Your correspondent H. P. is informed that the following writers on moral philosophy (whose works are still in repute, though scarce), of the period specified by him, are mentioned by Watt, in his *Bibliotheca Britannica*:

"1. A Treatise on Moral Philosophy, by William Baldwyne, anno 1547. This work passed through many editions, and was enlarged by Thomas Palfreyman, anno 1564 and 1584."

"2. The Moral Philosophy of Doni, translated by Sir Thomas North, anno 1570."

"3. The Nosegay of Moral Philosophy, by Thomas Crewe, anno 1580; a small work."

"4. Christian Ethickes, or Moral Philosophy, by William Fulbeck, anno 1587."

"5. A similar work by Lod. Bryskett, anno 1606."

"6. De Compescendis Animi Affectibus, &c., by Aloysius Luisinus, anno 1562."

"7. The Golden Cabinet of Moral Philosophy, by William Jewell, anno 1612. A translation from the French."

"8. Totius Philosophiæ Humanæ Digestio, by the celebrated Hieron. Wildenberg, anno 1571."

Other works of a later date (I need not inform him) are very numerous.

C. H.

Heraldic Anomaly (Vol. ix., pp. 298. 430.). — I beg to thank TEE BEE for his interesting information regarding the old gate of Clerkenwell, though he has slightly mistaken the object of my inquiry, which was not for examples of arms surmounted with a cross in chief — by no means uncommon — but of the anomalous custom of bearing the paternal and maternal coats impaled; as, for instance, on St. John's Gate, Clerkenwell, where, by TEE BEE's account, may be seen a chevron engrailed, between three roundles, impaling a cross flory, Docwra and Lamplugh, as described in my communication at p. 298.

Apropos of these ancient escutcheons. Being in the island of Rhodes a few years ago, I was shown by Mr. Wilkinson, the then British consul, some stones bearing the royal blazonry of England, as well as other arms of English knights, of the fifteenth century, or perhaps earlier, that had once ornamented the front of the auberge of that venerable Language. This old palace, situated in the Strada dei Cavalieri, falling into a dilapidated state, had been sold to a Jew, who pulled it down, and utterly demolished it "from turret to foundation stone." Mr. Wilkinson, with laudable zeal, had saved the armorial bearings of its former knightly possessors from total loss and destruction by purchasing them. Is it not a subject for regret, that these interesting memorials of England's chivalry are not placed for preservation in the British Museum?

JOHN O' THE FORD.

Malta.

Salutations (Vol. ix., p. 420.). — In Shropshire the usual valediction among the poor is, "I wish you good luck," instead of the more common "I wish you good day," or "Good bye." This brings to mind Psalm cxxix. 8.:

"So that they who go by say not so much as 'The Lord prosper you: we wish you good luck in the name of the Lord.'"

The valediction "Good day" was originally "God give you good day;" it is now lost in the inane "Good morning" of the present day.

WM. FRASER, B. C. L

Highland Regiment (Vol. ix., p. 493.). — ARTHUR is informed that the dirk is still worn by officers in the Highland regiments, in addition to the broadsword. In undress it is, sometimes *at least*, worn alone. The Reichudain Dubh Black-watch, or 42nd regiment, had broadswords and steel-hilted pistols supplied them by their officers for some of their early campaigns. They used them, I believe, at Fontenoy; but on their return home, the weapons were placed in store, and never reissued. The white shell-jacket is merely the white waistcoat formerly worn with an open breasted coatee, and now, with the addition of sleeves, worn alone as an undress garment.

FRANCIS JOHN SCOTT.

Tewkesbury.

Heraldic (Vol. ix., p. 398.). — CID is respectfully informed that B.'s issue, having *no paternal coat* of their own to quarter it with, can make no use of their mother's coat. If they had had arms

of their own, they could then have quartered their mother's with them, but in any case the crest and motto would have been lost to them: for as a lady has no right to either, she cannot convey to her children what she never possessed herself.

The "dead set" young, ignorant wives of the present day are making at the husband's crest is really amusing. A lady has as much right to the crest as to the beard or the breeches, and therefore the sooner it is banished from her note-paper, envelopes, and pencilcase top, the better.

Another correspondent asks if a peer's younger son may use the supporters? Even the eldest son must not do that till he gets his own head into the coronet by the death of his father. P. P.

Bishops vacating their Sees (Vol. ix., p. 450.).—The ex-bishop of Bombay has recently become the "parish priest" of Bath. ANON.

"*Aches*" (Vol. ix., p. 351.).—S. S. asks if there is any rhyme earlier than that of Butler, showing the old fashion of pronouncing *ache*. In Spenser's *Shepherd's Calendar*, I find he makes *ache* rhyme with *match*. M—A L.

"*Hogmanay*" (Vol. ix., p. 495.).—Among the many conjectures which have been offered on this subject, the following extract may be considered not unworthy of notice from a paper in *The Bee* (vol. xvi. p. 17., July 10, 1793), edited by James Anderson, LL.D., F.R.S., Edinburgh:

"*Translations from Snorro's 'History of Scandinavia.'*—King Hako was a good Christian before he came to Norway (he had been baptized in England during his residence at the Court of Athelstane), but as all the inhabitants of Norway, particularly the nobility, were heathens, and much addicted to the worship of their false gods; and as Hako stood much in need of the assistance of the nobility, as well as of the favour of the people, he thought it most advisable to exercise his own religion in private. He observed the Sundays, and fasted on Fridays, and was not unmindful of the other holidays of the Church. He made a law for fixing the heathen feast of *Yole* on the same day the Christians kept Christmass. *Hogg-night* preceded, and was usually observed on the shortest day in the year. The feast of Yole continued for three days thereafter."

The editor remarks on the above in a foot-note:

"The reader will here observe the genuine derivation of the word *Yole*, and also of the name generally given to the night preceding that festival, *Hogg-monay*. The first appears to have been the ancient heathen name of their greatest holiday, and the word *hogg*, to kill or make slaughter."

He farther remarks:

"The feast of Christmass, or *Yule*, is held for *three* days together in Aberdeenshire at this day." (1793.)

At the present time, in the west of Scotland, *hogmanay* is observed on the last day of the year among the people, merely in a friendly calling upon one another at their houses, and also in preparations for the jovial celebration of New Year's Day. Nearly half a century ago it was customary on *hogmanay*, for bands of boys and girls to assemble at the doors of houses, and sing the following:

"*Hogmanay*
Drol-ol-ay
Unless I get some bread and cheese,
I'll wait at your door all day."

who were generally dismissed with some small present in money, a piece of *currant-bun*, or the eatables they demanded. G. N.

The meaning of the word *hogmanay*, as applied in Scotland to the last day of the year, is, "Hug me now, for you will not have me long;" or rather, "Make much of me, for I shall soon be gone."
S. R.

General Whitelocke (Vol. ix., pp. 201. 455.).—

[In reply to the many inquiries and researches of correspondents relative to the place of sepulture of John Whitelocke, Esq. (*ci-devant* lieut.-general), we are enabled to state that it was at Bristol. We have the subjoined communication transmitted to us from a friend who has received it from a gentleman who lately visited the cathedral. We have no doubt it will be found correctly stated, though the writer had not any writing apparatus at hand to copy it, and solely trusted to his memory.]

I went to Bristol yesterday, and on my return from Clifton went into the cathedral, where I was shown (as I anticipated) the grave of General Whitelocke. He lies in the centre of the west aisle. A small unpretending slab of white marble, about eighteen inches square, placed diamond-wise, marks the spot, and upon it are these words:

"JOHN WHITELOCKE, ESQ.,
Of Clifton.
Died the 23rd day of October, 1833,
Greatly regretted."

These, I believe, are the exact words. Service was being performed at the time, and not having a piece of paper with me, I was obliged to trust my memory till I got home, when I immediately committed them to writing. Z. (1)

"*Putting a spoke in his wheel*" (Vol. ix., p. 601.).—I think your correspondent MR. HAZEL has hit the true and obvious meaning of the above phrase: if you would clinch it at this point with an authority, here is an early application of it as an *obstruction*.

In *A Memorial of God's last Twenty-nine Years' Wonders in England for its Preservation and Deliverance from Popery and Slavery*, 1689, the author, speaking of the zeal exerted by the parliament of James II. against arbitrary government,

tells us that two very good acts had lately been procured for the benefit of the subject; one "for disbanding the army," "the other a bill of habeas corpus, whereby the government could not any longer detain men in prison at pleasure as formerly; both which bills were such spokes in their chariot wheels that made them drive much heavier." J. O.

Peculiar Customs at Preston (Vol. ix., p. 562.).—ANON. may rest assured he has been made the victim of a hoax about widows' caps, disuse of mourning, &c., in Preston. These matters are just as much conformed to by all persons laying the smallest claim to respectability in Preston as elsewhere; and the old excuse from an unpunctual tailor, "Sorry to disappoint you, sir, but we had a large order for mourning," is just as common here as in other places. If ANON. will tell us what other strange customs he has heard imputed to us, we shall be able to inform him through your columns whether or not he has been deceived. P. P.

Works on Bells (Vol. ix., p. 240.).—In reference to the list of works on bells, I beg to inclose you the following extract, which perhaps may interest some of your correspondents, the REV. H. T. ELLACOMBE among them:

"Sacerdotes Græci jam inde ab iis temporibus, quibus sub Turcica tyrannide esse cœperunt ecclesiæ Græcæ, ligneo instrumento, quod Ξύλον vocant, ad Græcos in ecclesiam convocandos, utuntur. Illud ita describit L. Allatius de Templis (Epist. I.): 'Est lignum binarum decempedarum longitudine, duorum digitorum crassitudine, latitudine quatuor, quam optime dedolatum, non fissum, aut rimosum; quod manu sinistra medium tenens Sacerdos, vel alius, dextrâ malleo ex eodem ligno, cursim hinc et inde transcurrens, modò in unam partem, modo in alteram, prope vel eminus ab ipsa sinistra, ita lignum diverberat, ut ictum nunc plenum, nunc gravem, nunc acutum, nunc crebrum, nunc extentum edens, perfectâ musices scientiâ auribus suavissimè moduletur.' "—Suiceri *Thesaurus*, vol. ii. p. 448.

This instrument was called the Σήμαντρον; and there is a mention of it, as Suicer tells us, under the article "Ξύλον num. iii. Typicum Sabæ, cap. v."

Allatius Leo, who is quoted above, was librarian of the Vatican about 1600, and perhaps his book *De Templis Græcorum* may, if extant, furnish some useful particulars to the REV. H. T. ELLACOMBE, or any of your subscribers who may be interested on the subject. W. B. H.

Add to MR. ELLACOMBE's list the following, which I observe in Mr. Petheram's Catalogue, No. V.: — *Campanologia, or a Key to the Art of Ringing*, by Jones, Reeves, and Blakemore, bds. 4*s.* 6*d.*, scarce. (No date.) E. H. A.

Madame de Staël (Vol. ix., p. 451.).—It was not Fichte who helped A. W. Schlegel to write against Nicolai, but Schlegel who helped Fichte to do so, so far as that can be called help, which consisted in conducting Fichte's piece of humorous satire through the press, and prefixing a few remarks to it, explanatory of the reasons which led Schlegel to edit it during the author's lifetime. The title of the work in question, by Fichte in ridicule of Nicolai (Schlegel, no mean judge, does not think it dull), is as follows: — *Frederick Nicolai's Leben und sonderbare Meinungen; ein Beitrag zur Literargeschichte des vergangenen und zur Pädagogik des angehenden Jahrhunderts; von Johann Gottlieb Fichte; herausgegeben von August Wilhelm Schlegel.* It was first printed at Tübingen in 1801, and forms part of the eighth volume of Fichte's *Collected Works*, published at Berlin in 1846. Like your correspondent R. A., I also cannot find any mention of this dispute in Madame de Staël's *De L'Allemagne*. J. MACRAY.

Oxford.

Query on South's Sermons (Vol. ix., p. 515.).—The "W. W.," after whom MR. W. H. GUNNER inquires, as referred to by South in vol. ii. p. 152. of his Sermons, was William Wright, a barrister, and the Recorder of Oxford, author of *A Letter to a Member of Parliament, occasioned by a Letter to a Convocation-man, together with an Inquiry into the Ecclesiastical Power of the University of Oxford, particularly to decree and declare Heresy, occasioned by that Letter.* London: W. Rogers, 1697.

The pamphlet is occasionally to be met with, and is not distinguished by more "insolence" or "virulence" than was usual in the controversies of that period. The writer was a warm partisan of William of Holland, and an opponent of convocational action: he was therefore not unlikely to incur Dr. South's anger. WILLIAM FRASER, B. C. L.

Bakers' Talleys.—These, which are spoken of as obsolete in England, in an article in "N. & Q." on "Scottish Female Dress" (Vol. ix., p. 271.), are in daily use here, and have been from time immemorial. The fact that our bakers are nearly all Germans, a race distinguished for their honesty, may have contributed to their continued use. A few bakers have lately introduced the plan of selling tickets by the quantity, marked with particular sums of money, to be received back on the delivery of the bread. UNEDA.

Philadelphia.

Hatherleigh Moor (Vol. ix., p. 538.).—The lines quoted by your correspondent (with the important difference of the word "all," instead of "then," in the last but one), were long preserved in old, but not ancient MS. by an inhabitant of Hatherleigh, and were inserted in the *Devonshire Chronicle* by Mr. Edwards, the respected parish clerk, in 1849.

It does not appear that the facts therein stated can be strictly authentic. Hatherleigh belonged to the Abbey of Tavistock from before the period of the Domesday survey, and it is not improbable that these were traditionary lines arising from the fact that the waste lands of the manor were granted to the poor by Ordgar, Earl of Devon, on his foundation of the monastery in the year 961; or that having been comprised in his grant to the Abbey, the Moor may have been assigned by one of the abbots to the use of the poor tenants of the manor. That a *part* of the Moor *was* so granted by the Abbey is asserted by Risdon in his *Survey of Devon*. The facts of the case could probably be determined only by reference to the chartulary of the monastery, formerly in the hands of Serjeant Maynard, and said afterwards to have been in the possession of the Duke of Bedford, but now not to be found. It is just possible that some intimation of the circumstances may be discovered in the MS. No. 152. in the Library of Queen's College, Oxford, which contains extracts from the chartulary above mentioned. S. J. D.

A Note from Moore's Diary (Vol. vi., p. 310.). —"Spoke of derivations of different words. Nincompoop from non-compos. Cockahoop from the taking the cock out of a barrel of ale, and setting it on a hoop to let the ale flow merrily. Talbot, by-the-bye, has since suggested that it was from a game cock put on his mettle with his houppe erect." CLERICUS RUSTICUS.

Anglo-Saxon Graves (Vol. ix., p. 494.).—Permit me to assure your correspondent H. E., that archæologists have no difficulty in identifying relics of the Anglo-Saxon period discovered in tumuli. Your correspondent, who, for aught I know, may be a Trustee of the British Museum, asks, somewhat naively, whether Anglo-Saxon coins have been discovered in these graves. He evidently thereby confounds the *Pagan* period and the *Christian* period,—a singular confusion for one who takes any real interest in the matter. Anglo-Saxon coins *have* been discovered in Anglo-Saxon tumuli, and I need not do more than cite in confirmation of this fact the thirtieth volume of the *Archæologia*, p. 56. Again, Merovingian coins have been found in the Frank graves of Normandy, and it is well known that they are of the period between the reigns of Clovis and Charlemagne. I fear it was ignorance of such significant facts that led to the rejection of the Fawcett collection by the Trustees of the British Museum! E. H.

Princess Amelia's Household (Vol. x., p. 29.).—I think LEVERET will find what he wants in the successive editions of Chamberlain's *Present State of Great Britain*, which gives a kind of court and official calendar from the time of William III. to George II. inclusive. I am not sure whether it was not continued for some years of the reign of George III. C.

Miscellaneous.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

JUVENAL AND PERSIUS. Valla. Venice. Folio.
——— Robert Stephens. Paris, 1544.
——— Palmanor. Antwerp, 1565.
——— Pitholus. Paris, 1585.
——— Autumnus. Paris, 1607.
——— Stephens. Paris, 1616.
——— Achaintree. Paris, 1810.
——— English. Dryden.
——— French. Dusaula. Paris, 1796, 1803.
——— Animadversiones Observationes Philologicæ in Sat. Juvenalis duas Priores. Beck.
——— Spicilegium Animadversionum. Schurzfleischius.
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LONDON, SATURDAY, JULY 22, 1854.

Notes.

MANUSCRIPT OF COLERIDGE'S LECTURES IN 1812.

I am sorry that an accident prevented the fulfilment of my intention last week, respecting my short-hand notes of Coleridge's Lectures in Nov. and Dec. 1812, and Jan. 1813. I will endeavour now to make up for the deficiency by supplying a few quotations from them, observing, by way of preface, that, although forty years have elapsed since the Lectures were delivered, I have every reason to rely upon the accuracy of what I furnish: of course, my original short-hand memoranda are in the first person, and this form I have observed throughout my transcript; since, however brief my note, it gives the very words Coleridge employed, although I do not pretend to say that it gives all his words. I deeply regret that I was not then impressed with the necessity, as far as possible, of taking down the whole of what he uttered. He was not generally a rapid speaker, although continuous and flowing; and when in the full tide of his subject, when his face was lighted up almost with the appearance of inspiration, it was not easy to follow him; not so much on account of his volubility, as because I found it extremely difficult to keep my hands to their mechanical employment, and my eyes from becoming fixed upon his glowing countenance.

It is singular that I have not marked the date of the day on which any lecture was delivered, excepting the first on Monday, Nov. 18, 1812; but as Coleridge was thus to occupy every succeeding Thursday and Monday, and as I am not aware, from note or memory, that he failed, either from health or otherwise, in keeping his engagement, it is easy to calculate on what particular day the first, second, sixth, seventh, eighth, ninth, or twelfth lecture (the only ones of which I have yet recovered my notes) was pronounced.

Lecture I. was chiefly devoted to the causes of false criticism:

"1. Accidental, arising out of the particular circumstances of the age in which we live.

"2. Permanent, arising out of the general principles of our nature."

Into these I shall not now enter farther than to introduce a pleasant anecdote, which I had previously heard him mention in private society. He prefaced it thus:

"As a third permanent cause of false criticism, we may enumerate the vague use of terms; and here I may take the liberty of impressing upon my hearers the fitness, if not the necessity, of employing the most appropriate words and expressions even in common conversation, and in ordinary transactions of life. If you want a substantive, do not take the first that comes into your head, but that which most distinctly and peculiarly conveys your meaning: if an adjective, remember the grammatical use of that part of speech, and be careful that it expresses some quality in the substantive that you wish to impress upon your hearer. Reflect for a moment on the vague and uncertain manner in which the word 'taste' has been often employed; and how such epithets as 'sublime,' 'majestic,' 'grand,' 'striking,' 'picturesque,' &c. have been misapplied, and how they have been used on the most unworthy and inappropriate occasions.

"I was admiring one of the falls of the Clyde, and, while ruminating on what descriptive term could be most fitly used with reference to it, I came to the conclusion that the epithet 'majestic' was the most appropriate. While I was still contemplating the scene, a gentleman and lady came up, neither of whose faces bore much of the stamp of superior intelligence; and the first words the gentleman uttered were, 'It is very majestic.' I was pleased to find such a confirmation of my opinion, and I complimented the spectator upon the choice of his epithet, saying, that he had hit upon the best word that could have been selected from our language. 'Yes, Sir (replied the gentleman), I say it is very majestic: it is sublime, it is beautiful, it is grand, it is picturesque!' 'Aye (added the lady), it is one of the prettiest things I ever saw.' I own that I was not a little disconcerted."

Coleridge reserved this incident until nearly the conclusion of his lecture: it occasioned much laughter, and dismissed his auditors (after a few general observations) in very good humour. He continued the subject in his second lecture, in which he humorously divided modern readers into four classes:

"1. Sponges, who absorb all they read, and return it nearly in the same state, only a little dirtied.

"2. Sand-glasses, who retain nothing, and are content to get through a book for the sake of getting through the time.

"3. Strain-bags, who retain merely the dregs of what they read.

"4. Mogul diamonds, equally rare and valuable, who profit by what they read, and enable others to profit by it also."

Here it was that he gave us his definition of poetry; and after explaining it in detail, and enlarging upon it, he thus broke forth:

"I never shall forget, when in Rome, the acute sensation of pain I experienced on beholding the frescoes of Raphael and Michael Angelo, and on reflecting that they were indebted for their pre-

servation solely to the durable material upon which they were painted. There they were, the permanent monuments (permanent as long as walls and plaster last) of genius and skill, while many others of their mighty works had become the spoils of insatiate avarice, or the victims of wanton barbarism. How grateful ought mankind to be that, in spite of all disasters, so many of the great literary productions of antiquity have come down to us! That the words of Euclid and Plato have been preserved, — that we possess those of Newton, Milton, Shakspeare, and of so many other living-dead men of our island,—is not so surprising. All these may now be considered indestructible: they shall remain to us till the end of time itself—till Time, in the words of a great poet of the age of Shakspeare, has thrown his last dart at Death, and shall himself submit to the final and inevitable destruction of all created matter. A second eruption of the Goths and Vandals could not endanger their existence, secured as they are by the wonders of modern invention, and by the affectionate admiration of myriads of human beings. It is as nearly as possible two centuries since Shakspeare ceased to write, but when shall he cease to be read? When shall he cease to give light and delight? Yet, at this moment, he is only receiving the first fruits of that glory, which must continue to augment as long as our language is spoken. English has given immortality to him, and he immortality to English. Shakspeare can never die, and the language in which he wrote must with him live for ever."

Having sketched the origin and history of the English stage in a summary but masterly manner, he was led to show how the fool of the time of Shakspeare grew directly out of the Vice of the old miracle-plays.

"While Shakspeare (he observed) accommodated himself to the taste and spirit of the times in which he lived, his genius and his judgment taught him to use the characters of the fool and clown with terrible effect in aggravating the misery and agony of some of his most distressing scenes. This result is especially obvious in *King Lear;* the contrast of the fool wonderfully heightens the colouring of some of the most painful situations, where the old monarch, in the depth of his fury and despair, complains to the warring elements of the ingratitude of his daughters. In other dramas, though perhaps in a less degree, our great Poet has evinced the same skill and felicity of treatment; and in no instance can it be justly alleged of him, as it may be of some of the ablest of his contemporaries, that he introduced his fool or his clown merely for the sake of exciting the laughter of his audiences. Shakspeare had a loftier and a better purpose, and in this respect availed himself of resources which, it should almost seem, he alone possessed."

These were the concluding words of Coleridge's second lecture. In his third he thus alluded to the course he had recently given at the Royal Institution, mentioning the fact which he had previously stated in conversation, and which I introduced into my last paper in "N. & Q." He brought it forward as a reason why he had not chosen to prepare more than a bare outline of each lecture before he was called upon to give utterance to it.

"Not long since, when I lectured at the Royal Institution, I had the honour of sitting at the desk so ably occupied by Sir Humphrey Davy, who may be said to have elevated the art of chemistry to the dignity of a science, who has discovered that one common law is applicable to the mind and to the body, and who has enabled us to give a full and perfect *Amen* to the great axiom of Bacon, that 'Knowledge is power.' In the delivery of that course I carefully prepared my first essay, and received for it a cold suffrage of approbation. From accidental causes I was unable to study the exact form and language of my second lecture, and when it was at an end, I obtained universal and heartfelt applause. What a lesson to me was this, not to elaborate my materials, not to study too nicely the expressions I should employ, but to trust mainly to the extemporaneous ebullition of my thoughts! In this conviction I have ventured to come before you here, and I may add a hope, that what I offer will be received in the same spirit. It is true that my matter may not be so accurately arranged, it may not at all times fit and dovetail as nicely as could be wished, but you will have my thoughts warm from my heart, and fresh from my understanding; you shall have the whole skeleton, although the bones may not be put together with the utmost anatomical skill."

This image is not very agreeable in itself, and does not well express the fulness, grace, and beauty of Coleridge's usual style in the illustration of a subject, especially of a poetical kind. I am anxious to supply a few of his peculiar opinions upon those three great dramas, *Romeo and Juliet*, *The Tempest*, and *Hamlet*, but I have already occupied so much space in "N. & Q." that I must postpone farther extracts from his Lectures to a future opportunity. J. Payne Collier.

Riverside, Maidenhead.

NICHOLAS FERRAR AND GEORGE HERBERT.

In "N. & Q.," Vol. ii., p. 445., several works relating to the Ferrars were noticed. To these others might be added; but my present business is to stimulate inquiry after the only biography of Nicholas Ferrar which is of much value*, that by

* That by Bishop Turner, as Dr. Peckard has remarked (p. xii.), and as we may judge from the *Gent. Mag.*,

his elder brother John. Thomas Baker, being allowed by the family to examine this, made an extract from it, omitting much in the earlier part, but retaining nearly the whole account of the Gidding settlement. His transcript preserves two (unpublished) letters of George Herbert, letters worthy of the man, in which he thanks his friend for a contribution towards building Leighton Church. As the most effectual means of eliciting the whole memoir, I propose to print this fragment. In the meantime I send this extract for your bibliographic readers (Baker's MSS., xxxv. 397.):

"And as N. F. communicated his heart to him (Herbert), so he made him the Peruser, and desired the approbation of what he did, as in those three translations of Valdezzo, Lessius, and Carbo. To the first Mr. Herbert made an epistle, to the second he sent to add that of Cornarius' Temperance, and well approved of the last."

The Hundred and Ten Considerations of Signior John Valdesso, . . . now translated out of the Italian copy into English, with Notes, Oxford, Lichfield, 1638, 4to., is in the Bodleian, Cambridge University, and Sion College libraries. It has notes by George Herbert, and is licensed for the press by Thomas Jackson.*

The edition of 1646 omits "The Publisher to the Reader," and (of course) Jackson's license; nor does it end with Valdesso's epistle dedicatory to his commentary upon the Romans. On the other hand, it has given the full date of Herbert's letter (the first edition omits the year), and has an index. The language is slightly different in the two editions. The *Hygiasticon* of Lessius, Angl. by T. S., 12mo. (Peckard, p. 216., says 24mo.), was published with Herbert's translation of Cornaro, *De Vitæ sobriæ commodis*, at Cambridge in 1634.

"June 15, 1634. Mr. Ferrar finished a translation of the *Instruction of Children in the Christian Doctrine*, by Ludovico Carbo. . . . In the year 1636 he sent this translation to Cambridge to be licensed for the press. But the authority prevailing at that time in the University would not suffer it to be then published."—Peckard, p. 217. *n.*

Has this translation ever appeared?

J. E. B. MAYOR.

St. John's College, Cambridge.

P. S. — "E. D.," for whom the second edition of Valdesso was printed, is doubtless Edmund Duncon, Herbert's executor. This second edition (1646) has several new notes, which are printed in George Herbert's *Remains* (ed. Pickering); on the other hand, several of the original notes are omitted, and others altered. As this edition appeared after Herbert's death, we cannot be sure that the alterations have his sanction. At all events the editor should have printed all the notes of both editions and stated the variations. Barnabas Oley, in his Life of George Herbert, gives some account of the first edition; of Ferrar's other translations he says (p. xcix., Pickering, 1836):

"He helped to put out Lessius, and to stir up us ministers to be painful in that excellent labour of the Lord, catechizing, feeding the lambs of Christ; he translated a piece of *Lud. Carbo*, wherein Carbo confesseth that the heretics (*i. e.* Protestants) had got much advantage by catechizing: but the authority at Cambridge suffered not that Egyptian jewel to be published."

Aug. 1772, p. 364., and from Mr. Macdonogh's book (Dodd's extract in the *Christian Mag.* for 1761, I have not yet been able to meet with), is not very much more than a compilation from John Ferrar. But where is Bishop Turner's MS.? Had Mr. Macdonogh a copy?

* This edition, and that in small 8vo., "Cambridge, printed for E. D. by Roger Daniel, Printer to the University, 1646," are now before me. See Peckard's note, p. 210. *seq.*, and Mr. Holmes's in the new edition of Wordsworth's *Eccl. Biogr.*, vol. iv. p. 47., where, after giving an account of the book, he says: "It may be remarked as singular, that at the present time (1852), when so many books have been reprinted, a work translated by Nicholas Ferrar, having notes by George Herbert, and a preface (?) by Thomas Jackson, should have remained unnoticed." These notes of Mr. Holmes's add greatly to the value of Dr. Wordsworth's book; but much remains to be done, both in the notes and index. There are abundant materials, printed and MS., for a similar collection.

AMERICAN SURNAMES.

The changes that have taken place in family names during the short period that has elapsed since the settlement of America by Europeans, lead us to believe in the greater changes that are reported to have occurred in surnames in the old world.

Whenever William Penn could translate a German name into a corresponding English one, he did so, in issuing patents for land in Pennsylvania: thus, the respectable Carpenter family in Lancaster are the descendants of a Zimmerman.

Many Swedish and German names have suffered change: from Soupli has come Supplee; from Up der Graeff, Graeff and Updegrove; from Hendrick's son, Henderson. The district of Southwark, in this county, covers ground once owned by a Swede named Swen. His son was called Swen's son, from whom the Swanson family derived their name. The Vastine family came from a Van de Vorstein.

A person whose family name was Sturdevant, Englished it into Treadaway a few years ago; and a family which during the Revolution spelt their name Boehm have since *softened* it into Bumm.

Occasionally a French name is translated. One of two brothers living near this city is known as Mr. La Rue, his brother as Mr. Street. Several New England names are corrupted from those of the French Acadians: thus Bumpus comes from

Bon pas, Bunker from Bon cœur, and Peabody from Piebaudier.

Buckalew is evidently a corruption of Buccleugh, and Chism of Chisholm.

A large family in Virginia and other southern states spell their name Taliaferro, and pronounce it Toliver. Have they any connexion with the Norman Taillefer?

Christ is a family name among the Pennsylvania Germans. It is pronounced Crist, like the first syllable of christian.

Pope and Dryden kept adjoining stores in Baltimore not long ago: the signs of two merchants in adjoining stores in this city formed a short sentence when read together, "Peter Schott" and "Jonathan Fell."

Col. Pancake was a military man of some note here shortly after the Revolution; fifty years ago Captain John Pissant was an eminent political character in Gloucester county, N. J.

The name of Schoolcraft is said to be a corruption of Calcraft, arising from the fact that a Mr. Calcraft kept *school* in or near Albany, N. J.

Two merchants trading under the firm of Swindler and Co., dissolved partnership in Columbia, S. C., about ten years ago. It is more surprising that the partnership was ever formed.

Mr. Pickup is the proprietor of an omnibus line in this city.

We have some names among us wearing a classical air. Mr. Cadmus keeps a shoe store: Pastorius is a name in use, being probably a translation, or attempt at it, by some German named Schaeffer. Arcularius and Curtenius are New York names, probably of Dutch origin. A Mr. Cato has lately applied for the benefit of the Insolvent Law.

Mr. Violet Primrose is a respectable saddler in our city, where we also have Mr. Rees Wall Flower, who at one time lived in Garden Street.

A family which has resided here for several generations, and called itself Dipperwing, which was occasionally varied by others to Tipperwings, has recently resumed its correct name, De Perven. A tombstone enabled them to make the correction.

Mr. Dickens's *nom de plume*, Boz, was borne by a Philadelphian about seventy years ago, at which time the name of Susan Boz was frequently entered in the index at the office of the Recorder of Dees as a grantor or grantee of real estate.

Two persons in this city bear the name of Wizzard. A Mr. Gambler has been nominated a director of the public schools.

A late California newspaper announces the marriage of Mr. John Snook of San Francisco. A small stream emptying into the Hudson River is called Snookskill, which seems to imply that the name Snooks is of Dutch origin.

A respectable old Quaker family in this State spell their name Livesey, but it is almost universally pronounced Loozeley. This corruption is said to date from the time when the U and the V were confounded; but this does not explain the introduction of the second L in Loozeley.

A Mr. Gobble was plaintiff in an action of ejectment brought in Centre County, Pennsylvania, a few years ago; and John Gudgeon has lately been arrested in Baltimore for a misdemeanour.

There is a family in this city named Mush.

A Quakeress named Hannah Active recently died here; and the name of Catharine Fix appears in the list of letters uncalled for at the Post-Office. UNEDA.

Philadelphia.

ANTIQUITIES OF THE EASTERN CHURCHES.

There was published in London, in the year 1682, a small book containing a variety of interesting matters in biblical literature, and illustrating the condition of the oriental churches, but of which every copy that I have yet seen has evidently been mutilated by the cancelling of a portion while at press or before publication. The title is, —

"Antiquitates Ecclesiæ Orientalis, clarissimorum virorum Card. Barberini, L. Allatii, Luc. Holstenii, Joh. Morini, etc. Dissertationibus epistolicis enucleatæ; Nunc ex ipsis Autographis editæ. Quibus præfixa est Jo. Morini, Congr. Orat. Paris, PP. [R. P.?] Vita. Londini, 1682, 8vo."

The editor's name is not given, but a short address to the reader tells us that the collection of epistles had been found among the books of Father Amelot of the Oratory, after his decease; that the entire had been purchased from his heirs, and were now edited from the originals. The address to the reader is followed by an index, or rather enumeration of the epistles, ninety-four in number; but on examining the book itself we find but ninety-three, although the paging and signatures run regularly and without any apparent deficiency. Not so, however, the numeration of the epistles, the ninetieth being immediately followed by the ninety-second. The ninety-first is wanting, but from the index we learn that it is related to the intended expedition of some English Benedictines by a Catholic bishop:

"D. de Sanes Episcopus Madoviensis, Cardinali Bagni monachos aliquot Anglos Benedictinos congregationis Madriticæ cur urbe sua expelli velit declarat."

It may be that some copies got abroad before this expurgation was effected; if so, and that such can now be found, some additional illustration might be had of the incessant rivalry, perhaps

mutual hostility, of the secular and regular clergy.

There is another edition of this book printed at Leipsic, 1683. (Fysher, *Catal. impr. Libb. in Bibl. Bodl., sub voce* "Morinus.")

The original edition is noticed by the Leipsic reviewers (*A. A. Erudd.*, 1682, p. 176.), but they do not remark any omission or mutilation; is it not likely that they would have animadverted on such a defect did it appear in their copy?

ARTERUS.

Dublin.

Minor Notes.

Sir William Hamilton. — Mr. Burton, in his *History of Scotland*, vol. i. pp. 40, 41., after noticing Sir Robert Hamilton of Preston, observes in a note, —

"The name of this fierce and eloquent fanatic may recall that of an eminent *descendant*, who applies a like energy of mind and resoluteness of purpose to a domination over the empire of thought and knowledge."

The *descendant* is evidently meant for Sir William Hamilton, whose eminence is unquestionable, but who would not, we think, consider it as any compliment to be compared to this puddle-headed Puritan. But Sir William was not the descendant of Sir Robert, the fourth baronet, who died on the 5th September, 1701, without lawful issue, never having been married. The baronetcy remained in abeyance until claimed by the present Sir William, who had to go back to 1505 to prove he was the heir male of the body of John Hamilton of Airdrie, the second son of Sir Robert Hamilton, Knight, in the male descendant of whose eldest son the baronetcy was created, 5th November, 1673. The immediate ancestor of Sir William was called Methusalem.

J. M.

Edinburgh.

Epigram on two Contractors. — A friend lately repeated to me the epigram of which I inclose a copy. It was, as he told me, made during the first American war, and was in the newspapers at that time. Can any of your correspondents state in what newspaper it is to be found, and who was the author? It may amuse your readers in reference to the late much-talked-of topic regarding military contracts:

"To cheat the publick two contractors come,
One deals in corn, the other deals in rum:
Which is the greatest rogue, I pray explain?
The rogue in spirit, or the rogue in grain?"

A.

To "thou," or to "thee." — Whatever may be said as to the necessity of coining new words, there can be but one opinion as to the propriety of determining at once the form in which such words should be employed. For instance, Thorpe, in his *Northern Mythology*, vol. iii. p. 81., has the verb "to *thou*:"

"In his master's absence he always *thoued* him."

While Southey, in *The Doctor*, ch. ccxlii., uses the verb "to *thee*:"

"When this excitement had spent itself, he sought for quietness among the Quakers, *thee'd* his neighbours, wore drab, and would not have pulled off his hat to the king."

Can there be any doubt that the form used by Thorpe is the more correct one?

HENRY H. BREEN.

St. Lucia.

Curious Entries. — Extracts from the accounts of the constables of the parish of Great Staughton, Huntingdonshire:

	s.	d.
"[1647, Dec.] Itm, paid for charges spent upon the man that watched John Pickle all night and the next daie till he was married - -	1	0
"[1648, Nov.] Itm, paid to a stranger for helpinge to carry the corps to buryal that dyed at the highewaie, and was laid in the street by some of the end - - - - - - - -	0	4
"Itm, paid for bread and beire for the companie then - - - - - - - -	1	0
"Itm, given to a woman that was bereaved of her witts the 26 of Aprill, 1645 - - - -	0	6"

JOSEPH RIX.

St. Neots.

Ebullition of Feeling. — Your correspondent (Vol. vii., p. 593.) who describes the influence of rage or anger upon Lord Tyrconnel on being refused an entrance into the city of Londonderry by burning his wig, will find many equally singular manifestations in other generals. Thus, it is recorded, on learning the fall of Badajos, in Spain, Marshal Soult broke the plates and dishes he was then using. And our own Wellington, on hearing that Marmont was crossing the Douro, rose hastily from his seat, overturned his table, and broke the utensils thereon arranged for his own repast. The three events evidently produced different ebullitions of feeling: the first was decidedly disappointment, the second rage, and the third pleasurable excitement on the certainty of victory.

The tale of doing violence to the "wig" brings to my mind a familiar ruralism, perhaps peculiar to Norfolk, where we have a condemnatory imprecation used in cases of doubt: the rustic contemplating physical defeat on the advantages of an opponent, concludes his resolve to encounter the difficulty by exclaiming,—

"I will try, don't dash my wig."

There may be some connexion between the "incendiarism" and swearing by the "wig," which may be made amusing and instructive, without entering upon every "saying" from the

siege of Londonderry to the year 1854, memorable for the theft of a Judge's wig. H. D.

Preservation of Monumental Inscriptions. — If the act of parliament which is to authorise the removal of certain City churches, provided also that copies of all inscriptions on the monuments removed should be verified in the presence of certain authorities, and that such verified copies of inscriptions should be receivable in evidence, as the originals might be, the difficulty entertained by Lord Palmerston in the matter might thus be removed. T. F.

Queries.

CHILDREN NURTURED BY WOLVES IN INDIA.

An Account of Wolves nurturing Children in their Dens, by an Indian Official, Plymouth, 1852. — This curious pamphlet was published two years since at Plymouth, under the anonymous designation of "an Indian Official." It is reported that the author is Col. Sleeman, whose name is well known not only as the exterminator of the Thugs, but also as a high authority on Indian affairs. The statements which it contains are, however, so strange and improbable, that it is desirable that they should be authenticated by some avowed writer. For this reason I am desirous of calling the attention of the readers of "N. & Q." to its contents.

This pamphlet then alleges that native children have, in certain districts of India, been in their early years either carried away by a she-wolf, or fallen into her power; that they have been nurtured by the wild animal; that they have subsequently been seen, in a wild state, in the company of their adopted mother; and that they have been rescued from her, and restored to the care of human beings. The following is the first case mentioned by the anonymous writer:

"There is now (he says), at Sultanpoor, a boy who was found alive in a wolf's den near Chandour, ten miles from Sultanpoor, about two years and a half ago. A trooper, sent by the native governor of the district to Chandour, to demand payment of some revenue, was passing along the bank of the river, near Chandour, about noon, when he saw a large female wolf leave her den, followed by three whelps and a little boy. The boy went on all fours, and seemed to be on the best possible terms with the old dam and three whelps, and the mother seemed to guard all four with equal care. They all went down to the river and drank, without perceiving the trooper, who sat upon his horse, watching them; as soon as they were about to turn back, the trooper pushed on to cut off, and secure the boy; but he ran as fast as the whelps could, and kept up with the old one. The ground was uneven, and the trooper's horse could not overtake them. They all entered the den; and the trooper assembled some people from Chandour with pickaxes, and dug into the den. When they had dug in about six or eight feet, the old wolf bolted with her three whelps and the boy. The trooper mounted and pursued, followed by the fleetest young men of the party; and, as the ground over which they had to fly was more even, he headed them, and turned the whelps and boy back upon the men on foot, who secured the boy, and let the old dam and her three cubs go on their way."

The boy was taken to the village; but he behaved like a wild animal, trying to escape on his way into holes or dens; and, instead of articulate speech, making only an angry growl or snarl. He avoided grown-up persons, but bit at children; he rejected cooked meat, but ate raw flesh, which he put on the ground under his hands like a dog. He would not allow any one to come near him while he was eating, but he would share his food with a dog. The trooper left the boy in charge of the Rajah of Husunpoor, and the latter sent him to Cap. Nicholetts, who commanded the first regiment of Oude Local Infantry at Sultanpoor. From this time he remained in charge of Capt. Nicholetts' servants; he was apparently nine or ten years old when found; he lived about three years afterwards, and died in August, 1850. His features were coarse; his countenance was repulsive, and he was very filthy in his habits. He ate and drank greedily; would devour half a lamb at a time, and was fond of taking up earth and small stones and eating them. He could never be induced to keep on any kind of clothing, even in the coldest weather. He was inoffensive except when teased. He was never known to laugh or smile; or to speak, until within a few minutes of his death, when he said that his head ached. He understood little of what was said to him, and seemed to take no notice of what was going on around him. He formed no attachment for any one, nor did he seem to care for any one. He shunned human beings of all kinds, and would never willingly remain near one. He used signs when he wanted anything, and very few of them, except when hungry; and he then pointed to his mouth. To cold, heat, and rain, he appeared to be indifferent; and he seemed to care for nothing but eating.

The account of the boy, while he was under the care of Capt. Nicholetts, authenticated by the testimony of an English officer, is entitled to our implicit belief; it leaves no doubt that he was an idiot, and that he exhibited unmistakeable marks of mental imbecility. The account of his first discovery, however, rests upon a very different foundation. It is a mere hearsay story, conveyed by the Rajah of Husunpoor to the English officer, and told to him by a native unnamed trooper. In order to ascertain what this trooper really saw, it would have been desirable that he should have been examined and cross-examined by an Englishman.

The next case is that of a boy three years of age, the son of a cultivator at Chupra, twenty

miles east from Sultanpoor. In March, 1843, the child was taken into the fields by his parents; and while the father was reaping, and the mother gleaning, a wolf rushed upon him; caught him up by the loins, and made off with him towards the ravines. The boy was not heard of for six years: at the end of that time, two sepoys, watching for hogs at the edge of a jungle, ten miles from Chupra, saw three wolf-cubs and a boy come out of the jungle, and go down together to the stream to drink. The sepoys watched them till they had drunk, and were about to return, when they rushed towards them. All four ran towards a den in the ravines. The sepoys followed as fast as they could, but the three cubs had got in before the sepoys could come up with them; and the boy was half way in, when one of the sepoys caught him by the hind leg and drew him back. He seemed very angry and ferocious, bit at them, and seized in his teeth the barrel of one of the guns, which they put forward to keep him off, and shook it. They, however, secured him, brought him home, and kept him for twenty days. They could then make him eat nothing but raw flesh. He was soon after recognised by the cultivator's widow (the man having in the mean time died) in a neighbouring village as her son, and identified by some marks on his body. She took him home, and kept him for two months. He preferred raw flesh to cooked, and fed on carrion when he could get it. When a bullock died, and the skin was removed, he went and ate of it like a village dog. His body smelt offensively. At night he went off to the jungle. The front of his knees and elbows had become hardened, from going on all fours with the wolves. He never spoke articulately, and he showed no affection for his mother. At the end of two months, the mother, despairing of ever making anything of him, left him to the common charity of the village. The account of this boy's physical and mental state is similar to that of the former one. As in the other case, the evidence of the sepoys, who are said to have found the boy with the wolf-cubs, is not obtained at the fountain-head, but is filtered through intermediate informants. It is therefore of little value.

Another case of a boy, whose body was originally covered with short hair, who could walk, but never could be taught to speak, was also reported by the Rajah of Husunpoor. The hair, however, by degrees disappeared, in consequence, as the Rajah stated, of his eating salt with his food. It is alleged that this boy "had *evidently* been brought up by wolves;" but it is not pretended that he was ever seen in company with a wolf.

About 1843 a shepherd, twelve miles from Sultanpoor, saw a boy trotting upon all fours by the side of a wolf one morning, as he was out with his flock. With great difficulty he caught the boy, who ran very fast, and brought him home. He fed him for some time, and tried to make him speak, and associate with men or boys, but he failed. He continued to be alarmed at the sight of men, but was brought to Colonel Gray, who commanded the first Oude Local Infantry at Sultanpoor. He and Mrs. Gray, and all the officers in cantonments, saw him often, and kept him for several days. But he soon after ran off into the jungle, while the shepherd was asleep. It seems in this case as if the account of the finding of the boy had been given to the English officers by the eye-witness; but this is not distinctly stated, nor is it said that the shepherd was a person whose unsupported statement could be safely believed.

Another case, reported by a respectable landholder on the estate of Husunpoor, ten miles from the Sultanpoor cantonments, is that of a boy, nine or ten years of age, who was rescued by a trooper, eight or nine years previously, from wolves, among the ravines on the road. He preferred raw meat, he could not utter any articulate sound, but could understand signs; he walked on his legs, but there were evident marks on his knees and elbows of his having gone very long on all fours; and when asked to run on all fours he used to do so, and went so fast that no one could overtake him. A shepherd claimed the boy as his son, and said that he was six years old when the wolf took him off at night some four years before. In this case again the evidence is hearsay, and the rescue of the boy from the wolves by the trooper is said to have taken place eight or nine years before the time when his account, having passed through an uncertain number of intermediate links, reached the English officers.

The last case is that of a boy, about ten years old, who was seen by a trooper, in the Bahraetch district, with two wolf-cubs, drinking in a stream. The trooper, who had a companion with him, managed to seize the boy, and put him on his saddle; but the boy was so fierce, that, though his hands were tied, he tore the trooper's clothes, and bit him severely in several places. The trooper gave him to the Rajah of Bondee, but his wild and filthy habits soon tired both the rajah and a comedian, into whose hands he afterwards fell. He was subsequently taken up by a lad name Janoo, who rubbed him with mustard seed soaked in water, and fed him with vegetable food, in the hope of curing him of his offensive odour, but without success. He had hardened marks upon his knees and elbows from having gone on all fours. With a good deal of beating and rubbing of his joints with oil, he was made to stand and walk upon his legs like other human beings. He was never heard to utter more than one articulate sound, and that was "Aboodeea," the name of the little daughter of the Cashmere comedian. In about four months he began to un-

derstand and obey signs. He was unwilling to wear clothes, took them off when left alone, but put them on again in alarm when discovered; and to the last often injured or destroyed them by rubbing them against trees or posts, like a beast, when any part of his body itched.

"One night, while the boy was lying under the tree, near Janoo, Janoo saw two wolves come up stealthily, and smell at the boy. They then touched him, and he got up, and instead of being frightened, the boy put his hands upon their heads, and they began to play with him. They capered around him, and he threw straw and leaves at them. Janoo tried to drive them off, but could not, and became much alarmed; and he called out to the sentry over the guns, Meer Akbur Allee, and told him that the wolves were going to eat the boy. He replied, 'Come away, and leave him, or they will eat you also;' but when they saw them begin to play together, his fears subsided, and he kept quiet. Gaining confidence by degrees, he drove them away, but after going a little distance they returned, and began to play again with the boy. At last he succeeded in driving them off altogether. The night after three wolves came, and the boy and they played together. A few nights after four wolves came, but at no time did more than four come; they came four or five times, and Janoo had no longer any fear of them, and he thinks that the first two that came must have been the two cubs with which the boy was first found, and that they were prevented from seizing him by recognising the smell: they licked his face with their tongues as he put his hands on their heads."

Whenever the boy passed the jungle he always tried to escape into it; at last he ran away and did not return. About two months after he had gone, a woman of the weaver caste, from a neighbouring village, came and gave such a description of marks on the boy's body, as identified him as her son, who had been taken from her five or six years before, at about four years of age, by a wolf. The author of the pamphlet states that the circumstances regarding the boy, after he had been brought to the village, were verified before him by Janoo and the other original witnesses; in this, however, as in the other cases, the trooper's story, who is supposed to have seen the boy with the wolf-cubs, rests on hearsay.

The author makes at the end the following remark:

"From what I have seen and heard, I should doubt whether any boy, who had been many years with wolves, up to the age of eight or ten, would ever attain the average intellect of man. I have never heard of a man who had been spared and nurtured by wolves having been found; and as many boys have been recovered by wolves after they had been many years with them, we must conclude that, after a time, they either die from living exclusively on animal food before they attain the age of manhood, or are destroyed by the wolves themselves, or other beasts of prey, in the jungles, from whom they are unable to escape, like the wolves themselves, from want of the same speed."

As the question stands upon the facts related in this pamphlet, there is no satisfactory proof of any boy having been found in the care of wolves, or in their company. In none of the stories is this part of the case traced distinctly to the testimony of an eye-witness. This important defect in the evidence renders a suspense of belief necessary, especially as many of the circumstances, supposed or reported, are in themselves highly improbable.

In the first place, it is difficult to understand why certain children should be spared by the wolves, when it is stated to be their habit to kill and eat those which they carry off. The writer of the pamphlet states that the vagrant communities near Sultanpoor, who do not object to killing wild animals, very seldom catch wolves, though they know all their dens, and could easily dig them out, as they dig out other animals. This is supposed to arise from the profit which they make by the gold and silver bracelets, necklaces, and other ornaments, which are worn by the children whom the wolves carry to their dens and devour, and are left at the entrance of these dens. If the gold ornaments of the children carried off and devoured by wolves are sufficiently numerous to be a regular source of profit to the vagrant communities, the number of children killed must be considerable.

Even, however, if we suppose a wolf, from some unaccountable caprice, to spare a child which it carries off, it is difficult to understand how the child can be reared. The children alleged in this pamphlet to be carried off are not infants, but of the age of three or four years. They would not, like Romulus and Remus, have been suckled by a wolf; but they must have been fed upon flesh which the wolf procured for them. This is an office which wolves are not in the habit of performing for their own young; and it is not apparent why they should undertake to perform it for a child. Besides, if a child were to live in an Indian forest with a wolf, it might conceivably be spared by its own protector; but how could it avoid falling a prey to other wolves and wild beasts?

The account of the wolf-boys running upon all-fours, and of the anterior part of their knees and elbows becoming hardened, seems inconsistent with the structure of the human body, to which erect and not quadrupedal progression is essential. The swiftness of these boys, and the difficulty with which one of them was caught by the fleetest young men of the pursuing party, is quite unintelligible. The extent to which the children are represented as bestialised by the association with wolves, and by the sylvan life, particularly the growth of hair upon one of them (like Orson in the nursery tale), savour of the marvellous, and resemble the stories circulated by the enemies of vaccination, about the growth of horns and other bovine appendages from the persons vaccinated. The freemasonry described as existing between

the boy under Janoo's care and various strange wolves, who visited him and played with him while he was with Janoo, also is a very strange circumstance.

All the stories agree in representing the children carried away by the wolves as above the age of infancy, and as becoming brutalised by the lupine nurture; so that when they are rescued from the wolves, and restored to human association, they are destitute of the leading attributes of man, moral and intellectual. These stories, therefore, afford no confirmation of the story of Romulus and Remus, who were suckled by the wolf, and who were after a few days found by the shepherd Faustulus, and given to be nurtured by his wife.

In case these remarks should fall under the eyes of any person who has the means of making local inquiries in India respecting an alleged case of a boy rescued from wolves, it may be permitted to suggest that, for the purpose of ascertaining the truth, it would be desirable to take the deposition in writing of the person who professes to have found the boy in company with the wolf, and to cross-examine him closely as to the particulars. It is likewise to be wished that one of the idiot boys, who are reported to have been nurtured by wolves, should be examined by a scientific medical man, who would be able to throw light upon the physiological aspect of the question. L.

POPIANA: DUBLIN (1727) EDITION OF "THE DUNCIAD."

Has any of your correspondents ever seen an edition of the *Dunciad*, 1727? Pope himself, in his notes to the first acknowledged edition of 1729, says distinctly and repeatedly, that an "imperfect edition" was published in Dublin in 1727, and republished in London in that year both in 12mo. and in 8vo. But Malone did not credit this statement, and believed it to be a trick of Pope's. The first edition of the *Dunciad* being, as he thought, one with the frontispiece of an owl, and this imprint: "Dublin printed, London reprinted for A. Dodd, 1728."

It is hard to conceive why Pope (fond as he no doubt was of manœuvering) should have put forward a wanton falsehood on a point of, as it seems, no importance, and which must have been at the time of public notoriety; but I have looked for the alleged Dublin edition in vain. C.

Minor Queries.

MS. on Church Unity, &c.—A few years since I purchased a polemical treatise in MS., and should be glad if any of your readers could assist me in determining the authorship, which, I imagine, will not be a difficult matter to do. It is apparently in the handwriting of an amanuensis, but corrected throughout by the author. Its date is, as I suppose, between 1660 and 1680. Hammond and Baxter are both referred to, and the subject-matter is a defence of Church Unity and Diocesan Episcopacy. The following quotation will enable some of your readers to determine the authorship, and inform me whether the MS., which is evidently prepared for the press, has ever been printed:—

"But you'll say you have reason for what you teach, viz., that it is a knowne thing that all church power dooth worke only on the conscience, and therefore only prevailes by procuring consent and cannot compell.

"Which position, if not rightly understood, and not rightly applyed, may give countenance to any kind of disobedience and rebellion. I shall refer you to what I have written on this point in my Appollogy for the discipline of the antient church, p. 42. The sum whereof is that conscience must be grounded upon s . . . . and certain knowledge; this is the light of the understanding which must guide the will to choose," &c. W. DENTON.

Author of "Paul Jones."—

"Paul Jones, or the Fife Coast Garland; a heroical poem in four parts, in which is contained the Oyster Wives of Newhaven's letter to Lord Sandwich."

This is the title of a very scarce poetical satire, privately printed at Edinburgh in 1779, 4to., and consisting of thirty-seven pages. I have endeavoured to trace the name of the author, but without effect; perhaps some of your numerous readers may be more successful. My copy belonged to Archibald Constable the bookseller, whose collections relative to Scottish literature were very valuable. J. M.

Edinburgh.

Lead Paint as a Protection for Timber.—Can any correspondent afford some approximate idea of the period at which paint first began to be applied to the wood-work of buildings as a protection from damp, weather, &c.? I have seen doors of very ancient buildings, apparently cotemporary, or certainly of considerable age, in a good state of preservation, with a slight fibrous incrustation over the heart of oak below, but which bore no evidences of having ever been in contact with a paint-brush. BALLIOLENSIS.

Mr. Ranulph Crewe's Geographical Drawings.—Dr. Gower, in his *Sketches of Materials for a History of Cheshire*, 3rd edit., p. 64., in noticing the accomplishments of Chief Justice Crewe's grandson, the above-named gentleman, who was barbarously assassinated at Paris in 1656, states that Mr. Crewe excelled to that degree in the fine arts,

and particularly in *drawing*, that his geographical delineations were impossible to be distinguished from the best engraved maps.

Are any of the geographical drawings of Mr. Crewe, alluded to by Dr. Gower, now in being? and where are they to be met with? CESTRIENSIS.

"*Follow your Nose.*"—In what collection of tales published in 1834, and reviewed the same year in the *Athenæum* or *Literary Gazette*, shall I find the tale entitled "Follow your Nose?" I have searched *Lays and Legends of Various Nations* in vain, or at least the first to the sixth numbers inclusive. JUVERNA, M.A.

Cases of Walkingham, Duncalf, Butler, and Harwood.—In the preface to the Philadelphia reprint of Bishop Burnet's *Life of the Earl of Rochester*, the author says:

"The cases of Walkingham and Duncalf are attested by such evidence as would support a civil action, or convict a criminal in any court in the world; and, as these show the judgments, so do those of V. Butler and R. Harwood the immediate and palpable interposition of divine Grace."

There is no other allusion to the above-mentioned persons: so that I presume their cases are well known in America. Can any of your readers tell me what they are, or where I can find them? P. S.

Ponds for Insects.—A London naturalist, with but very little time for collecting, would feel much obliged if some of the entomological readers of "N. & Q." would inform him of the exact localities of a few good ponds for insects (particularly the aquatic *Coleoptera*), within convenient walking distance—say four or six miles—of the north or north-west of the metropolis. Also, a favourable spot for the mollusc *Paludina vivipara*. DYTICUS.

Lely's Portraits.—Are there any very small portraits by Sir P. Lely extant? One has been shown to me painted on silver in oil, about an inch long, and three quarters wide, which the owner says is a Lely, and appears to be a portrait of Charles II. W. H.

Legend of a Monk.—The case of St. Denis, mentioned in "N. & Q." (Vol. ix., p. 250.), was surpassed by that of a priest who carried his heart in his hand, after it had been cut out of his body by the Turks, from Dalmatia to Italy.

I read the account in a compilation which gave no authorities; but the story looks old, and I shall be obliged by any of your correspondents referring me to an *authentic* source. W. M. T.

Griffith Williams, Bishop of Ossory.—Allow me to correct a misprint in Vol. ix., p. 421., where I am made to ask for any facts relative to the life of "Griffith, William," instead of *Griffith Williams*. Williams was a native of Wales, and gives, in his multifarious writings, a great many incidents of his life. A correct list of his works would be a desideratum to JAMES GRAVES.
Kilkenny.

German Maritime Laws.—Can any of the readers of "N. & Q." oblige the undersigned by referring him to any modern writer on the above (either in German or Latin)? H. C. C.

Warren of Pointon, co. Chester.—Do the pedigrees of the County Palatine comprise that of the Warrens of Pointon? And does it appear that Edward Warren, Dean of St. Canice, diocese of Ossory, A.D. 1626—1661, was of that family? Were there other families of the same name in co. Chester? An answer to all or any of these Queries will oblige. JAMES GRAVES.
Kilkenny.

Letter of James II.—King James II. is said to have declared, in a letter to his daughter Mary, that the reason which first turned his attention to the Church of Rome, was the virulence of the court preachers against it. Can any of your correspondents quote the words of this letter, or give any information as to where it is to be found? Σ.

Christening Ships.—A recent ceremony, at which the Queen officiated, suggests the Query, Whence is derived the custom of christening vessels by breaking a bottle of wine over them, and what is the earliest instance of this custom?

If this ceremony be not a caricature of the Sacrament of Baptism, it is probably a parody on a custom which obtains in Roman Catholic countries of *blessing* a vessel when she is about to be launched, and sprinkling it with holy water. EIRIONNACH.

Boodle.—Who was Boodle, the venerable host to whom the celebrated Club in St. James's Street owes its name? Gibbon dates several of his letters, in 1772 and 1774, from this Club. J. YEOWELL.

The Domum Tree at Winchester.—Local tradition holds that it was formerly the custom at Winchester to sing the celebrated college ode, "Dulce Domum," under the old tree of that name near the Itchen wharf. Was it ever so, and when was it discontinued? HENRY EDWARDS.

The "Heroic Epistle."—It is said in *Public Characters* (vol. i. p. 253.) that about 1776 the author of *An Heroic Epistle to Sir Wm. Chambers* wrote *An Heroic Epistle to Dr. Watson*. If so, when and where was it published? It is not in Almon's edition of what he calls *The Works*, &c. of author of *Heroic Epistle*. E. H. T.

Minor Queries with Answers.

Monuments in the Burial-ground of St. George the Martyr.— This burial-ground is near to the Foundling Hospital. Can any correspondent say if any copies of inscriptions on the monuments exist? There was one inscription on a tomb of the date of 1730, that is worn out by rain and damp, that the writer wishes to recover. It were to be desired that, in each parish, there were preserved a "monument-book," in which the inscriptions on every tomb and monument were inserted so soon after their date as might be practicable.

T. F.

[We subjoin a copy of the inscription required by our correspondent, which is on the base of a high and very handsome stone obelisk:—"In this vault lies the body of THOMAS FALCONER, Esq., descended from an ancient honourable family of the same name in Scotland, who, after having been employed eighteen years by the Hon. East India Company at Bengal, returned into England in 1727, with the just reward of his extensive skill and honest industry in commerce; an established good name, and a very ample fortune; with that rare felicity and largeness of mind, that knew the pleasure of possessing only from the power it gave him of dispensing; of being generous to his acquaintance, grateful to his friends, and charitable to the poor; with the same sound Church-of-England principles in religion that he took with him from home, and in which he died on the 25th of January, 1729-30, in the 35th year of his age. To the memory of this, her much-beloved Son, his Mother erected this monument." In the same burial-ground is a handsome monument, with an urn at top, to the memory of that good man Robert Nelson, the author of *Fasts and Festivals.*]

W. De Britaine.—In 1682 was printed,—

"Humane Prudence, or the Art by which a Man may raise himself and fortune to Grandeur. By A. B. The second edition, with the addition of a Table. London, printed for John Lawrence at the Angel in Cornhill, near the Royal Exchange; small 8vo."

In the address by the bookseller to the reader, it is remarked:

"I have had these few sheets so long by me, that the author (who is a gentleman of modesty and worth) has even almost forgot them."

The first edition I never saw, but I presume the address to both editions is the same, and that the only variation between the two is the addition of the "Table."

Twenty-eight years afterwards (1710) there was printed in London for Richard Sare, at Gray's Inn Gate, in Holborn,—

"Humane Prudence, or the Art by which a Man may raise himself and his fortune to Grandeur. The tenth edition, corrected and very much enlarged."

This is undoubtedly the same work as that previously noticed, only much enlarged, but not much improved, by the introduction of anecdotes and illustrations taken chiefly from the Italian novelists. The original address, however, is omitted, and there is substituted a dedication "To the Virtuous and most Ingenious Edw. Hungerford, Esq.," which is subscribed "W. de Britaine," and in which this passage occurs:

"Some part of this manual was formerly dedicated to a person of great honour and merit, who is since dead; and you being the next heir of all his virtues, no man has a juster title to 'humane prudence' than yourself."

Now, although W. de Britaine has been recognised as the author in the catalogue of the Bodleian, in Watt, and elsewhere, what evidence is there either of such a person really existing, or, if he did exist, of his being the author of this valuable and curious manual? If there was such a person, he, although, as the bookseller tells his readers, "a gentleman of *modesty* and worth," must have got quit of his bashfulness very speedily. My own impression is that W. de Britaine, whoever he may be, did not write the work, but that, having found it an excellent text-book, he made such spicy additions to it, as might suit the existing taste of the public, and enable him to make a little money.

Perhaps some of your numerous readers may possess the intermediate editions, and be able with their aid to throw some light on the authorship; and particularly the one "formerly dedicated to a person of great honour" would give his name in all probability, as well as that of the dedicator.

J. M.

Edinburgh.

[We have before us the sixth edition "corrected and enlarged by the author," published in 1693, by J. Rawlins for R. Sare, at Gray's Inn Gate. Also, the ninth edition corrected and enlarged (the words "by the author" are omitted), published in 1702, by Richard Sare, at Gray's Inn Gate. Both editions contain the dedication to Edward Hungerford, Esq., with a few verbal alterations. In one of them is written in pencil "William de Britaine, *pseud.*" Our correspondent may probably get a clue to the author from two articles which appeared in the *Gentleman's Magazine* for 1793, pp. 124. 711.]

Early Salopian Pedigrees.—I am desirous to ascertain if there be any collection of pedigrees, either in MS. or print, treating of the early history and connexions of old Shropshire families, more especially in and near the ancient borough of Bridgnorth? I allude more particularly to such families as flourished in the first four centuries after the Conquest. I am aware that the ancient records of the corporation of Bridgnorth perished during the civil war, otherwise a search through them might have materially assisted me in the object I have in view.

T. HUGHES.

Chester.

[Our correspondent may consult with advantage Mr. Sims's valuable *Index to the Pedigrees and Arms contained in the Heralds' Visitations, and other Genealogical Manuscripts in the British Museum*, art. Shropshire, which gives a bird's-eye view of the different families and their respective localities.]

Bear and Ragged Staff. — When was the crest of the "bear and ragged staff" first assumed by the family of Leicester? Is there any known reason for the combination of the two parts of this crest? J. G. T.

Falconhurst.

[Robert Dudley, Earl of Leicester, was the first of that family who adopted this right noble cognizance of the Beauchamp-Nevilles. Fuller, in his *Worthies*, art. Warwickshire, says, "When Robert Dudley was governor of the Low Countries, with the high title of his excellency, disusing his own coat of the green lion with two tails, he signed all instruments with the crest of the bear and ragged staff. He was then suspected, by many of his jealous adversaries, to hatch an ambitious design to make himself absolute commander (as the lion is king of beasts) over the Low Countries. Whereupon some (foes to his faction, and friends to the Dutch freedom) wrote under his crest, set up in public places:

'*Ursa* caret caudâ, non queat esse *Leo*.'

'The bear he never can prevail
To lion it, for lack of tail:'"

which gave rise to a Warwickshire proverb, in use at this day, "The bear wants a tail, and cannot be a lion." This singular cognizance sprang, according to the family tradition, from Arthgal, one of the knights of King Arthur's Round Table. *Arth* or *narth*, in the British language, is said to signify a bear; hence this ensign was adopted as a rebus or play upon his name. Morvidus, another earl of the same family, a man of wonderful valour, slew a giant with a young tree torn up by the roots and hastily trimmed of its boughs. In memory of this exploit his successors bore as their cognizance a silver staff in a shield of sable. (Lower's *Curiosities of Heraldry*, p. 164.) That pious and amorous Saxon cavalier, Guy Earl of Warwick, also bore this renowned badge.]

Bishop Andrewes' Epitaph.—The conclusion of the epitaph on Bishop Andrewes, in vol. i. of the *Anglo-Catholic Library* (Parker, 1841), is this:

"Tantum est, Lector, quod te mærentes posteri
Nunc volebant, atque ex voto tuo valeas, dicto
Sit Deo Gloria."

How is this translated? G.

[Our correspondent's Query is not at all surprising, as Kippis and the other biographers of the good bishop have shirked the translation of the conclusion of his epitaph. Turning to old Stowe (book iv. p. 12., edit. 1720), it seems that an important word, *scire*, is omitted, so that the first line stands thus:

"Tantum est (Lector) quod te *scire* mærentes posteri."

This reading will be easily comprehended by G.; however we will give a version of it: "This is just what mourning posterity wished you to know, Reader, and having said 'Glory to God,' may you be well and prosper as you wish."]

Searches at Heralds' College. — How must I proceed to have a search for arms in the Heralds' College; and what would be the expenses? Does the Heralds' College give genealogical information; and at what price? W. E. H.

[The expense of an ordinary search at the Heralds' College is five shillings; for a general search, two guineas; for copies of pedigrees, five shillings each generation; for other matters, the expense of course depends on the nature of the document or information required. If parties desirous of information address themselves direct to the Heralds' College, what they will receive may be depended upon; which is more than can be said of much that is supplied by some purveyors of genealogical matters. Our columns have afforded some curious illustrations of the manufacture of "Factitious Pedigrees." See, *inter alia*, Vol. ix., pp. 221. 271. 275.]

Nova Scotia.—In *Chambers' Journal* of June 10, a writer thus alludes to Nova Scotia:

"The great mineral fields of that ill-used province, gifted by a late English sovereign to a favourite, are pretty nearly useless either to the possessor or to the public."

Who are the sovereign and favourite alluded to? Is not the province as much a possession of the English crown as Canada? B. T.

[The first grant of lands was made to Sir William Alexander by James I., from whom it received the name of Nova Scotia, instead of Acadia, as it was called by the French. It has more than once changed proprietors, but was confirmed to England at the Peace of Utrecht. At present it is immediately dependent on the British crown.]

Meaning of "doted."—I met with the following passage the other day in a pamphlet, called *Answers to the Calumnies of Reviewers on Shipbuilders:*

"The 'Royal William' was planked under water with beech, which, if used before it becomes *doted*, answers the purpose quite as well as English oak."

Can you, Mr. Editor, throw any light upon the word *doted*, which is not mentioned in Johnson? B.

[The word occurs in Todd's *Johnson*: "*To dote, v. a.* to decay, to wither, to impair;" with the following example from Bishop Howson's Sermon, 1622, p. 33.: "Such an old oak, though now it be *doted*, will not be struck down at one blow." Halliwell spells it *doated*, "beginning to decay, chiefly applied to old trees. *East.*"]

Shakspeare's Historical Plays. — Will any of your readers kindly inform me where I can find the best biographical illustrations of Shakspeare's historical plays? M. D.

[We would refer our correspondent to *Commentaries on the Plays of Shakspeare*, by the Rt. Hon. T. P. Courtenay, 2 vols. 8vo., 1840.]

Replies.

ROBERT PARSONS OR PERSONS.

(Vol. x., p. 8.)

He was born at Nether Stowey, near Bridgewater, in the year 1546. The titles and dates of his works are thus given by Dodd:—

1. De Persecutione Anglicana, Epistola: Bononiæ, 1581; Romæ, 1582.
2. Responsio ad Edictum Reginæ Elizabethæ; Romæ, 1593.

3. Reasons why Catholicks refuse to go to Church: Douay, 1580.
4. De Sacris alienis non adeundis: Audomari, 1607.
5. A Discovery of John Nicols, misreported a Jesuit: Lovan, 1592.
6. A brief Censure upon two Books of W. Chark and M. Hanmer. 1581, 1582.
7. A Defence of the aforesaid Censure. 1582.
8. The Christian Directory, &c. 1583-4-5, 1591-2-8, 1673.
9. Of Pilgrimages, lib. i. 12mo.
10. A Treatise of the three Conversions of England: St. Omer's, 1603.
11. The Examination of Fox's Calendar. First Part. 1604.
12. Ditto, ditto, Second Part: St. Omer's, 1604.
13. A Relation of the Trial made before the King of France in 1600: St. Omer's, 1604.
14. A Review of Ten Publick Disputations, &c.: St. Omer's, 1604.
15. A Manifestation of the Folly and bad Spirit of certain in England, &c.: St. Omer's, 1604.
16. A brief Apology or Defence of the Catholick Ecclesiastical Hierarchy in England: St. Omer's, 1601.
17. An Answer to the Fifth Part of Reports, &c.: St. Omer's, 1606.
18. A Treatise tending to Mitigation against T. Morton. 1607.
19. A Defence of ditto: St. Omer's, 1609.
20. The Judgment of a Catholick Gentleman on the Oath of Allegiance: St. Omer's, 1608.
21. A Discussion of Mr. Barlow's Answer: St. Omer's, 1612.
22. An Account of certain Martyrs in England: Madrid, 1590.
23. A Conference about the next Succession to the Crown, &c., under the name of N. Dolman, attributed to Parsons. 1593, 1594, 1681.
24. A Temperate Wardword, &c., by N. D. 1599.
25. The Warnword to Sir F. Hastings' Wasteword, by N. D. 1599, 1602.
26. An Answer to O. E. 1603.
27. A Dialogue concerning the Earl of Leicester. 1600, 1631, 1641.
28. An Apologetical Epistle concerning the Christian Directory: Antwerp, 1601.
29. The Forerunner of Bell's Downfall. 1605.
30. Liturgy of the Mass. 1620.
31. Controversiæ nostri Temporis, MS. never published.
32. A Memorial for Reformation, attributed to Parsons. 1690.
33. Cases of Conscience, MS. kept at Rome.

There is no work of Father Parsons with the title mentioned by HIRLAS. I presume that the book alluded to is his *Christian Directory*. Of this there have been recent editions, at Liverpool, 1754, and at Dublin, 1822. There is another work, which perhaps HIRLAS means, entitled *A Book of Christian Exercise appertaining to Resolution, by R. P., perused by E. Bunny in London.* 1585. This is the same as the *Apologetical Epistle*, No. 28. in the above catalogue. The substance of it was stolen by Bunny, a Protestant clergyman, and published under his own name. F. C. H.

[We are also indebted to 'Αλιεύς for another list of Parsons' Works, compiled chiefly from Wood's *Athenæ* and the Bodleian Catalogue.]

Father Robert Parsons, of the Society of Jesus, was born at Nether Stowey, June 24, 1546; he entered the Society July 24, 1575; was ordained priest 1578; died at Rome April 15, 1610, in the English College; and was buried in the College Church with a long Latin epitaph. He published fifteen different works, for a list and description of which HIRLAS is referred to a work published in 1838, and called *Collections towards illustrating the Biography of the Scotch, English, and Irish Members of the Society of Jesus.* D.

This noted writer was born at Nether Stowey, near Bridgewater, in Somersetshire, in 1546. His life and a list of his works are to be found in Wood's *Athenæ Oxonienses.* There are many particulars about him in the Hon. Ed. Petre's *Notices of the English Colleges and Convents established on the Continent*, Norwich, 1849; and in Strype's *Memorials of Abp. Cranmer, Ecclesiastical Memorials, Annals, Life of Abp. Parker, Life of Abp. Whitgift.* THOMPSON COOPER.

Cambridge.

For an account of Robert Parsons, of whom Bishop Andrewes so frequently makes mention, see A. Wood's *Ath. Oxon.*, ii. col. 79. He died April 5 (15?), 1610. He assumed the name of Andrew Philopater. A WYKEHAMIST.

TRANSMUTATION OF METALS.

(Vol. x., p. 8.)

Having no pretensions to be a "really scientific" reader of "N. & Q.," I nevertheless beg to contribute something towards the elucidation of your correspondent's Query, and to the bibliography of Alchemy. A Mons. Théodore Tiffereau published last year a *Mémoire*, in which he asserts:

"J'ai découvert le moyen de produire de l'or artificiel; j'ai fait de l'or."

A reviewer in *La Presse* of June 15 gives an analysis of this pamphlet; the author of which, it appears, was a chemical student at Nantes in 1840, and went to Mexico in 1842 for the purpose of making an exploratory tour among the mines in that classic soil of metals. M. Tiffereau being afraid of interruption if his real object were known, concealed it under the mask of practising the new art of Daguerreotype; and by this means he was enabled to traverse California, and other gold-producing districts, without molestation. He says:

"C'est en étudiant les gisemens des métaux, leurs gangues, leurs divers états physiques, c'est en interrogeant les mineurs et comparant leurs impressions, que j'acquis la certitude que les métaux subissaient dans leur formation certaines lois, certains âges inconnus, mais dont les résultats frappent l'esprit de quiconque les étudie avec

soin. Une fois placé à ce point de vue, mes recherches devinrent plus ardentes, plus fructueuses; peu à peu la lumière se fit, et je compris l'ordre dans lequel je devais commencer mes travaux. Après cinq ans de recherches et de labeurs, je réussis enfin à produire quelques grammes d'or parfaitement pur."

As M. Tiffereau appears to be a really scientific man, in the matter of geology and mineralogy, your correspondents will probably be glad to procure the *Mémoire* in which the process of discovery is narrated. The reviewer gives some quotations from M. Dumas, who, in his *Leçons de Philosophie Chimique*, says:

"L'expérience, il faut le dire, n'est point en opposition jusqu'ici avec la possibilité de la transmutation de corps simples ou au moins de certains corps simples."

JOHN MACRAY.

Oxford.

TRENCH ON PROVERBS.

(Vol. viii., pp. 387. 519. 641.; Vol. ix., p. 107.)

The following remarks were sent to "N. & Q." some months ago, but were, I suppose, accidentally overlooked. Having just found a copy, I send my remarks again.

In reply to MR. MARGOLIOUTH, I must confine myself to the passages which he asks me to translate. To enter farther into the rest of the question would convert *notes* into *essays*. I must acknowledge I hold my former opinions still; but to prove them would require very detailed criticism; and neither MR. MARGOLIOUTH nor I would like that sort of popular argument which consists in counter-assertions.

Now, as to the passages from Isaiah, I pass them by, as I never intended to question the fact that יתן in Hebrew, like the words representing *to give* in all languages, is often used elliptically; that is, the noun it governs is understood. My objection was, that whereas in the disputed passage there is the transitive verb *give*, and also a noun, which it naturally seems to govern, the proposed translation would leave the verb without an accusative, the noun without a governing verb. But, as MR. MARGOLIOUTH of course is aware, this very obscure passage of Isaiah is capable of an interpretation which altogether removes the ellipsis.

As to the passage in Ps. xc. 5.—

זרמתם שנה יהיו
בבקר כחציר יחלף׃

the literal translation is, "Thou overwhelmest them: asleep are they: in the morning [they are] as the grass [which] groweth up." The ellipsis here is not at all analogous to that alleged. It is a very usual omission of the particle of similitude, which omission, according to the poetical usage of all languages, converts a simile into a metaphor. Perhaps, however (for it is only so that the passage can be fairly considered to bear out the proposed rendering), MR. MARGOLIOUTH would translate it thus: "Thou overwhelmest them in sleep: they shall be in the morning," &c. If so, I have the same objection to this as to the other case, as unnecessarily disturbing a natural construction, and substituting a very questionable ellipsis. The reading of our Bible translation is borne out by the LXX, the Syriac, Jerome's Latin version from the Hebrew, and the ancient stichometrical arrangement. It is true the LXX and Syriac differ as to the first word (their readings were obviously different), but their translations of יהיו occupy the same place. I must confess that, having gone through the whole Book of Psalms for the very object of ascertaining, if possible, an analogous ellipsis, I could discover none. But as my object is not victory in dispute, but a real desire for information, I will acknowledge that there is an ellipsis in one of the psalms of degrees, to which I would invite MR. MARGOLIOUTH's attention, not as being strictly in point, but as being as anomalous (if I am not mistaken) as that which he proposes, viz. in Ps. cxxxiv. 2., שאו ידכם קדש, "Lift up your hands [in] the sanctuary." However, it is possible that this may be considered as one of those ellipses not unusual after verbs of motion, in which the particle, expressed by us, is often contained in the verb, viz., "Lift-up-unto the sanctuary your hands." An interesting work might be written on the ellipses of the sacred language, by some Hebraistic Bos. Indeed the existing essays on Hebrew syntax are strangely defective.

JOHN JEBB.

FORENSIC JOCULARITIES.

(Vol. ix., p. 538.; Vol. x., p. 18.)

The two articles referred to are instances of the *crambe recocta* with which the heedlessness of correspondents overloads the pages of "N. & Q.;" and the following notice of them may tend to correct this abuse.

The *forensic jocularity* which they reproduce are as well known as any epigram in our language. After having been extensively ventilated in the newspapers, it found a more substantial abode in Twiss's *Life of Lord Chancellor Eldon*; and it has been reproduced in Mr. Hardy's *Life of Lord Langdale*, and still more recently in the *Quarterly Review* of the latter work, in which the occasion of the verses and the correction of some verbal errors in the two former versions are given, and apparently on the authority of the original epigrammatist, there stated to be Sir George Rose.

This well-known pleasantry T. A. T. sends us from "*Florence as a picture of Chancery-practice*

in the days when George III. was King, which some future Macaulay, when seeking to reproduce in his vivid pages the form and pressure of the time, may cite from 'N. & Q.,' without risk of leading his readers to any very inaccurate conclusions." Now, highly as we may estimate "N. & Q.," it may be doubted whether the future historian would be likely to look to them under the date of June 10, 1854, for what was already recorded in the lives of Lord Eldon and Lord Langdale; but if he did he would assuredly be "led to very inaccurate conclusions" by T. A. T.'s Florentine version: for, in the first place, the lines are not the "picture of Chancery-*practice*," but of four Chancery-*practitioners* of the time of George IV., in whose regency, if not his reign (as I rather believe), the verses were written; and (which is of more importance) T. A. T. blunts two points of the epigram by applying to Mr. Leach one of the characters of Mr. Hart, and *vice versâ*.

Then (Vol. x., p. 18.), another correspondent, O. B., offers a corrected version, which is still more erroneous, for it repeats the same mistake as to Leach and Hart, and adopts another mode (by Mr. Hardy) of substituting *Mr. Bell speaking so well*, which has no point at all, for "*Mr. Cook* quoting his book," which was really a sharp one.

As the account given of this pleasantry in the *Quarterly* appears, as we have said, to have had the sanction of the author, it may be as well to transcribe it.

"It happened that Mr. Vesey, the reporter, being suddenly called out of the Court of Chancery, requested Mr., now Sir George Rose, to take a note of the argument, which he did, accurately enough it is said, in the following lines:—

'Mr. Leach made a speech,
Angry, neat, and wrong;
Mr. Hart, on the other part,
Was right, but dull and long.
Mr. Parker made that darker,
Which was dark enough without;
Mr. Cook quoted his book,
And the Chancellor said, I doubt.'"

Quart. Rev., Sept. 1852.

C.

The following was, I believe, the occasion of these lines:—A certain witty barrister, now a Master in Chancery, was asked by a friend, a reporter, to watch a cause for him in his absence, and make out a short report of it. The barrister so deputed forgot his undertaking, and paid little attention to the debate till it was too late, when he scribbled off the metrical report in question, which was as follows. All the characters are well remembered by the Chancery bar:—

"Mr. Leach made a speech,
Angry, neat, but wrong;
Mr. Hart, on the other part,
Was prosy, dull, and long.

Mr. Bell spoke very well,
Though nobody knew about what;
Mr. Trower talked for an hour,
Sat down fatigued and hot.

Mr. Parker made the case darker,
Which was dark enough without;
Mr. Cook quoted his book,
And the Chancellor said, I doubt."

N. E. N.

Lincoln's Inn.

T. A. T. and O. B. write Leech. Leach is the right name. He afterwards filled the offices of Vice-Chancellor of England and Master of the Rolls. Hart was promoted to the offices of Vice-Chancellor of England and Lord Chancellor of Ireland. As to Mr. Parker, see Twiss's note to the passage extracted, ending

"Parker happened to chime with 'darker.' If the counsel had been a Mr. Rayner, the report would assuredly have run 'made the case plainer.'"

Referring to the concluding passage of T. A. T.'s note, I know not what weight the Macaulay of the twenty-first or twenty-second century may give to my friend Rose's extempore squib, but I will express my earnest hope that the Lord Chancellor of that day may be as able, as honest, and as agreeable a judge as Lord Eldon was, and that he may have as learned, intelligent, and powerful a bar as practised before him at the time we are speaking of. To the counsel already named must be added the (I believe I may say) unrivalled Sir Samuel Romilly, their cotemporary. Mr. Williams, of the common law bar, afterwards Mr. Justice Williams, one of the most formidable assailants of Lord Chancellor Eldon, both in the House of Commons and in the *Edinburgh Review*, appeared as counsel in the Court of Chancery upon some common law matter. As he left the court at the close of the day, he said, "Your Lord Chancellor is an *abundantly agreeable* judge." Twiss has fully discussed Lord Eldon's judicial character in his third volume. J. W. FARRER.

Here is another forensic jocularity which I find in an old law book:

"A woman, having a settlement,
Married a man with none;
The question was, he being dead,
If that she had was gone.
Quoth Sir John Pratt, 'Her settlement
Suspended did remain
Living the husband, but him dead,
It did revive again.'

Chorus of Puisne Judges,—
Living the husband, but him dead,
It did revive again."

H. M.

Peckham.

ANECDOTE RELATED BY ATTERBURY.

(Vol. x., p. 6.)

The Historie of the Council of Trent, edit. 1620, London, folio, mentioned by your correspondent Wm. Fraser, is, I presume, a translation of Fra Paolo Sarpi's work bearing the same title, and hence Atterbury's note. The anecdote appears in a foot-note by Pierre François Le Courayer, in his translation into French of Sarpi's work, of which there are more than one edition: the first was published at London, in 2 vols. folio, 1736; but the one from which I am about to quote, and which is in the library of the British Museum, is in 3 vols. 4to., Amst., 1751. The quotation is from *La Vie de l'Auteur*, vol. i. p. lxiv., and a "relat. MS." is referred to in the margin as the authority:

"Un Docteur Duncomb, qui chargé de la conduite de quelques Seigneurs Anglois se trouvoit à Vénise après la mort du Père Paul*, y étant tombé malade et paroissant tout à fait abattu, le Père Fulgence† lui demanda la cause de son accablement et lui offrit tous ses services. Le Docteur avoua ingénument au Père, qu'il avoit toujours demandé à Dieu la grace de mourir dans un endroit où il pût recevoir le Sacrement selon l'usage de l'Eglise Anglicane, c'est-à-dire sous les deux Espèces, et que malheureusement il se trouvoit sans cette espérance dans le pays où il se trouvoit. Ce qui eût été une difficulté pour un autre, ne le fut pas pour le Père Fulgence. Il eut bientôt consolé le Docteur, en lui disant qu'il avoit les prières communes en Italien, et que s'il le souhaitoit il viendroit lui-même avec quelques-uns de ses confrères lui administrer la Communion sous les deux espèces, d'autant plus qu'il y avoit encore dans son monastère sept ou huit des disciples du Père Paul, qui s'assembloient de tems en tems pour recevoir ainsi le Sacrement. C'est ce que le Docteur Duncomb rapporte à Mylord Hatton à son retour en Angleterre, et ce que l'évêque Atterbury atteste après l'avoir appris de la bouche du Capitaine Hatton qui l'avoit entendu dire plusieurs fois à son père."

I have now to trouble you with another Query arising from Atterbury's Note. Who and what was Dr. Duncombe? I think there is ground in the extracts given by Mr. Fraser and myself to warrant a surmise that he was a clergyman, and one of those ejected by the Puritans. That a friendly confidence should have been established between a disciple of Laud, as I take him to have been, and the Protestantising monk of Venice, is nothing to be wondered at at.

Mr. Fraser, I apprehend, wrote with a theological, while I write with a genealogical, purpose; but if I err in this conjecture, and Mr. Fraser wishes for, or will impart, any genealogical details concerning Dr. Duncombe, and as such would not be generally interesting to your readers, I inclose my address for him, and shall be happy to hear from him. J. K.

* He died January 14, 1642.

† Fulgenzio was a Minorite. His Life of Fra Paolo was published in English (8vo., 1651). He was burnt in the Field of Flora.

ANCIENT USAGES OF THE CHURCH.

(Vol. ix., pp. 127. 257. 566.)

The custom of dressing the church with flowers, green boughs, or holly and ivy, prevails at Leigh, Worcestershire, at the three great festivals of the Church. On Good Friday, too, the church is dressed with yew, which gives place to the flowers on Easter-day. At this church, the ascription of praise after the Gospel is sung; in some of the neighbouring churches it is said by the clerk. At Leigh, when a funeral approaches the church, they cease the tolling of the bell, and ring a peal. The passing-bell is tolled three times three for a woman, and three times two for a man.

It is the custom in some village churches in Huntingdonshire, for the communicants to leave their pews and seats as soon as the sermon is ended, and to arrange themselves (kneeling) on hassocks placed in rows in front of the altar. They continue in a kneeling posture from the beginning to the end of the service (a custom that causes great fatigue to aged and infirm people), and only move from their places when they come to kneel at the altar rails. After partaking of the Communion, "the better class" retire to the solitude of their pews, leaving the poorer communicants kneeling at, or in front of, the rails. At two churches in Huntingdonshire, it is the custom for the clerk to receive, respectively, two shillings, and eighteen-pence, at the conclusion of this service.

I have never been anywhere (I think) without observing what is termed "the ancient practice of an obeisance," as often as the Gloria occurs in the course of the service. I have seen this done by the poorest sort; and have more particularly noted it in country villages. But it has always struck me that the obeisance was not to the Gloria as a whole, but only to that part of it which relates to the second person of the Trinity; and that it was a custom founded on a too-full rendering of the text, "at the name of Jesus every knee shall bow." I am somewhat confirmed in this belief, by the answers of many of the poor made to remarks on this subject; and I have frequently observed that the obeisance is as regularly made by them whenever the names of the three persons in the blessed Trinity (*i. e.* at the mention of the *second* person) are repeated during the sermon, or at some other part of divine service. The bowing of the head, believed by the Bishop of London to be a novelty (Vol. ix., p. 566.), I presume to be that obeisance made by some Scotch and other members of the Church, where the bowing posture is retained from the beginning to the end of the Gloria. Any reader of "N. & Q.," who may have attended the daily prayer at Durham Cathedral some six years ago, may remember how two or three Scotch members of its congregation were

accustomed to make a *very* low obeisance of this kind: the posture being retained during the *whole* of the Gloria, which, in a musical service, is often of from three to five minutes' duration, if not more.

E. H. A. mentions Durham Cathedral (Vol. ix., p. 567.); and in the same paragraph says, that where the Bidding Prayer is used, he believes it is usual for the people to stand during the Lord's Prayer. I have always seen the reverse of this in Durham Cathedral and elsewhere. In St. George's Church, Kidderminster, the people were accustomed to stand when this prayer occurred in the Second Lesson.

Five or six years ago it was the custom in Durham Cathedral to have the Communion (sacramental) service partially sung on the first Sunday in every month. A portion of the choristers (both men and boys) were arranged for this purpose at desks within the rails, to the north and south of the altar. The service was read up to the *Sursum Corda*, when the choir took up the responses. After the thanksgiving, the words "Therefore with angels," &c. were *said*, and the choir did not join until the proper place. The same custom was observed on other Sundays with the clerks and people; who only joined in at the words "Holy, holy, holy," &c. (Palmer refers to the people, "owing to the want of a clear rubrical direction," commonly repeating, not only the *Tersanctus;* but also the "portion of the preface;" *Orig. Lit.* ii. 127. For this "Trisagion," see also Bingham, *Antiq.* 772. edit. 1846.) During the time of the delivering the Elements, an organ voluntary was played, with an effect both beautiful and impressive. In the Post-Communion, the choir joined in the Lord's Prayer; and then, all standing, sang the "Gloria in Excelsis."

CUTHBERT BEDE, B.A.

PHOTOGRAPHIC CORRESPONDENCE.

Mr. Lyte's Process (Vol. x., p. 51.).—In the event of MR. LYTE'S absence, I beg to suggest, in answer to C. H. C., that although iodide of silver is insoluble in water, it *is* soluble in solution of nitrate of silver, in which MR. LYTE directs that it shall be dissolved, according to C. H. C.'s own showing. GEO. SHADBOLT.

Plant's Camera.—In Mr. Dilke's *Special Report of the New York Industrial Exhibition*, that gentleman states:

"M. H. Plant, of Paris, exhibits a camera box (without lens) for taking photographs on paper, together with a multiple frame for holding a number of sheets of prepared (dry) paper, and transferring them to the camera slide, and again from thence to the opposite side of the frame (after having received the impression), without exposure to light. The whole apparatus appears to be ingeniously and judiciously contrived; and the workmanship and fitting (on which so much of its usefulness must depend) are admirable."

The object of my present communication is to ask whether M. Plant's camera is known in England, and where it may be seen; or, if not the camera itself, some fuller description of it? P. C.

Wax-paper Process.—The céroléine process does not appear to have many advocates, because perhaps, in the first stage, the paper is not so transparent as is expected. Has, however, the solution of the iodide of silver, when made with spirits of wine, failed when used to iodize waxed paper? THOMAS FALCONER.

Replies to Minor Queries.

Old Army Lists (Vol. ix., p. 589.).—Y. S. M. will find army lists, from 1730* to 1854 inclusive, at Messrs. Parker, Furnivall, and Parker's establishment, 30. Charing Cross, London; and as his letters are generally dated from Dublin, he will find several very curious army lists, from 1743 on, in the library of Trinity College, Dublin. Your correspondent JOHN D'ALTON, Esq., of 48. Summer Hill, Dublin, could, doubtless, assist Y. S. M. G. L. S.

The Title of Clarence (Vol. ix., p. 224.). — See an elaborate paper upon this subject by the Rev. Dr. Donaldson, published in the first Number of *Proceedings of the Bury and West Suffolk Archæological Institute.* VOKAROS.

"*The Birch: a Poem*" (Vol. vii., p. 159.).—I possess a copy of the above poem, quoted at length by BALLIOLENSIS, which contains several couplets not given in his copy. I found the lines in Adams's *Weekly Chester Courant* of Tuesday, July 25, 1786; and as the Grammar School of this city was at that time in the very zenith of its glory, I think it highly probable that the lines in question were the production of one or other of the scholars. If BALLIOLENSIS wishes to complete his MS. copy, and will communicate personally with me, I shall be happy to transcribe for him such of the lines as appear to be missing in his own MS. edition. T. HUGHES.

Chester.

Henry Garnett (Vol. x., p. 18.).—Is it clear that this Jesuit Father had two christian names? I can find no evidence to that effect in any accounts of his life, and am therefore inclined to think that the first word of the inscription underneath his portrait at Rome was *Pater*, not Peter; as it is very unlikely that an English name should have found place in a Latin inscription. Moreover, if he had taken a second name at his confirmation, it would have come *after* his baptismal name, Henry. What FURVUS means by his canonisation I cannot imagine, as he has never been thus honoured. Still I cannot approve of his being styled "the conspirator," as impartial history acquits him on that head. It is not easy to

[* The earliest Army List at Messrs. Parker, Furnivall, and Parker's, is dated March 20, 1739-40.—ED.]

determine the date or place of his birth. Dodd, in his *Church History*, states that he was born in Nottinghamshire, in 1555; but F. More, in his *History of the English Mission of the Society of Jesus*, calls him Henry Garnett, of Nottingham, or, as others write, of Hennary, in the county of Derby. He gives as the date of his birth 1550, and states that he was born of "honourable parentage," which is rather at variance with the "country schoolmaster" of Furvus. I believe that no farther search would be successful, as the above is all the information afforded as to the birth and parentage of Henry Garnett by the most authentic accounts extant. F. C. H.

A notice of this unjustly condemned man will be found in Walcott's *William of Wykeham and his Colleges*, p. 403. A Wykehamist.

A. M. and M. A. (Vol. ix., pp. 475. 599.).—E. G. R., M. A., before he so positively stated that Juverna was wrong in saying that "Masters of Arts of Oxford are styled M.A. in contradistinction to the Masters of Arts of every other University," should have looked into the Oxford and Cambridge Calendars. In Oxford the Bachelors and Masters of Arts are B. A. and M. A., in Cambridge A. B. and A. M.; whether the name is expressed in English or not has nothing to do with it. In Oxford the Doctor of Medicine is D. M., in Cambridge M. D. A. B. M., Oxon.

Kutchakutchoo (Vol. x., p. 17.). — Your correspondent E. D. is mistaken in thinking that any such "amusement was fashionable about sixty years ago." I can venture to say that it never was heard of in England. There was, indeed, as stated by E. D., a lampoon published in Dublin about 1804 under that title, which was made the vehicle of some satirical remarks on individuals, but which was, as to the existence of any such amusement, a mere fiction, a clumsy mystification, which deceived nobody, and had no success. C.

Lord Fairfax (Vol. ix., pp. 10. 379.). — Uneda gives the name of the present Lord Fairfax incorrectly. His name is, as stated in the *Book of Peerage*, Charles Snowdon Fairfax. His mother, whose maiden name was Snowdon, resides at her country seat, Woodbourne, in the district of Columbia. Her son, known as Mr. Charles S. Fairfax, went to California about three years ago, and is now a member of the legislature, and Speaker of the House of Representatives of that State.

W. R. G.

Washington, D. C., U. S.

Gutta Percha (Vol. ix., p. 233.). — In answer to your correspondent E. B., I beg to inform him that gutta percha may be rendered soluble by means of pure chloroform, which readily dissolves it. A coating of this solution may be applied to almost any article, and the gutta percha, after the evaporation of the chloroform, will, in my opinion, be found as hard as it was previous to being made soluble; the gutta percha used should be that which is in the sheet, liked oiled silk, as it is the purest; the chloroform should be good, for otherwise the application, instead of perfectly drying, remains glutinous. A simple way of testing the solution for its efficacy, is to pour a large drop of it on the back of the hand (supposing the solution to be a weak one, namely, half a drachm of gutta percha to one ounce of chloroform). If it be of good quality, it dries off within a minute, leaving on the skin a thin but firm pellicle perfectly dry, not adhering to the finger firmly pressed upon it, and capable of being drawn off in a consistent pellicle of a light colour. On the contrary, if the drop of the solution is long in drying, and not firm but glutinous, the chloroform is not pure.

C. W.

Bradford.

The "Economy of Human Life" (Vol. x., p. 8.). — In the edition of the *Economy of Human Life*, printed for Thomas Tegg in 1811, the preface is addressed to the Earl of Chesterfield. We wish to know upon what authority the editor or publisher thus ignored Lord Chesterfield's claim to the authorship of this much-admired synopsis of moral duties? A reference to the original title-page and preface would throw light upon this question. Perhaps some reader of "N. & Q." may possess a copy of one of the earliest editions: the work was first published in 1751.*

The morals and reflections are obviously the same as Chesterfield inculcated in his writings, while the maxims are similar, and at times identical with the rules upon which the philosophic earl regulated his conduct through life. The style and sentiments are evidently above the humble abilities of Dodsley. We trust this inquiry may be the means of preventing this minor English classic from sinking into oblivion. Cj.

Lord Brougham and Horne Tooke (Vol. ix., p. 575.). — I think Mr. Denton right in supposing Lord Brougham's assertion (Vol. ix., p. 398.) to be an inference, certainly not a fact; but I think Lord Brougham wrong in drawing

[* The following is a *verbatim* copy of the title-page of the first edition: "The OEconomy of Human Life. Translated from an *Indian* Manuscript, written by an ancient Bramin. To which is prefixed, An Account of the Manner in which the said Manuscript was discover'd. In a Letter from an *English* Gentleman now residing in *China*, to the Earl of * * * *. London: Printed for M. Cooper, at the Globe in Pater-noster-Row. 1761." It is dedicated "To the Earl of - - - - - - -." In the illustrated 4to. edition published by S. and E. Harding, Pall Mall, in 1795, both the title-page and dedication state that the work was addressed "To the Earl of E * * * *."—Ed.]

that inference. I also think MR. DENTON wrong in supposing that Horne Tooke would deny *truth* "to have any objective existence," if by that expression MR. DENTON means that he would deny "*things* to be causes of our ideas, of our thoughts." Let MR. DENTON, and J. O. B. also, refer to Horne Tooke's etymology of *think*; and also reflect that in all his explanations of past participles and adjectives (having in his view the doctrine of abstraction, and abstract ideas), he maintained that there was an *aliquid*, a *quidquid*, a *res objecta* always understood.

Tooke also most carefully and constantly distinguished the etymological or intrinsic meaning of a word from our application of it, founded upon and deduced from that meaning; and, with his usual correctness and consistency, he would include in our legal application of the word *libel*, all that the law intends by the word. And his complaint in his own case was, not that the law was absurd, but that the law was not complied with in the information filed against him by Thurlow — that the libel was not so sufficiently set forth and described as the law required.

My opinion is, that Tooke has been and is much misunderstood, and quite as much misrepresented by such interpretations as the above, as Berkeley was by the witticisms of Reid. And farther, that it is time justice should be done to his noble theory. Q.

Bloomsbury.

"*Cutting off with a shilling*" (Vol. ix., p. 198.). — Your correspondent J. H. CHATEAU will, I think, find the answer to his Query in the following extract from *Blackstone*, book ii. ch. xxxii.:

"The Romans were also wont to set aside testaments as being *inofficiosa*, deficient in natural duty, if they disinherited or totally passed by (without assigning a true and sufficient reason) any of the children of the testator. But if the child had any legacy, though ever so small, it was a proof that the testator had not lost his memory or his reason, which otherwise the law presumed; but was then supposed to have acted thus for some substantial cause, and in such case no *querela inofficiosi testamenti* was allowed. Hence, probably, has arisen that groundless error of the necessity of leaving the heir a shilling, or some such express legacy, in order to disinherit him effectually. Whereas the law of England makes no such constrained suppositions of forgetfulness or insanity; and, therefore, though the heir or next of kin be totally omitted, it admits no *querela inofficiosi* to set aside such a testament."

G. GERVAIS.

Consecration of Regimental Colours (Vol. x., p. 10.).—The old Ordo Romanus, in the tenth century, contains a form for the consecration of a knight's gonfalon, as an essential feature in the ceremonial of his investiture. It much resembles the prayer at present in use. The early Church displayed banners in its solemn processions, as St. Augustine carried one ensigned with a cross (like the Labarum of Constantine) before K. Ethelbert, at Canterbury. Every great Monastery had its special banner, and sent it forth to battle. Stephen carried St. Wilfrid's, of Ripon, at Northallerton. A priest of Beverley carried St. John's in the army of King Edward I. The Earl of Surrey had the loan of St. Cuthbert's, of Durham, in his northern expedition; and Skelton speaks of St. William's, of York, being borne by the same gallant nobleman. The Edwards and the Henries won their victories under the banners of St. Edward the Confessor and St. Edmund of Bury. Henry VII. offered, after his winning of the Crown on Bosworth Field, the banner of St. George in the Cathedral of St. Paul. The Oriflamme of St. Denis' Abbey was borrowed by S. Louis, by Philip le Bel, and Louis le Gros, when he defended France against Germany. The Pope sent consecrated colours to Charlemagne, and to Philip of Spain for his armada. The bannered cross led the crusader in the East, and the armies of Ferdinand beneath Granada against the Crescent. The dignity of a "banneret" was the first among those of the second order of nobility. The banners of the Knights of the Garter hang in St. George's, those of their brethren of the Bath in Henry VII.'s Chapel at Westminster: the banners of an enemy are suspended in our churches. The banner of England is composed of the crosses of St. George, St. Patrick, and St. Andrew. The Eastern Church had no service for the benediction of colours. In the Church of England, the form, which is merely traditional, is varied according to the pleasure of the officiating clergyman.

MACKENZIE WALCOTT, M.A.

Roger Ascham's Letters (Vol. ix., p. 588.).— Since I sent a Query about Ascham's Letters, I have met with one dated Landau, Oct. 1, 1552, in the *Hardwicke Papers*, vol. i. p. 48. It may perhaps be well to add that the editor of the *Zurich Letters* (Second Ser., Nos. 30. and 40.) has printed two letters which had already (though he seems not to have been aware of it) been printed as the 12th and 13th of the 1st book of *Aschami Epistolæ*, Oxon. 1703. There are several variations, where the new copy seems to be more correct than the old; the last letter is dated by Dr. Robinson Oct. 21, instead of Oct. 20. J. E. B. MAYOR.

Elizabeth Elstob (Vol. ix., p. 200.). — On reference to the burial register-book of St. Margaret's, Westminster, I find the record of the interment of Elizabeth Elstob on June 3, 1756, a plain proof that this learned and amiable lady was above the petty pride of being ashamed of her "noble poverty." MACKENZIE WALCOTT, M.A.

Odd Fellows. — In answer to C. F. A. W., Vol. ix., p. 327., I once saw in a bookseller's

catalogue (whose I forget) a work entitled *An Historical Sketch of Odd Fellowship.* If I should meet with it again, I will acquaint him of it through the medium of your paper. C. W.

Miscellaneous.

NOTES ON BOOKS, ETC.

The interest which must always be taken in the history of the founders of the North American civilisation, renders every fresh contribution to our knowledge upon that subject welcome to all historical students, whether of the old country or the new. It is little wonder then that the second of the series of *Critical and Historical Tracts*, by the Rev. Joseph Hunter, being his *Collections concerning the Founders of New Plymouth*, should soon be out of print; or that the editor, tempted by the favour with which that *brochure*, as well as his contributions to the Massachusetts Historical Society, have been received — and the success which has attended his farther researches in the same direction, should be tempted to give the whole to the world in a more complete form. This he has done in a handsome octavo volume, entitled *Collections concerning the Church or Congregation of Protestant Separatists, founded at Scrooby, in North Nottinghamshire, in the Reign of King James I.; the Founders of New-Plymouth, the Parent Colony of New-England.* This ample title-page shows the object and general scope of the volume, which is one every way deserving of the reputation of Mr. Hunter, as one of our most profound antiquaries.

Mr. Bohn perseveres in his good work of supplying the readers of English history with a series of translations of the Monkish Chroniclers; and we have this month to thank him for the third and concluding volume of *Matthew Paris's English History*, which extends from the year 1235 to 1273. This volume is made still more useful by the addition of a *General Index to Matthew Paris and Roger of Wendover.*

Mr. Tymms, the Honorary Secretary of the Suffolk Institute of Archæology and Natural History, has just issued a *Handbook of Bury St. Edmund's*, which will be found a most useful companion to the visitor of that interesting locality.

While on the subject of topography, we may also mention with deserved commendation, the *Notes on the Architecture and History of Caldicot Castle, Monmouthshire*, by Octavious Morgan, Esq., and Thomas Wakeman, Esq., which has just been issued by the Caerleon Antiquarian Association.

BOOKS RECEIVED. — *Remains of Pagan Saxondom principally from Tumuli in England*, by J. Y. Akerman, Part X., containing fibulæ from a cemetery at Fairford, in Gloucestershire, and fibulæ found in Warwickshire and Leicestershire. — *Gibbon's Rome, with variorum Notes, including those of Guizot, Wenck, Schreiter, and Hugo:* Vol. IV., being the new volume of Bohn's *British Classics*, extends from the invasion of Gaul by Attila, A.D. 450, to the death of Justinian. A.D. 565.—In the same publisher's *Standard Library*, he has issued a volume of considerable political interest, namely, *Hungary and its Revolutions, from the Earliest Period to the Nineteenth Century, with a Memoir of Louis Kossuth.*—Messrs. Longman, with a view of rendering their *Traveller's Library* a collection of works of immediate interest, as well as of agreeable reading and permanent utility, have lately inserted in it several bearing on the Russian and Turkish question, and the Part just issued is one of these, and not the least valuable, being *Russia and Turkey*, by J. R. M'Culloch, Esq., *reprinted with Corrections from the Geographical Dictionary.*

BOOKS AND ODD VOLUMES

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Notices to Correspondents.

D. M. *is referred to* "N. & Q." (Vol. vii., pp. 550. 631.; Vol. viii., pp. 64. 161. 232. 422. 575.) *for information as to the word* "HUMBUG."

LOGOPOLIS *will find the ballad of* "*King Cophetua and the Beggar Maid*" *in Percy's* Reliques, vol. i. *It is printed from Richard Johnson's* Crown Garland of Golden Roses.

W. W. (Malta.) *Received. Thanks. The letter shall be communicated. The suggestion as to the Replies is a very excellent one.*

J. S. *Will our correspondent amplify his Query respecting Washington's birthplace, and it shall appear next week?*

F. Hobler. *Our correspondent will find some particulars of the melancholy fate of Dr. Leichhardt in the* Athenæum *of* 1853, p. 738.: *see also the volume for* 1848, pp. 262. 1267.; *for* 1849, p. 94.

F. E. C. (Lismore.) *Shall receive an answer.*

Merlin. *Anthony Munday's Play of* The Downfall of Robert, Earl of Huntingdon, *published in Mr. Collier's supplement to Dodsley, and* Maid Marian, *the once popular opera, are both founded on the story of Robin Hood.*

ERRATUM. Vol. x., p. 53., *for* "*bolbull*," *read* "bol" = *bull.*

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LONDON, SATURDAY, JULY 29, 1854.

Notes.

ORIGINAL LETTERS OF MAJOR ANDRÉ: ANECDOTES CONCERNING HIM, ETC.

(Vol. viii., pp. 174. 277. 399. 604. 643.; Vol. ix., p. 111.)

Permit me to add something to the stock which your correspondent SERVIENS has collected towards his biography of the unfortunate Major André. A friend lately procured for me an inspection of four original letters of Major André, written in 1776 whilst he was a prisoner at Carlisle, Cumberland County, Pennsylvania. They are in the possession of Herman Cope, Esq., of this city (Philadelphia), to whose grandfather they were written. It seems that after André was captured by General Montgomery at Champlain, he was sent as a prisoner to Lancaster in Pennsylvania. Whilst there he contracted a friendship with Caleb Cope, a member of the Society of Friends, and in consequence of his professions a non-combatant in the war. John Cope, a son of this gentleman, seems to have had a talent for drawing, and André gladly assisted and instructed him. After André was removed to Carlisle, the correspondence was in reference to this boy and his studies. The letters show a kind interest in the young artist; and the reference in the first letter to his endeavours to procure a boarding-house for him which would keep him away from the officers' mess, shows a regard for his morals and the religious feelings of his father. The request in the fourth letter that the boy would commit the name and friendship of André for him to his memory, has, in reference to the subsequent fate of the writer, a touching interest. Without farther remark I send verbatim copies of the letters referred to, in which I have strictly followed spelling and punctuation.

LETTER I.

Sir,

You wou'd have heard from me ere this Time had I not wish'd to be able to give you some encouragement to send my young Friend John to Carlisle. My desire was to find a Lodging where I cou'd have him with me, and some quiet honest family of Friends or others where he might have boarded, as it wou'd not have been so proper for him to live with a Mess of Officers. I have been able to find neither and am myself still in a Tavern. The people here are no more willing to harbour us, than those of Lancaster were at our first coming there. If however you can resolve to let him come here, I believe Mr. Despard and I can make him up a bed in a Lodging we have in view, where there will be room enough. He will be the greatest part of the day with us employ'd in the few things I am able to instruct him in. In the meanwhile I may get better acquainted with the Town and provide for his board. With regard to Expence this is to be attended with none to you. A little assiduity and friendship is all I ask in my young friend in return for my good will to be of service to him in a way of improving the Talents Nature hath given him. I shall give all my attention to his morals and as I believe him well dispos'd I trust he will acquire no bad habits here.

Mr. Despard joins with me in compliments to yourself, Mrs. Cope and family.

I am Sir

Your most humble servant,

JOHN ANDRÉ.

Carlisle, the 3rd April, 1776.

Superscription, "Mr. Caleb Cope, Lancaster."

LETTER II.

Dear Sir,

I am much oblig'd to you for your kind Letter and to your son for his drawings. He is greatly improv'd since I left Lancaster, and I do not doubt but if he continues his application he will make a very great progress. I cannot regret that you did not send your son hither: We have been submitted to alarms and jealousys which wou'd have render'd his stay here very disagreeable to him and I wou'd not willingly see any person suffer on our account; with regard to your apprehensions in consequence of the escape of the Lebanon gentlemen, they were groundless, as we have been on parole ever since our arrival at this place which I can assure you they were not. I shou'd more than once have written to you had opportunitys presented themselves, but the post and we seem to have fallen out, for we can never by that channel either receive or forward a line on the most indifferent subjects. Mr. Despard is very well and desires to be remembered to yourself and family. I beg you wou'd give my most friendly compliments to your Family and particularly to your son my disciple, to whom I hope the future posture of affairs will give me an opportunity of pointing out the way to proficiency in his favorite study, which may tend so much to his pleasure and advantage. Let him go on copying whatever good models he can meet with and never suffer himself to neglect the proportions and never to think of finishing his work, or imitating the fine flowing lines of his copy, till every limb, feature, house, tree or whatever he is drawing, is in its proper place. With a little practice this will be so natural to him, that his Eye will at first sight guide his pencil in the exact distribution of every part of the work. I wish I may soon see you in our way to our own friends with which I

hope by Exchange we may be at length reunited.

I am
Dear Sir
Your most obedient
humble servant
J. André.

Carlisle, the 3d Sept. 1776.

Letter III.

Your Letter by Mr. Barrington is just come to hand. I am sorry you shou'd imagine my being absent from Lancaster, or our troubles, could make me forget my friends. Of the several letters you mention having written to me only one of late has reach'd Carlisle, viz. that by Mr. Slough. To one I received from you a week or two after leaving Lancaster I returned an answer. I own the difficulties of our Correspondence had disgusted me from attempting to write.

I once more commend myself to your good family and am sincerely

Yrs, &c.
J. A.

I hope your son's indisposition will be of no consequence.

Superscribed "Mr. Cope, Lancaster."

Letter IV.

Dear Sir,

I have just time to acquaint you that I receiv'd your letter by Mrs. Callender with my young friend's drawings, which persuade me he is much improv'd, and that he has not been idle. He must take particular care in forming the features in faces, and in copying hands exactly. He shou'd now and then copy things from the life and then compare the proportions with what points he may have; or what rules he may have remember'd. With respect to his shading with Indian Ink, the anatomical figure is tolerably well done, but he wou'd find his work smoother and softer, were he to lay the shades on more gradually, not blackening the darkest at once but by washing them over repeatedly, and never till the paper is quite dry. The figure is very well drawn.

Capt. Campbell who is the bearer of this Letter will probably when at Lancaster be able to judge what likelyhood there is of an Exchange of prisoners which we are told is to take place immediately; if this shou'd be without foundation, I shou'd be very glad to see your son here. Of this you may speak with Capt. Campbell, and if you shou'd determine upon it, let me know it a few days beforehand when I shall take care to settle matters for his reception.

I am Dear Sir
Your most humble servt.
J. André.

Carlisle, the 11th Oct. 1776.

My best compliments if you please to your family and particularly to John. Mr. Despard begs to be remember'd to you.

Superscription, "To Mr. Caleb Cope, Lancaster."

Letter V.

Dear Sir,

I cannot miss the opportunity I have of writing to you by Mr. Slough to take leave of yourself and Family, and transmit to you my sincere wishes for your welfare. We are on our road, as we believe to be exchang'd, and however happy this prospect may make me; It doth not render me less warm in the fate of those persons in this country for whom I had conceived a regard; I trust on your side you will do me the Justice to remember me with some good will, and that you will be persuaded I shall be happy if occasion shall offer of my giving your son some further hints in the Art for which he has so happy a turn. Desire him if you please to commit my name and my friendship for him to his memory, and assure him from me, that if he only brings diligence to her assistance, Nature has open'd him a path to fortune and reputation, and that he may in a few years hope to enjoy the fruits of his labor. Perhaps the face of affairs may so far change that he may once more be within my reach, when It will be a very great pleasure to me to give him what assistance I can. My best compliments as well as Mr. Despard's to Mrs. Cope and the rest of your family. I am truly

Dear Sir
Your most obedt.
humb' servant,
J. André.

Reading, the 2nd Dec. 1776.

Superscription, "Mr. Caleb Cope, Lancaster."

From a pamphlet lately published at Carlisle, containing the borough ordinances, with a history of the place, I make the following extract, which relates to André whilst a prisoner there.

"During the war Carlisle was made a place of rendezvous for the American troops; and in consequence of being located at a distance from the theatre of war, British prisoners were frequently sent hither for secure confinement. Of these Major André and Lieutenant Despard, who had been taken by Montgomery near Lake Champlain, while here in 1776, occupied the stone house at the corner of South Hanover Street and Locust Alley, and were on a parole of honour of six miles, but were prohibited from going out of the town except in military dress. Mrs. Ramsey, an unflinching Whig, detected two Tories in conversation with these officers, and immediately made known the circumstances to William Brown, Esq., one of the county committee. The Tories were imprisoned. Upon their persons were discovered letters written in French, but no one could be found to interpret them, and their contents were never known. After this André and Despard were not allowed to leave the town. They had fowling-pieces of superior workmanship, but now being unable to use them, they broke them to pieces, declaring

'that no d—d rebel should ever burn powder in them.' During their confinement one Thompson enlisted a company of militia in what is now Perry County, and marched them to Carlisle. Eager to make a display of his own bravery and that of his recruits, he drew up his soldiers at night in front of the house of André and his companion, and swore lustily he would have their lives, because, as he alleged, the Americans who were prisoners in the hands of the British were dying by starvation. Through the importunities, however, of Mrs. Ramsey, *Captain* Thompson, who had formerly been an apprentice to her husband, was made to desist; and as he countermarched in company, with a menacing nod of the head, he bellowed to the objects of his wrath, 'You may thank my old mistress for your lives.' They were afterwards removed to York, but before their departure sent to Mrs. Ramsey a box of spermaceti candles, with a note requesting her acceptance of the donation as an acknowledgment of her many acts of kindness. The present was declined, Mrs. Ramsey averring that she was too staunch a Whig to accept a gratuity from a British officer. Despard was executed at London in 1803 for high treason. With the fate of the unfortunate André every one is familiar."

Thomas Balch, Esq., of this city informed me some time since that there was a letter in possession of his family, which was written by a member of it who had seen André whilst he was a prisoner of war at Carlisle. It was written after the death of André, and gave the recollections of the writer in reference to him. Mr. Balch promised to endeavour to obtain it for me, but upon inquiry it could not be found. The following statement of the contents from memory is given by L. P. W. Balch, Esq., of Richmond, Virginia:

"All I recollect is that he (the writer, a near relative) saw André when a prisoner at Carlisle; that he was a very handsome young man, who confined himself to his own room, reading constantly; that he used to sit and read with his feet on the wainscot of the window, where two beautiful pointer dogs laid their heads on his feet, and that when (he, the writer) afterwards heard of André's capture, he was surprised that he had not suffered the captors to shoot him on the spot."

In the year 1847 Jno. Jay Smith and John F. Watson, of this city, published a volume entitled *American Historical and Literary Curiosities*. It contains copies of autograph letters taken by the anastatic process, and other curious affairs. Among the contents of this volume will be found copies of profiles cut by Major André for Miss Rebecca Redman. They are likenesses of Captain Cathcart, afterwards Earl Cathcart, cut in 1778; of Sir John Wrottesley, Bart., dated 1780; of Phineas Bond, afterwards British Consul at Philadelphia; of Captain Battwell, and of Major André himself. The same work has a fac-simile full size of the ticket for the *mischianza* designed by André, and of the portrait of a lady by the same artist. These are transfers of the original drawings, reduced copies of which are given in Lossing's *Field Book of the Revolution*. The same work has a copy of a piece of poetry written by André, taken anastatically from the manuscript. I copy the lines:

"A GERMAN AIR.

Return enraptur'd Hours
When Delia's heart was mine,
When she with Wreaths of Flowers,
My Temples wou'd entwine.

When Jealousy nor Care,
Corroded in my Breast—
But Visions light as Air
Presided o'er my Rest.

Now nightly round my Bed,
No Airy Visions play,
No Flowerets crown my Head,
Each Vernal Holyday.

For far from those sad Plains
My Lovely Delia flies,
And rack'd with Jealous Pains,
Her wretched Lover dies.

German Air; words compos'd by Major André at the request of Miss Becky Redman, Jan. 2, 1777."

The original is in the possession of Henry Pennington of this city. The same work has the account of the *mischianza* "from an officer," sent to the *Ladies' Magazine*, and which, it is now generally believed, was written by André, who was a distinguished actor in the pageant.

From the *Philadelphia Stage from* 1749 *to* 1821, by Charles Durang, a historical work now in progress of publication here in a newspaper, I extract the following, which gives the most complete account of André's efforts as a scene painter, whilst the British were in possession of Philadelphia in 1777–8, that I have seen:

"A garrison hemmed in by an active enemy in a long winter, go through rather a dull routine of life's scenes of enjoyment. To the dashing young officer of European education, our city of right angles and uniformity offered at that early period in the way of novelty meagre entertainment. Accordingly those gay young chevaliers resolved themselves into a *corps dramatique*: there were several artists among them. The lamented Major André was very talented in drawing and painting. On the eve of his execution he sketched a very accurate likeness of himself, which is extant. Captain Delancy was also a very excellent artist. They added some very useful and beautiful scenes to the old stock; one scene from the brush of André deserves a record. It was a landscape presenting a distant champagne country, and winding rivulet, extending from the front of the picture to the extreme distance. In the foreground and centre a gentle cascade (the water exquisitely executed) was overshadowed by a group of majestic forest trees. The perspective was excellently preserved; the foliage, verdure, and general colouring was artistically toned and glazed. The subject of this scene and its treatment were eminently indicative of the bland temperament of the ill-fated major's mind, ever running in a calm and harmonious mood.

"It was a drop-scene, and hung about the middle of the third entrance as called in stage directions. The name of André was inscribed in large black letters on the back of it, thus placed no doubt by his own hand on its completion, sometimes a custom with scenic artists. It was burnt with the rest of the scenery at the destruction of

the theatre in 1821. It would have been a precious relic at the present day for its very interesting associations.

"Poor André little thought while he was painting that scene, that a few short years afterward it would be used in a natural play, written on the subject of his capture and death. It was so used in the summer of 1807, on the 4th of July, at the 'Old South,' as a representation of the pass on the banks of the Hudson river where he was taken by the three militiamen; it being the only scene in the house which might answer for the locality, without painting one expressly for it. The piece had no merit as a drama, and was only concocted for holiday occasions, being a sort of hybrid affair, abounding with fulsome dialogue and pantomime — full of Yankee notions and patriotic clap-trap; but incessant laughter and applause I well remember rewarded the company's efforts."

There was in Peall's Museum in this city, a few years ago, a MS. poem by Major André, entitled *The Cow Chase*. I presume that SERVIENS is familiar with the composition; it has been printed, but I do not now know where to find it. If SERVIENS has no copy of this squib, which was in reference to the exploits of a foraging party under the command of the American General Wayne, I have no doubt but that I can procure a copy for him from New York, where I presume the original poem now is. Our museum was broken up some years ago, and most of the stock bought by P. T. Barnum, of New York. If the latter has the verses I can procure a copy. I would refer SERVIENS for an interesting account of Arnold's treason and André's fate, with illustrations to Lossing's *Field Book of the Revolution*, vol. ii., in which he will find a fac-simile of a pen-and-ink portrait of André by himself.

In conclusion, I inclose a newspaper clipping which has been published in *New York Journal*, since I thought of preparing this communication for "N. & Q." It is by a correspondent who, judging from his former writings, has devoted some attention to historical points, and I think it may be relied upon as correct. The relation throws an additional light upon the sad story of André's detection.

"ARNOLD'S TREASON.

"Application was made in the year 1825 for assistance in making out the necessary documents for a pension by one of the bargemen in the barge that conveyed General Arnold to the sloop of war 'Vulture.' He was bow-oarsman in the boat, next in rank to the coxswain, whose name was James Larvey. His memory was remarkably accurate, and his veracity unquestionable.

"The day before the flight of Arnold, the barge brought him with Major André from Lawyer Smith's, below Stoney Point, to the general's head-quarters. They conversed very little during the passage. The general told his aid, who was at the landing when they arrived, that he had brought up a relation of his wife. Arnold kept one of his horses constantly caparisoned at the door of his quarters, and the next morning, soon after breakfast, he rode down in great haste with the coxswain just behind him on foot. The coxswain cried out to the bargemen to come out from their quarters that were hard by, and the general dashed down the footfall instead of taking a circuit, the usual one for those who were mounted.

"The barge was soon made ready, though the general, in his impatience, repeatedly ordered the bow-man to push off, before all the men had mustered. The saddle and upholsters were taken on board of the barge, and Arnold, immediately after they pushed off, wiped the priming from the pistols and primed them anew, cocked and half-cocked them repeatedly. He inquired of Collins, the bow-man, if the men had their arms, and was told that they came in such haste that there were but two swords, belonging to himself and the coxswain. They ought to have brought their arms, he said. He then tied a white handkerchief to the end of his cane for a flag in passing the forts. On arriving alongside of the Vulture, he took it off and wiped his face.

"The general had been down in the cabin about an hour, when the coxswain was sent for, and by the significant looks and laughing of the officers, the men in the barge began to be very apprehensive that all was not right. He very soon returned and told them that they were all 'prisoners of war.' The bargemen were unmoved, and submitted to the fortunes of war, except two Englishmen who had deserted, and who were much terrified and wept. The bargemen were promised good fare if they would enter on duty aboard the Vulture, but they declined, and were handcuffed, and so remained for four days. General Arnold then sent for them at New York. In passing from the wharf to his head-quarters, the two Englishmen slipped aboard a letter of marque, then nearly ready to sail.

"The others, five in number, waited on Arnold, who told them that they had always been attentive and faithful, and he expected they would stay with him — he had, he said, command of a regiment of horse, and Larvey and Collins might have commissions, and the rest should be non-commissioned officers. Larvey answered that he could not be contented — he had rather be a soldier where he was content, than an officer where he was not. The others expressed or manifested their concurrence in Larvey's opinion. Arnold then gave the coxswain a guinea, and told him that they should be sent back. At night they were conveyed to the Vulture, and the next day set ashore.

"This worthy and intelligent applicant was a native of Plymouth, and belonged to an old and respectable family of that place by the name of Collins. He remembered perfectly well the dress of Major André when they took him up in the barge from Lawyer Smith's house to Arnold's quarters — 'blue homespun stockings, a pair of wrinkled boots not lately brushed, blue cloth breeches tied at the knee with strings, waistcoat of the same, blue surtout buttoned by a single button, black silk handkerchief once round the neck and tied in front, with the ends under the waistcoat, and a flopped hat.'

"André, it will be remembered, was executed in October, 1780, at Tappan, in Rockland county, in this state (New York). His body was buried on a farm near the place of execution, where it remained undisturbed until the 10th of August, 1821, when, by order of the Duke of York, Mr. Buchanan, the then British Consul residing in this city, caused the remains of the unfortunate yet brave and accomplished youth to be disinterred and placed in a sarcophagus, with the view of being conveyed to England, and deposited near the monument erected to his memory in Westminster Abbey. In proceeding to disinter the remains, the coffin was found about three feet below the surface of the earth; the lid was broken in the centre, and had partly fallen in, but was kept up by resting on the skull. On raising the lid the skeleton was found entire, without a vestige of any other part of his remains, except some of his hair, which appeared in small tufts; and the only part of his dress was the leather string which tied the hair."

In conclusion allow me, as an American, to allude to the Query of MR. TRIVETT ALLCOCK (Vol. ix., p. 111.), whether André was altogether blameless in the "questionable affair" for which he suffered. I do not see how his conduct can be defended. The spy who endeavours to discover the force and disposition of an enemy's troops, executes a dangerous commission, but it is an honourable one. The intelligence which he brings is of the greatest consequence, and though by the code of war his life is forfeit if he is detected, in a moral point of view he has done no wrong. But André was engaged in other offices than those of the spy. He knew that he was negotiating the terms of a treason, and tempting a weak officer to bargain away the cause of his country for gold and military rank. He did not enter the American camp with the furtive design of an honest spy, but he went as a tempter, to whisper proposals of reward to the weak ear of a once respected man, hoping by the splendour of his offers to prostrate his reeling virtue. It was not an honourable office which André undertook. We do not know how far he might have been forced into the position by superior command, but at all events it was a false position, which brought upon him not merely the fall of the spy, but of the tempter. André seems in other affairs to have been a spirited, accomplished, and kind man, as the letters we have given above show. His transaction with Arnold was a great and a melancholy mistake.

THOMPSON WESTCOTT.

Philadelphia, U. S. A.

I have read somewhere (but have mislaid the reference) that Washington and some of the American officers were inclined to have spared Major André, but that Lafayette and other French officers urged his execution with a vehemence and perseverance that overpowered the more merciful part of the judges. I am no admirer of the career of the "Grandison-Cromwell," but the cruelty and vindictiveness of the part here assigned him do not find, as far as I can remember, any parallel in his subsequent long and active life. Can some of your American correspondents inform me whether there is any foundation for the above statement?

MR. SPARKS, in his remarks on this case, vindicates Washington from the charge of excessive severity, by what he calls a parallel instance of the execution of a young American officer, apprehended in the British camp. The cases are entirely different; for it is evident by Mr. SPARKS' own account, that the American officer was a spy in the fullest sense of the word, which nobody accused André of being, although the rigid interpretation of the laws of war perhaps authorised his being treated as such.

J. S. WARDEN.

NOTES ON MANNERS, COSTUME, ETC.

(*Continued from* p. 23.)

Coats.—Full dress coats have no capes nor cuffs, morning or riding coats had; whence are derived the ordinary coat now worn all through Europe called *frocks*, and all uniforms. The full dress was made to fit, but the riding dress was loose, and long in the collar and arms to protect the neck and wrists. When the weather was fine, or that the wearer came into a house, he doubled down his cape, and doubled up his cuffs: and as in those days the coats were lined with different coloured stuffs, the colour of the lining became the colour of the cape and cuffs. Uniforms had the same origin, the facings, as they are called, being only the old linings. This is still preserved in the French word *revers*, which is more correct than our word *facing;* though that also, if well considered, has the same meaning: for it was the custom to face the breasts of coats with a slip of lining, which, when buckled back, became what is now called a facing, as in hats and boots, in which a corresponding alteration has taken place.) The frocks being cut down straight to cover the thighs (as grooms' frocks still are), were inconvenient to walk in; the opposite corners of each skirt were therefore furnished with a hook and eye, by which the skirt was fastened back, and hence the form of the flaps of military coats, of a different colour from the coats, with an ornament in the place of the hook and eye. When I was a child (1790), I had a kind of military uniform which was made in this fashion, and I have seen uniforms of the Irish Volunteers in this style. This is the reason why a standing collar is essential to a full-dress coat; and that the Windsor uniform, rich, handsome, and laced as it was, and worn with a sword, cocked hat, and buckles, was not full dress, because it was a frock; because the cape and collars were red, while the coat was blue; and because the cape was a double one. Of this Windsor uniform there were three classes in the last thirty years of George III.: the common blue frock with red cape and cuffs, worn in the morning; the *laced* blue frock, with gold-laced button-holes on the breasts, pocket-flaps, capes, and cuffs; with this coat, white breeches, and a cocked hat and sword, were worn. It was the dress of those who attended the king when not actually at court. The third was a blue full-dress coat with standing collar, embroidered, with red silk breeches: this was a complete *court* dress, but worn only by cabinet ministers and the great officers of the crown. The Princes of the Blood, and the Lord Lieutenant of Ireland, have a kind of frock uniform; blue for the former, &c.; the latter the colour he may choose, lined with silk, and with a button bearing the initial and coronet of the Prince or Lord Lieutenant; but not otherwise differing from the usual frock coat.

The uniform of George IV., when Prince of Wales, was blue lined with buff, and buff waistcoats and breeches. When he became Prince Regent, the buttons bore G. P. R., and also the members of his government wore it. There was also established a kind of full dress of blue, with black cape and cuffs, and gold frogs, and Brandenberg embroidery; but it did not take.

The origin of these uniforms was a coat which the court of Louis XIV. wore in that monarch's visits to Marley, which was a kind of retirement, and to which it was therefore a great honour to be invited. The *habit de Marly* was therefore, at one time, a great distinction. But everything changes: when the Marquis of Vardes, a former favourite, returned to court, after a long exile, he thought it clever to appear in the old *habit de Marly*, with which he had been formerly honoured, but it was so old-fashioned that he was laughed at; on which he said to the king, "Sire, loin de V. M. on n'est pas seulement malheureux, on devient encore ridicule." A few of us who had the Windsor uniform under the old king, continue still to wear it on some half-dress occasions, such as the Speaker's dinners, Lord Mayor's Day, &c.; but, much as it was once admired, it begins to grow strange. William IV. has established some official uniforms with graduated degrees of splendour: red velvet facings for his household, black velvet for diplomatists, and white for the Admiralty; with deep embroideries and white-feather hat trimmings for the greater officers, and lighter embroideries and black hat trimmings for the subordinates. This kind of livery (if I may use the expression), though in some respects convenient, and though it gives variety to a court which much wanted it, is not quite in accordance with our customs and manners; nor is, I think, the arrangement consistent with the principles on which our court dresses have been regulated; for a century and a half it has been too servilely borrowed from the foreign courts, where, as everything is military, these civil dresses partook of the nature of a military uniform: hence the capes and cuffs of a different material and colour from the coat itself. It is observable, that the second Windsor uniform was copied by the Emperor of Russia for his civil service. We have since returned the compliment.

C.

"YE SEXES GIVE EAR," ETC.

The following song, in praise of good women, has been long a favourite with the peasantry of this part of Cornwall, and may be worthy of preservation in the pages of "N. & Q." It has, doubtless, become a little corrupted by oral transmission, but I give it precisely as I took it down from the mouth of an old man, whose boast it was that he could sing more songs than there were days in the year. Among the number were "Artur Bradley," "The Six pretty Maidens," "Richard of Taunton Dean," and a more modern ditty, which, for romantic incident, might in time have taken rank with "King Henry and the Miller of Mansfield," and "King Edward and the Tanner of Tamworth." It was entitled "Duke William [William IV.] and the Press-gang."

The idea contained in verses 7 and 8 of the subjoined, is found in the "Persones Tale" of Chaucer (§ *Remedium contra luxuriam*):

"Ye sexes give ear to my fancy;
In the praise of good women I sing.
It is not of Doll, Kate, nor Nancy,
The mate of a clown, nor a king.

"Old Adam, when he was created,
Was lord of the universe round;
But his happiness was not completed,
Until that a help-mate was found.

"He had all things for food that was wanting,
Which give us content in this life;
He had horses and foxes for hunting,
Which many love more than a wife.

"He'd a garden so planted by Nature,
As man can't produce in this life;
But yet the all-wise, great Creator
Saw still that he wanted a wife.

"Old Adam was laid in a slumber,
And there he lost part of his side:
And when he awoke, in great wonder,
He beheld his most beautiful bride.

"With transport he gazed all on her;
His happiness then was complete,
And he blessed the bountiful Donor,
Who on him bestowed a mate.

"She was not took out of his head,
To reign or triumph o'er man:
She was not took out of his feet,
By man to be trampled upon.

"But she was took out of his side,
His equal and partner to be:
Though they are united in one,
Still the man is the top of the tree.

"Then let not the fair be despised
By man, as she's part of himself;
For a woman by Adam was prized
More than the whole world with its pelf.

"Then man without woman's a beggar,
Tho' of the whole world he's possesst;
And a beggar that has a good woman,
With more than the world he is blest."

T. L. C.

Polperro, Cornwall.

FRANKLIN'S PARABLE.

The editor of Franklin's *Works* states that he got this fable from Lord Kames's *Sketches, &c.*, which were published in 1774, and quotes Lord Kames as follows:

"The following parable against persecution was communicated to me by Dr. Franklin of Philadelphia . . ."

But the fable itself had been published ten years before, by a person who was in the company in which Franklin read it, as from Genesis. The following cutting, from I know not what periodical, was found by me among the papers of a friend:

"A supposed Chapter in the Bible, in favour of Religious Toleration.

"Some time ago, being in company with a friend from North America, as well known throughout Europe for his ingenious discoveries in natural philosophy, as to his countrymen for his sagacity, his usefulness, and activity, in every public-spirited measure, and to his acquaintance for all the social virtues; the conversation happened to turn on the subject of Persecution. My friend, whose understanding is as enlarged as his heart is benevolent, did not fail to urge many unanswerable arguments against a practice so obviously repugnant to every dictate of humanity. At length, in support of what he had advanced, he called for a Bible, and turning to the Book of Genesis, read as follows:

CHAP. XXVII.

And it came to pass after those things, that Abraham sat in the door of his tent, about the going down of the sun.

2. And behold a man, bowed with age, came from the way of the wilderness, leaning on a staff.

3. And Abraham arose, and met him, and said unto him, Turn in, I pray thee, and warm thy feet, and tarry all night, and thou shalt arise early on the morrow, and go on thy way.

4. But the man said, Nay, for I will abide under this tree.

5. And Abraham pressed him greatly; so he turned, and they went into the tent; and Abraham baked unleavened bread, and they did eat.

6. And when Abraham saw that the man blessed not God, he said unto him, Wherefore dost thou not worship the most High God, Creator of Heaven and Earth?

7. And the man answered and said, I do not worship the God thou speakest of, neither do I call upon his name; for I have made to myself a God, which abideth always in mine house, and provideth me with all things.

8. And Abraham's zeal was kindled against the man, and he arose and fell upon him, and drove him forth with blows into the wilderness.

9. And at midnight God called unto Abraham, saying, Abraham, where is the stranger?

10. And Abraham answered and said, Lord, he would not worship thee, neither would he call upon thy name; therefore have I driven him out from before my face into the wilderness.

11. And God said, Have I borne with him these hundred ninety and eight years, and nourished him and cloathed him, notwithstanding his rebellion against Me; and couldst not thou, that art thyself a sinner, bear with him one night?

12. And Abraham said, Let not the anger of my Lord wax hot against his servant: Lo, I have sinned; forgive me, I pray thee.

13. And he arose, and went forth into the wilderness, and sought diligently for the man, and found him:

14. And returned with him to his tent; and when he had entreated him kindly, he sent him away on the morrow with gifts.

15. And God spake again unto Abraham, saying, For this thy sin shall thy seed be afflicted four hundred years in a strange land.

16. But for thy repentance will I deliver them; and they shall come forth with power, and with gladness of heart, and with much substance.

"I own I was struck with the aptness of the passage to the subject, and did not fail to express my surprise, that in all the discourses I had read against a practice so diametrically opposite to the genuine spirit of our holy religion, I did not remember to have seen this chapter quoted; nor did I recollect my having ever read it, though no stranger to my Bible. Next morning, turning to the Book of Genesis, I found there was no such chapter, and that the whole was a well-meant invention of my friend, whose sallies of humour, in which he is a great master, have always an useful and benevolent tendency.

"With some difficulty I procured a copy of what he pretended to read, which I now send you for the entertainment of your readers; and you will perhaps think it not unreasonable at a time when our church more particularly calls upon us to commemorate the amazing love of Him who, possessing the divine virtue of charity in the most supreme degree, laid down his life *even for his enemies.*

I am, &c.,

W. S.

April 16, 1764."

I may add that Lord Kames's edition, which is not so complete as the above, was copied into the *Christian Miscellany*, and thence reprinted, in 1793, as a penny tract. M.

FAMILY OF LESTRANGE.

"1631. Ham. Lestrange filius Nich. et Annæ uxoris bap^{t} fuit 8vo Decembris.

1632. Nich. filius Nic. et Annæ uxoris baptizatus fuit 17mo Octobris.

1636. Johannes filius Nich. et Ann. uxoris bap. fuit 8vo Januarii.

1639. Gulielmus filius Nich. et Ann. uxoris bapt. fuit 18vo Aprilis.

1640. Edwardus filius Nich. et Ann. uxoris bap^{t} fuit 27mo Maij.

1644. Rogerus filius Nich. et Ann. uxoris bap^{t} fuit 8vo Junii.

1645. Ann. filia Nich. et Ann. ux. bap^{t} fuit 5to Ffebruarii.

1647. Carolus filius Nich. et Ann. uxoris bap^{t} fuit 3^{tio} Aprilis.

1651. Thomas filius Nich. et Ann. uxoris bap^{t} fuit 20mo Maij."

And in another hand,—

"1669. Dec^{br} 14, Sir Nicholas Lestrange, Bart., departed this life."

This record may interest some of your genealogical readers. It is copied from an interleaved copy of Dalton's *Country Justice* (4th edit., 1630), in my possession, which belonged to "Hamon le Strange." The volume possesses some interest, as showing that country justices of the Caroline period were not so utterly ignorant as Mr. Macaulay would have us believe. The notes which this country justice made on matters bearing on his magisterial duty, show that he was not only well read in the classical writers and jurists, but also that the schoolmen, fathers, and canonists were known to him. The quotations also from French, Italian, and Spanish writers show an acquaintance

with modern literature which a country justice of the Hanoverian era might well envy.

W. Denton.

Minor Notes.

Curious Epitaph. —

"Here lyeth the body of Daniel Jeffery, the son of Michael Jeffery and Joan his wife. He was buried ye 2' day of September, 1746, and in ye 18' yeere of his age. This youth, When in his sickness lay, did for the Minister Send * that he would Come and With him Pray * But he would not atend. But When this young man Buried was the Minister did him admit * he Should be Caried into Church * that he might money geet. By this you See what man will dwo * to geet money if he can * Who did Refuse to come and pray * by the Foresaid young man."

This epitaph was in the churchyard of West Allington, Devon. It alludes to the custom in the county, of a fee paid to the minister when a corpse is carried into church. The minister was the Rev. Mr. Pyle, son of the author of the *Paraphrase on St. Paul's Epistles*. It is given as above by Polwhele in his *County History*, who adds, what I have myself heard from an old gentleman who knew him well, and had seen the epitaph, that he would not allow it to be removed, not wishing to destroy such a specimen of village *poetry* and *scandalous falsehood;* for it was well known that the youth died of virulent small-pox, and that so suddenly that there was no time for giving notice of his illness.

H. T. Ellacombe.

Clyst St. George.

"Paunch" or "Punch," when first known in England. — The following extract has been taken from Fryer's *Travels to the East Indies*, 1672:

"At Nerule (near Goa) is made the best arach, or *nepa die Goa*, with which the English on this coast make that enervating liquor called *paunch* (which is Indostan for five), from five ingredients, as the physicians name this composition *diapente;* or from four things, *diatesseron*."

W. W.

Malta.

Monumental Inscription. —

"In memory of Mr. John Ellis of Silkstone, who departed this life the 7th day of April, 1766, in the twenty-seventh year of his age. Also the body of Mary Isabella, daughter of the said Mr. John, who died in her infancy. Item ille corpus Bridget Ellis, Uxor super J. Ellis quis obeo Dec^{ris} 8th, 1812, ætatis 88.

'Life's like an inn where travellers stay,
Some only breakfast and away;
Others to dinner stop, and are full fed;
The oldest only sup and go to bed.'"

E. H.

Bishop Sprat. — I know not whether the birthplace of Sprat, Bishop of Rochester, has ever been satisfactorily settled. Wood (*Athenæ*), Godwin (*De Presulibus*, by Richardson), and Johnson, in his *Lives of the Poets*, state that he was born at Tallaton, in Devonshire. In this they are followed by the *Biographie Universelle*, and the *Cyclopædia* of the Society for Promoting Useful Knowledge, though in the latter the name of the place is misprinted *Fallaton*. Hutchins, in his *History of Dorset*, however, claims him as a native of that county; and declares him, on the evidence of his epitaph, to have been born at Beaminster, Dorset.

I have been looking over a Sermon of his, "preached to the natives of the county of Dorset, residing in and about the cities of London and Westminster, on Dec. 8, 1692, being the day of their Anniversary Feast," which appears to me to afford conclusive proof of the correctness of the latter opinion. He there addresses them as his "dear countrymen," using the word both there and elsewhere apparently in the sense of natives of the same county. Thus, for instance, he says:

"No man can deny, but as to *the country, whence we all have sprung*, our lot has fallen to be *born* in a pleasant and fruitful place: and I am confident, many that hear me this day, have *there also* a goodly inheritance; and many, if not there, I am sure have elsewhere. And you know the old Gospel rule, 'To whom much is given, of them much is required.'"

C. W. Bingham.

A New-England Dialogue. — The following presents the most striking peculiarities in the language and pronunciation of the people of New England:

R. Samwell, Samwell!

S. What say?

R. Where's your brother *Danel?*

S. He's *to* the tavern.

R. He *hadn't ought* to be *to* the tavern. I'll tell your mother of him.

S. Tell away: she's *up garret.*

R. Where's your cousin Jeremi*ur?*

S. He's *to* uncle Obedi*ur*'s. Uncle has gone to the Legislat*ur*.

R. Does Jeremi*ur* behave well now?

S. No, he's very *ugly*. He tried to burn the barn.

R. Do tell!

S. Yes, it's the nat*ur* of him to play such tricks. Uncle had thrashed him for something, and next thing the farm was in a blaze.

R. Let me know.

S. Yes, *Miss* (Mrs.) Smith caught him at it.

R. Where's Euphemi*ur*? How old is she now?

S. She's two years old, and lives with her *father-in-law* (step-father).

R. Did her father leave much?

S. Not much. His estate was *apprized* by the *apprizers* at four thousand dollars.

R. That's a very low *apprizement.*

Uneda.

Philadelphia.

Queries.

WASHINGTON'S BIRTHPLACE.

Until a recent date, it has been asserted, and admitted without question, that Washington, though descended from an English family of that name, was born in Virginia, in the United States. Within a few years, however, circumstances have come to light which render it probable that Washington was born at Cookham in Berkshire, during the temporary sojourn of his parents in that town, his mother, whose maiden name was Bale, having been a native of that vicinity. All the evidence I possess on the subject at present is of a traditionary nature. It is very circumstantial, and comes through very few hands, and those of persons whose veracity is above suspicion; but if the fact accord with the supposition, there no doubt exist parochial or other records, family letters, or other *literæ scriptæ* which will place the matter out of doubt. I resort to your pages in the hope that some of your readers may be able and willing to throw light upon this interesting question. It would be curious if it should appear that Washington, who is honoured as one of the greatest men the world ever produced, and who rendered to Britain and America the inestimably valuable service of making them independent of each other, was born in England. THINKS I TO MYSELF.

WAS SHAKSPEARE A ROMAN CATHOLIC?

I am not aware that this question has been the subject of that particular investigation and inquiry which it merits. I am convinced that, should it lead into controversy, the Editor of "N. & Q." would not permit it to be carried on in any unchristian spirit. No one would lament such an event more than the Protestant writer of this article, who is proud to say he mixes among Roman Catholic friends and acquaintance, without the slightest breach of friendship, or allusion to any difference on religion which exists between them. Having by chance met with the following quotation in a work of one of the most eminent Roman Catholics for mental and legal attainments, and having at an early period of his life been employed as an amanuensis to Mr. Charles Butler, his respect for his high and amiable character would have deterred him from a discussion in which their religious faith is involved, had he not thought Mr. Butler's belief that Shakspeare was a Roman Catholic, might be entered upon without exciting any acrimonious feeling, and that Mr. Butler's opinion was capable of refutation.

In Mr. Butler's *Memoirs of the English Catholics*, he assigns the following reasons as the ground of his belief that Shakspeare was a Roman Catholic:—

> "Many writers," he says, "premise a suspicion, which, from internal evidence, he has long entertained, that Shakspeare was a Roman Catholic. Not one of his works contains the slightest reflections on popery, or any of its practices, or any eulogy on the Reformation. His panegyric on Queen Elizabeth is cautiously expressed, whilst Queen Catherine is placed in a state of veneration, and nothing can exceed the skill with which Griffith draws the panegyric of Wolsey. The ecclesiastic is never presented by Shakspeare in a degrading point of view. The jolly Monk, the irregular Nun, never appear in his drama. It is not natural to suppose that the topics on which, at that time, those who criminated popery loved so much to dwell, must have often solicited his notice, and invited him to employ his Muse upon them, as subjects likely to engage the favourable attention both of the Sovereign and the subject? Does not his abstinence from them justify a suspicion that a *popish feeling* withheld him from them. Milton made the Gunpowder conspiracy the theme of a regular poem. *Shakspeare is altogether silent on it.*"*

That the family and father of Shakspeare were Roman Catholics, is very probable. Indeed there cannot be a doubt that they were so, if faith can be placed in the document I am about to describe.

Mr. Isaac Reed, in his edition of Shakspeare in 1793, published a document called *The Confession of Faith, or Spiritual Will of John Shakspeare*, William Shakspeare's father. It was communicated by Mr. Malone to Mr. Reed. It is said to have been discovered about 1770, by Charles Moseley, a master bricklayer, employed to new tile a house, in which Thomas Hart, a descendant of the Shakspeares, lived, and under whose roof our bard is supposed to have been born. It was found between the tiles and rafters of the dwelling, and was a manuscript consisting of six pages, stitched together in the form of a small book. The MS. was given to Mr. Peyton, an alderman of Stratford, who presented it to the Rev. Mr. Davenport, the vicar, and by him it was sent to Mr. Malone. It was deficient in the first leaf, which was afterwards supplied by the discovery that Moseley, who had then been two years dead, had copied a portion of it; and from his transcription the introductory part that was deficient had been supplied.

Mr. Malone, on its receipt, believed in its authenticity, but in his *Inquiry* relative to the Ireland papers and forgeries in 1786, changed his opinion. He says:

> "In my conjectures concerning the writer of this paper, I certainly was mistaken, for I have now obtained documents that clearly prove it could not have been the composition of any one of our poet's family."

Still it is probable that Shakspeare's father might have been a Roman Catholic, but it by no means follows that his son, though bred up in that

* The Italics are Mr. Butler's.

religion, continued in it. It is more than probable that the enlarged, the inquisitive, the noble mind of Shakspeare, when the effects of the Reformation were buoyant, became a convert to Protestantism.

The opinion of Mr. Butler, that he was a Roman Catholic, is more negatively than positively expressed; it is a suspicion, grounded upon the unfair and erroneous assumption "that none of Shakspeare's works contains the slightest reflections upon popery, or any of its practices, or any eulogy on the Reformation."

It is therefore from an examination of these works that he is to be judged; and I think the following quotations from some of Shakspeare's dramas will confute Mr. Butler's reasoning, and show us that Shakspeare's mind was fully awakened to the superstitions and vices of popery which then prevailed, and that no apprehension of excommunication withheld him from exposing them.

Is it probable that a sincere Roman Catholic would have written the following sarcasms upon a Popish Cardinal?

First Part *Henry VI.* Act I. Sc. 3. (Altercation between the Duke of Gloster and Henry Beaufort, Bishop of Winchester, and afterwards Cardinal.)

"*Gloster* (*to the Bishop*). Stand back: thou manifest conspirator;
Thou that contriv'dst to murder our dead lord:
Thou that giv'st whores indulgences to sin!
I'll canvass thee in thy broad cardinal's hat,
If thou proceed in this thy insolence.
Win. Nay, stand thou back, I will not budge a foot;
This be Damascus*, be thou cursed Cain,
To slay thy brother Abel, if thou wilt.
Glo. I will not slay thee, but I'll drive thee back:
Thy scarlet robes, as a child's bearing-cloth
I'll use, to carry thee out of this place.
* * * Priest, beware your beard;
I mean to tug it, and to cuff you soundly:
Under my feet I stamp thy cardinal's hat;
In spite of pope or dignities of church,
Here by the cheeks I'll drag thee up and down."

(Again in Act III. Sc. 1, this altercation takes place.)

"*Win.* Com'st thou with deep premeditated lines,
With written pamphlets studiously devis'd,
Humphrey of Gloster? if thou canst accuse,
Or aught intend'st to lay unto my charge,
Do it without invention suddenly.
Glo. Presumptuous priest! this place commands my patience,
Or thou shouldst find thou hast dishonour'd me.
Think not, although in writing I preferr'd
The manner of thy vile outrageous crimes,
That therefore I have forg'd, or am not able
Verbatim to rehearse the method of my pen:
No, prelate; such is thy audacious wickedness,
Thy lewd, pestiferous, and dissentious pranks,
As very infants prattle of thy pride.
Thou art a most pernicious usurer:
Froward by nature, enemy to peace;
Lascivious, wanton, more than well beseems
A man of thy profession, and degree;
And for thy treachery, What's more manifest?"

Is it probable that Mr. Butler had never read the following well-known invective of King John to Pandulph, the pope's legate, or had he forgotten it? (*K. John*, Act III. Sc. 1.):

"*Pandulph.* I Pandulph, of fair Milan cardinal,
And from pope Innocent the legate here,
Do, in his name, religiously demand,
Why thou against the church, our holy mother,
So wilfully dost spurn?
King John. What earthly name to interrogatories,
Can task the free breath of a sacred king?
Thou canst not, cardinal, devise a name
So slight, unworthy, and ridiculous,
To charge me to an answer, as the pope.
Tell him this tale: and from the mouth of England,
Add thus much more,—That no Italian priest
Shall tithe or toll in our dominions;
But as we under heaven are supreme head,
So, under him, that great supremacy,
Where we do reign, we will alone uphold,
Without the assistance of a mortal hand:
So tell the pope; all reverence set apart,
To him, and his usurp'd authority.

. . . . . .

Pand. Then, by the lawful power that I have,
Thou shalt stand curst, and excommunicate:
And blessed shall he be, that doth revolt
From his allegiance to an heretic;
And meritorious shall that hand be call'd,
Canonized, and worshipp'd as a saint,
That takes away by any secret course
Thy hateful life."

When Mr. Butler says "nothing can exceed the skill with which Griffith (*Hen. VIII.*) draws the panegyric of Wolsey," and that "the ecclesiastic is never presented by Shakspeare in a degrading point," he skilfully, I should be sorry to say wilfully, omits to notice the character which Queen Katherine in the same scene draws of the ambitious prelate. I will only quote one passage from this drama, though so many others appear, which convinced me that no sincere and consistent Roman Catholic could have written so disparagingly of the pope himself and of his representatives as Shakspeare has done, without incurring excommunication by "bell, book, and candle."

Henry VIII., Act IV. Sc. 2. (Dialogue between Queen Katherine and Griffith on Cardinal Wolsey's last moments.)

"*Kath.* So may he rest; his faults lie gently on him!
And yet with charity,—He was a man
Of an unbounded stomach, ever ranking
Himself with princes; one, that by suggestion
Tied all the kingdom: simony was fair play;
His own opinion was his law; I'the presence
He would say untruths; and be ever double,
Both in his words and meaning: He was never,

* The old travellers believed that Damascus was the scene of the first murder. Maundeville says, "And in that place where Damascus was found, *Kayne* slew *Abel* his brother."—Knight's *Shakspeare*.

But where he meant to ruin, pitiful:
His promises were, as he then was, mighty;
But his performance, as he is now, nothing.
Of his own body he was ill, and gave
The clergy ill example.
Griffith. Noble madam,
Men's evil manners live in brass; their virtues
We write in water."

I could have selected passages from other dramas of Shakspeare, *Titus Andronicus*, *Much Ado about Nothing*, and *All's Well that ends Well*, in which he reflects upon the principles of popery; but I think I have quoted sufficient to convince any unprejudiced mind, that, if ever Shakspeare was a Roman Catholic, he had renounced that religion and become a Protestant. J. M. G.

Worcester.

Minor Queries.

Marrow-bones and Cleavers. — Is anything known of the origin of the custom which obtains occasionally at weddings, viz., the attendance in the evening at the house of the bride of a number of butchers, armed with "marrow-bones and cleavers," on which they "discourse music" (?) until bought off? Hogarth introduces them in his plate of the "Industrious 'Prentice married to his Master's Daughter." I believe it is considered rather complimentary than otherwise. I have looked through the indices of "N. & Q.," but can find no reference to it in any way. Any information will much oblige S. JOHN R.

William de Northie.—Can any of your readers give me any information respecting William de Northie, who is mentioned by Wiffen as accompanying Richard I. in his expedition to the Holy Land. Are his descendants known? If so, where located, and what arms do they bear? MARTYN.

Editor of Hobbes' Works.—Can you inform me who was the editor of the folio edition of the *Moral and Political Works of Thomas Hobbes of Malmesbury*, never before collected together, printed at London, 1750? The Latin Life, by Dr. Blackbourne, was translated, and farther illustrated by that editor, with historical and critical remarks. The illustrations are valuable. The student of Hobbes must wish to know their author. Your assistance, and that of your correspondents, will oblige. E. T.

English Bishops' Mitres.—The bishops of the Church of England wore their mitres, unless I am misinformed, at the coronation of George II., but did not at that of George III. Why was the use of these episcopal insignia discontinued? Are any of the ancient mitres of our prelates preserved, and where? And of what materials are they made? WM. FRASER, B.C.L.

Notaries.—Can any of your Notators furnish me with some notes upon Notaries, more especially quotations from old writers, such as the following:

". . . . . Besides, I know thou art
A *public notary*, and such stand at law
For a dozen witnesses: the deed being drawn too
By thee, my careful Marrall, and delivered
When thou wast present, will make good my title."
New Way to Pay Old Debts.

"So I but your recorder am in this,
Or mouth and speaker of the universe,
A ministerial *notary*."—Donne.

"Go with me to a *notary*, seal me there your
Single bond."—*Merchant of Venice.*

"And bad Gyle go gyve gold all aboute,
Namelich to *notaries* than non of 'hem faille."
Piers Plouhman's Vision.

The poll-tax on a notary in the reign of Richard II. was twenty shillings, whilst that on an attorney was only six and eightpence. Query, Was this considered an *ad-valorem* tax?

In Waller's *Monumental Brasses* are some interesting notes, but this is almost the only collection with which I am acquainted.

When were notarial seals first brought into use? In the fourteenth century, the English notaries appear to have adopted the plan still followed by their brethren in Spain at this day. In place of the official seal, they drew a very elaborate pen-and-ink device, which was known as the "notary's mark." A NOTARY.

Bloody Thursday.—The Thursday before Easter is called "Bloody Thursday" by some in Northumberland. Is the appellation common? J. H. B.

Caynton House, near Shiffnall.—Will any of your readers who may have access to a history of the county of Shropshire, kindly inform me, or put me in the way of learning, when Caynton House, near Shiffnal, in Shropshire, was built, and by whom? Also, into whose possession it has now fallen? Any other particulars connected with it would also be very acceptable. Is there any good history of the county in which I am likely to find the information I require? SALOP.

Can a Man speak after he is dead? —

"I remember to have seen the heart of a man who was embowelled as a traitor, which, being thrown into the fire according to custom, *leaped out* at first a foot and a half, and then less by degrees for the space, to the best of my remembrance, of seven or eight minutes. Ancient tradition, and worthy of credit it is, of a man who was embowelled in pursuance of that kind of punishment above-mentioned: *after his heart was entirely torn out of his body, and in the hand of the executioner, he was heard to say three or four words of prayer.*"—Vide Lord Bacon's Works, *Historia Vitæ et Mortis*, fol. edit., 1740, vol. ii. pp. 178, 179.

W. W.

Malta.

Rev. Lewis Lewis. — Can any of your readers give me any information respecting the Rev. Lewis Lewis, who was chaplain to the British residents at Cronstadt or Petersburg some time in the last century? I have understood that he died on his passage to England, and was buried at Yarmouth. If so, is there any monument to him in the church or churchyard there? E. H. A.

Iris and Lily. — Will you or some of your correspondents explain to me the origin of the confusion between the iris and the lily in the shield of France? The *fleur-de-lys* is evidently designed from the iris, which plant is commonly called "Flower-de-luce." Old Gwillim says of the *fleur-de-lys*:

"This flower is, in Latine, called *Iris*, for that it somewhat resembleth the colour of the rainebow. Some of the French confound this with the lily," &c.

We never hear of anything but the *lilies* of France. It is not unusual, I believe, to draw the *fleur-de-lys* as an emblem of the blessed Virgin, where again it must be intended for a lily and not an iris.

Again, why is the iris called a "flower-de-luce?" Why is a pike called a "luce?" Iris.

Daughter of O'Melachlin, King of Meath. — Can any of your correspondents inform me of the name of the daughter of O'Melachlin, King of Meath; who, in her rejection of the advances of Turgesius the Dane, was instrumental in ridding Ireland of the northern pirates who infested the country about the middle of the ninth century.

Roger O'Moore.

Dublin.

"*A Dog with a bad Name.*" — The *Commentarii de Scriptoribus Britannicis*, published by Anthony Hall, from Leland's manuscript, Oxford, 1709, 2 vols. 8vo., does not bear a good character. The origin of this seems to be, that Aubrey's *Surrey* (if such a figure of quotation be admissible) says that it is full of gross errors and omissions, and that the *Biographia Britannica* quotes this opinion of Aubrey without any remark. Has any one supported this criticism by instances? — that is, has any one pointed out either error or omission, which must be charged on Anthony Hall, and not on Leland himself? M.

Norfolk Superstition. — Having had three deaths in my parish lately, I was gravely informed at the last funeral that it was not to be wondered at, as the first two corpses were quite limp till the time of their burial. Can any of your readers inform me whether the same opinion exists in other parts of the country? A. Sutton,

Rector of West Tofts, Norfolk.

Minor Queries with Answers.

Trail-baton. — Among the arbitrary measures which were introduced into England in the reign of Edward III., Hume (*Hist. of England*, vol. ii. p. 490.) mentions "the renewal of the commission of trail-baton." Will you kindly inform me what is the meaning of "trail-baton?"

F. M. Middleton.

[Justices of *trail-baston* were magistrates appointed by Edward I. during his absence in the Scotch and French wars. They were so styled, says Hollinshed, for trailing or drawing the staff of justice; or for their summary proceeding, according to Sir Edward Coke, who tells us they were in a manner justices in eyre; and it is said they had a baston, or staff, delivered to them as the badge of their office; so that whoever was brought before them was *trailé ad baston, traditus ad baculum:* whereupon they had the name of justices *de trail baston*, or *justiciarii ad trahendum offendentes ad baculum vel baston.* Their office was to make inquisition through the kingdom on all officers and others, touching extortion, bribery, and such-like grievances; of intruders into other men's lands, barretors, robbers, and breakers of the peace, and divers other offenders; by means of which inquisitions some were punished with death, many by ransom, and the rest flying the realm, the land was quieted, and the king gained riches towards the support of his wars.—*Matthew of Westminster*, anno 1305. See, farther, a paper by Mr. Foss in *Proceedings of the Society of Antiquaries*, vol. i. p. 312., who shows that the *traile-bastons* were outlaws so designated, and that the justices of *traile-baston* were a species of itinerant judges, whose office continued in this country from 33 Edw. I., A.D. 1305, to 16 Rich. II., when the commissions appointing such judges were discontinued.]

Saying of Voltaire. — Chancing to meet with a late number of *Eliza Cook's Journal*, I read the following in an editorial article:

"'Your sermon,' said a great critic to a great preacher (both were eloquent men) 'was very fine; but had it been only half the length, it would have produced twice the impression.' 'You are quite right,' was the reply; 'but, the fact is, I received but sudden notice to preach, and therefore *I had not the time to make my sermon short.*'"

I have seen this sentiment attributed to Voltaire, who is reported to have apologised for writing a long letter on the ground that he had not the time to write a short one. But are not both these anecdotes borrowed from classical literature? Is not the "saying of Voltaire" to be found in Pliny's *Letters?* Cuthbert Bede, B.A.

[Our correspondent is perfectly correct in his conjecture; a similar sentiment occurs in Pliny's *Letters*, lib. I. epist. XX.: "Ex his apparet, illum permulta dixisse; quum ederet, omisisse; . . . . ne dubitare possimus, quæ per plures dies, ut necesse erat, latius dixerit, postea recisa ac purgata, in unum librum, grandem quidem, unum tamen, coarctasse."—"From this it is evident that he said very much; but, when he was publishing, he omitted very much; . . . . so that we may not doubt that what he said more diffusely, as he was at the time forced to do, having afterwards retrenched and corrected, he condensed into one single book;" the condensation and revision requiring more time and thought than the first production,

—"limæ labor et mora," as Horace justly styles such a process.]

The Everlasting Society of Eccentrics, 1803.—At a meeting at Lloyd's Coffee House, as it was then styled, held July 20, 1803, a Patriotic Fund was established for the "encouragement and relief of those engaged in the defence of the country," to which the mercantile classes and public bodies largely subscribed, and from which votes were made and honours paid to gallant actions by sea or land. In looking through the list of contributors I find the sum of 760*l.* "from the women of England;" several royal academicians, as Cosway, Copley, Flaxman. Rigaud Tresham, James Wyatt, John Yenn Bourgeois, and Beechey, gave ten guineas each. The theatres, London and provincial, came forward with benefits; and in towns probably no longer maintaining the sock and buskin, as, for example, Spalding, or "Theatre Wallis Grove, Spring Gardens." I see also the name of that scarcely-remembered "cantatrice," Signora Storace, for 21*l.* Out of all these topics of more or less interest, I venture to make but one Query: Has the Everlasting Society of Eccentrics wandered from its sphere? Has it the intrinsic qualities it gave evidence of in subscribing 21*l.* to the Patriotic Fund? Has it even existence or subsistence? J. H. A.

[The Eccentrics, a convivial club so called, was an offshoot of the Brilliants, which met at a tavern about 1796, kept by one Fulham, in Chandos Street, Covent Garden. The Eccentrics met at Tom Rees's in May Buildings, St. Martin's Lane, *circa* 1800. This club has numbered, since its commencement, upwards of 40,000 members of the *bons vivants* of the metropolis, many of them holding a high social position: among others, Fox, Sheridan, Lord Melbourne, Lord Brougham, &c. may be mentioned. Its character was always held in such high consideration, that they were treated with great indulgence by the authorities. There is an inaugural ceremony gone through when a new member is made, which terminates with a jubilation from the president. The books of the club, up to the time of its removal to its present quarters, are in the possession of the executors of the late Mr. Lloyd the hatter: they are of much interest, as containing the autograph names and addresses of all the members. The club at the present day meets on Friday evenings at the Green Dragon Tavern, Fleet Street, and comprises among its members many celebrities of the literary and political world.]

Life of Vandyke.—Do we possess any good life of Vandyke in German or English? E. M. F.

[The following work was published in 1844:—*Pictorial Notices: consisting of a Memoir of Sir Anthony Van Dyck*, with a descriptive Catalogue of the Etchings executed by him: and a variety of interesting particulars relating to other Artists patronised by Charles I., collected from original documents in Her Majesty's State-Paper Office, the Office of Public Records, and other sources, by William Hookham Carpenter, 4to.]

Early German History of Painters.—Can any of your correspondents inform me whether there is any German work on the early painters of Germany, of the same kind as Vasari's *Lives of the Italian Painters and Sculptors?* E. M. F.

[Consult *Universal Lexikon*, von H. A. Pierre, art. MALEREI, band xviii. p. 339. Also, *Geschichte der zeichnenden Künste in Deutschland und den vereinigten Niederlanden*, von Jo. Domin. Fiorillo, 4 bde. 8vo. Hannov. 1815-20.]

Crivelli the Painter.—Can any of your correspondents furnish me with any notice of an early Italian painter, Crivelli? OXONIENSIS.

[There were four Italian painters of this name: 1. Angiol Maria, called Il Crivellone, who died about 1730. 2. Jacapo, his son, died 1760. 3. Cav. Carlo Crivelli, a Venetian, painted in 1476. 4. Vittorio Crivelli, also a Venetian. In the *Antichità Picene*, tom. xxix. and xxx., mention is made of his paintings of the dates 1489 and 1490. See notices of each in Lanzi's *History of Painting in Italy*.]

Life of Mendelssohn.—Is there any life of Mendelssohn besides Benedict's short sketch yet published, or in progress? E. M. F.

[The following work was published in 1848 at Leipsic:—*Felix Mendelssohn-Bartholdy. Ein Denkmal für seine Freunde*, von Werner Arthur Lampadius, 12mo. pp. 218.]

Replies.

EBULLITION OF FEELING.

(Vol. x., p. 61.)

H. D. says:

"Our own Wellington, on hearing that Marmont was crossing the Douro, rose hastily from his seat, overturned his table, and broke the utensils thereon arranged for his own repast."

I can give this statement the most decided contradiction; and I can also state the circumstance which, no doubt, gave rise to the fable of so uncharacteristic an "ebullition of temper." It was on July 22, 1812. The Duke was on horseback at an early hour watching Marmont's movements (*not* on, or near, the *Douro*, but behind the Arapiles hills, near the Tormes), and anxiously directing his own army, which was marching on a parallel line to Marmont. The Duke had resolved, that if Marmont should so extend his line as to pass those hills, he would attack him, which he had been long wishing to do; and he directed the officers of the right division of his army to keep a sharp look out, and to apprise him immediately if the enemy should appear beyond the hills. This was about *one o'clock:* and, far from being *at table* when Marmont moved, neither the Duke nor his staff had yet breakfasted; but now, while waiting for the report of the enemy's movement, the staff alighted and sat down *on the ground* to have some cold meat, the Duke continuing on *horseback*. He got

to his share of this breakfast a piece of bread and the leg of a cold fowl; which he was eating without knife or fork, when an officer rode up with the report that the enemy was visible beyond the specified point. Upon which the Duke threw the half-eaten leg of the fowl over his shoulder, and galloped away: the rest following as soon as they could mount. This was about two o'clock, and the battle was decided in two or three hours; but it was not till late in the evening that the Duke was *out of the saddle* that whole day.

I take this occasion of recurring to a former communication about the Duke's having said "Up guards, and at them!" I have not the volumes of "N. & Q." at hand, and cannot therefore refer to volumes and pages; but I recollect that your *last* correspondent produced against my statements (made from the Duke's own lips) two letters alleged to have been written by the late Lieut.-Col. Batty, which would not have decided the question; as it does not appear that the writer was near the Duke, or in a position to have heard whatever he did say: but the latter were *not written by Col. Batty*, then an ensign, who was wounded early in the day, and could not by any possibility have been in the circumstances of the writer of the letters, who evidently was only repeating the gossip of the army, and not any observation of his own. C.

KING JAMES'S IRISH ARMY LIST, 1689.

(Vol. ix., p. 544.)

As I only receive "N. & Q." monthly, I did not arrive at the above page of the last June Number until this day, or I should have earlier replied to C.'s kind remark and suggestions. I am quite aware of King's *State of the Protestants*, and have noted it off, wherever it contained names or facts applicable to the plan of my proposed "Family Illustrations;" but a short extract from Colonel O'Kelly's *Macariæ Excidium* (p. 150.) will show that Sheldon, a lieutenant-colonel in my "Army List," was identical with the lieut.-general of Dr. King:

"This Scilla (Sheldon) was a Cilician (Englishman) by birth, of the worship of Delphos (Rome). He was brought into Cyprus (Ireland) by Corydon (Tyrconnel), in the first year of the reign of Amasis (James II.), and by him made the captain of a company of men at arms. He advanced him afterwards to be his Under-Tribune (Lieutenant-Colonel), to command his Legion (Regiment) in his own absence; and by his uncontrollable power with Amasis (James II.), he procured for him a Commission to be one of the GENERAL Officers, though still a Sub-Tribune (Lieutenant-Colonel); and got his commission dated before that of Lysander (Sarsfield), whom he designed to undermine."

He is accordingly styled General Sheldon by Norris in the Earl of Westmeath's Letter of August 22, 1749, — in O'Conor's *Military Memoirs*, — and lieutenant-general in King, as cited by C. I have very many notes collected concerning him, but my Queries of his lineage remain unsolved; yet I am inclined to think he was of the English house of Brailes, and connected with the family of the present Viscount Dillon, to whom I directed a special inquiry, but received no reply. After the Revolution, he had the command of a brigade in the French service as colonel: his regiment was pre-eminently styled "the King's," *i. e.* James II.'s. He so distinguished himself in 1701 against the Baron de Mercy, that the French monarch gave him the rank of lieutenant-general in his service. In 1702, Sheldon's Horse was distinguished against Prince Eugene; in 1703, against the Imperialists under Visconti, when he was wounded; subsequently, in the army of the Rhine, and at the battle of Spire, where he was again wounded. The name of his brigade was after some years changed to "Nugent's;" again, in 1733, to "Fitz-James's," and was disbanded in 1763.

If C. would look to my Prospectus, as some months since in "N. & Q.," he would see that I confine my present labours exclusively to the Jacobites and Cavaliers. Of these I have upwards of four hundred families represented in the Army List, and to the illustration of their names must my work be confined. The attainders in King James's Parliament would open a quite different character of genealogies, but one well worthy of distinct exposition.

C. is apprehensive that my publication will be delayed: when I issued my Prospectus, I little thought it would be so long unadopted. There is however now subscribed a sum of 80*l.* towards the required indemnity fund of 200*l.*, and two hundred copies are engaged of the five hundred expected. The moment the indemnity fund is made up, I am ready to put to press. And while I earnestly solicit such aid of MSS. as may, more than any exertions of mine, make the volume a gem, I again offer to answer any inquiries as to names in the List that may be put to me. JOHN D'ALTON.

48. Summer Hill, Dublin.

WARBURTON'S EDITION OF POPE.

(Vol. x., p. 41.)

MR. MARKLAND says:

"We are told by Walpole that Warburton's edition of *Pope* had waited because he had cancelled above a hundred sheets (in which he had inserted notes) since the publication of the *Canons of Criticism*. — *Letters*, i. 232."

I doubt not that MR. MARKLAND is correct in his reference; but I do not find the passage at vol. i. p. 232., either of the edition of *Walpole's Letters* in 6 vols. (1840); in *Letters to Mason*,

2 vols. (1851); to Mann, 4 vols. (1843); to Countess of Ossory, 2 vols. (1848). I however am quite willing to assume the accuracy of the quotation*, and desire only to draw attention to the astounding assertion that Warburton cancelled above *five octavo volumes* out of nine: and even to get at this limitation, he must have "inserted notes" in every page, and the whole work been printed before he began cancelling; for "*above* a hundred sheets" is above sixteen hundred pages, which, at three hundred pages a volume, about the average of Warburton, is *above* five volumes!

There is indeed a mystery about the printing this edition, to which I wish to draw attention. Walpole's statement, or the reasonable deduction from it, that it was printed by Warburton after Pope's death, is contrary to the received opinion of the editors of *Pope's Works*. Mr. Carruthers tells us that Pope "had *prepared a complete edition* of his works, assisted by Warburton, *and it was nearly all printed off before his death.*" I doubt this; and the question is too important to remain with a doubt on it; for the editors, from Warton to Carruthers, having interpreted certain signs by certain words in Warburton's edition, assume the signs to signify that the notes were written by Pope himself, and have therefore affixed his name to them. That Pope contemplated such an edition is quite certain. In a letter to Warburton, Sept. 20, 1741, he wrote:

"If I can prevail on myself to complete the *Dunciad*, it will be published *at the same time with a general edition of all my verses* (for poems I will not call them), and I hope your friendship to me will be then as well known as my being an author, and go down together to posterity."

The *Dunciad* was completed, and was published, not with a general edition, but separately. Pope too, I infer, subsequently published, or printed, an edition of his *Ethic Epistles*, and distributed copies amongst his friends. These are the few facts I remember, bearing on the subject; but I shall be glad to hear what those have to say on it who have better memories, or are better informed.

Warburton was no doubt anxious to give authority to his edition of 1751; he therefore stated the case as to Pope's supervision as strongly as he could, with a clear conscience; but he says nothing that would lead me to infer that the edition of 1751 "was nearly all printed off" in Pope's lifetime. The reason, indeed, which he gives for having delayed the publication so long, would have been equally influential had Pope been living:

"Mr. Pope, at his death, had left large impressions of several parts of his works unsold . . . and the editor was willing they [the executors] should have time to dispose of them to the best advantage, before the publication of this edition (which hath been long prepared) should put a stop to the sale."

"Prepared" does not mean *printed:* indeed, why should a work be printed before, and years before, it was to be offered for sale? From another statement by Warburton, it is impossible to believe that even a single page of that edition had gone to press at the time of Pope's death:

"The first volume, and the original poems in the second, are here first printed from a copy corrected throughout by the author himself, even to the very preface: which, with several additional notes in his own hand, he delivered to the editor *a little before his death.* The juvenile translations, in the other part of the second volume, it was never *his intention to bring into this edition of his Works* . . . But these being the property of other men, *the editor had it not in his power to follow the author's intention.*"

There are other passages bearing on this subject, and some in seeming contradiction; but I need not produce them until the subject has been considered by your correspondents. M. M. K.

[* The passage occurs in a letter to Geo. Montagu, Esq., dated June 13, 1751, in the *Private Correspondence of Horace Walpole*, vol. i. p. 232., 4 vols., 1820.]

MAY-DAY CUSTOM.

(Vol. ix., p. 516.)

In answer to the Query of HENRIETTA M. COLE, as to a Huntingdonshire May-day custom, I may observe, that the doll of which she speaks is intended to represent Flora. For the last three May-days I have been in Huntingdonshire, and have made sketches of the May Queen and her attendants, the May-garland, and the after-sport of throwing at the garland. In Norfolk, and elsewhere, the garlands are literal garlands, formed of hoops wreathed with evergreens and flowers; but, in Huntingdonshire, the "garland" is of a pyramidal shape, in this respect resembling the old "milk-maid's garland." On referring to my sketches of it, I find that the crown of the garland is composed of tulips, anemones, cowslips, kingcups, meadow-orchis, wall-flowers, primroses, crown-imperials, lilacs, laburnums, and as many roses and bright flowers of all descriptions as can be pressed into the service. These, with the addition of green boughs, are made into a huge pyramidal nosegay; from the front of which a gaily dressed doll (Madame Flora) stares vacantly at her admirers. From the base of the nosegay hang ribbons, pieces of silk, handkerchiefs, and any other gay-coloured fabric that can be borrowed for the occasion. The "garland" is borne by the two maids-of-honour to the May Queen (her majesty, in respect of a train, being like the old woman cut shorter, of the nursery song), who place their hands beneath the nosegay, and allow the gay-coloured streamers to fall towards the ground. The garland is thus from four to five feet in height. The sovereignty of "The Queen

o' the May" is not hereditary, but elective: her majesty being annually chosen by her schoolfellows in the morning, and (such is the fickleness of human nature) dethroned in the evening. My sketches inform me, that her chief symbol of sovereignty is a parasol, which she bears with grace and dignity. Moreover, she weareth white gloves, and carrieth a bag that displayeth a pocket-handkerchief. She has a white veil too; and around her bonnet is her crown, a coronal of flowers. In front of her dress is a bouquet; and in two of my sketches she wears round her neck an Odd Fellows' ribbon and badge—the substitute for the ribbon of the Garter. You may be quite sure that her majesty is dressed in her very best, and has put on that white frock for the first time since last summer. Let us hope that she will have as merry a day as Tennyson's *May Queen*.

Preceding the maids-of-honour with the garland, and followed by her attendants, both male and female, her majesty makes the tour of her native place, and, at the various houses of her subjects, exhibits the charms of Flora and the garland. If, as is commonly the case, the regal procession is composed of school-children, they sing such songs as may have been taught them. It is then usual for loyal subjects to make a pecuniary present to the May Queen, which is deposited in her majesty's handkerchief-bag, and will be expended on the coronation banquet: a feast which will take place in the school-room, or some large-roomed cottage, as early as three o'clock in the afternoon; when her majesty will be graciously pleased to sit down in the midst of her subjects, and will probably quaff at least ten of those cups that cheer but not inebriate, and will consume plum-cake and bread-and-butter in proportion. If the votive offerings have been large, the luxury of peppermint-drops, brandy-balls, toffy, and other kinds of "suck," may be added to these delicacies. When her majesty and suite have consumed all the tea, and cake, and goodies, they proceed to disport themselves before the eyes of their loving subjects. A cord has been drawn from chimney to chimney, or from tree to tree, across the village street. The garland is suspended from the centre of it, with Flora in the midst; balls have been purchased with a part of the morning's gifts; and (in the expressive language of pantomime bills) "now the fun begins." The balls are thrown backwards and forwards over the rope and garland; and, if Flora's nose is damaged by a bad shot, why it is no more than Flora might expect from placing herself in such a conspicuous and dangerous situation. Games are instituted: "I spy," "Tick," "Here we go round the mulberry-bush," "Thread-the-needle," "What have I apprenticed my son to?" "Blind-man's buff;" in all of which her majesty, having laid aside her crown and cares of state, frolics, "the maddest, merriest," of all. Perchance the "tuneless pipe," or "harsh-scraped violin," may wind up the sports of May-day with a dance, and send her majesty to bed, wearied out indeed, but happier than many a queen who has worn a royal crown.

So much for May-day in Huntingdonshire. In some parts of Worcestershire, a garland, similar to the May-day one, is taken about on May 29. As May-poles are not very plentiful, it may perhaps be worth mentioning, that the dance round the May-pole is kept up at the village of Clent (near Hagley), Worcestershire; and that, last May-day, they —

"Danced about the May-pole, and in the hazel-copse,
Till Charles's wain came out above the tall white chimney-tops."

CUTHBERT BEDE, B.A.

PHOTOGRAPHIC CORRESPONDENCE.

[The following process is translated from *La Lumière*. The original communication was accompanied by pictures produced by this process, and of the beauty of which the editor of *La Lumière* speaks in the highest terms.]

Turpentino-wax Paper Process, by M. Lespiault.—I have the honour of communicating to you the details of a dry paper process which joins, to the advantage of long preservation, that of easy manipulation and admirable tones, and at the same time preserves the proofs of a proper strength. I send with my letter two proofs, obtained by the aid of this new process: one of them shows that green is not so rebellious a colour as is generally believed to the action of the actinic rays; and that by the help of bromide properly proportioned, you can secure not only the forms, but the very depths of the foliage.

I generally use well-selected Saxe or Canson paper. If the paper is full of little holes, in consequence of too much glazing, I improve it by means of ordinary collodion dissolved, in a small quantity, in alcohol mixed with a little ether; but if the paper is good, this precaution becomes useless.

I put 200 grammes of white wax in a litre bottle, which I immediately fill completely with rectified spirits of turpentine. I have a larger vessel filled with water, heated to thirty or forty degrees *centigrade*,—a temperature which can be easily known without a thermometer, and simply by the help of the hand. I plunge the bottle almost entirely in the water, and leave it there about a quarter of an hour, shaking it from time to time.

I then take it out, and the spirit has dissolved the proper quantity of wax. It ought to be of the consistency of olive oil, and not to set in cooling; if this happens, there has been too much wax, and it will be necessary to add a certain quantity more spirit, and to warm it again to render the mixture liquid.

The papers are to be immersed in this preparation, previously filtered. They imbibe it immediately, and become transparent like a glass finely polished; but by the desiccation, they soon take a heavy white appearance, and scarcely appear waxed.

You can immerse twenty or thirty sheets together in the liquid; and after having turned the whole mass, take them out one by one and suspend them by a corner. The time of immersion is of little consequence, and may vary

from one minute to a quarter of an hour, without any difference of any consequence in the results.

The sheets thus prepared, being well dried, are then plunged into a bath of iodide thus composed; and where they must be left for two hours, in order that the wax may be well saturated:

Filtered rice water	-	1 litre.
White gelatine	-	6 grammes.
Sugar of milk	-	20 „
Iodide of potassium	-	25 „
Iodide of ammonium	-	2 „
Bromide of potassium	-	4 „
Chloride of sodium	-	2 „

Fluoride and cyanide of potassium, about 50 centigrammes of each.

The papers must then be dried by suspending them by a corner, and in this state they can be kept any length of time. On the proportion of bromide and of the iodides depends the difference in the results obtained. Without bromide, the blacks are too strong, the colours hard and without the middle tints,—an effect too generally obtained with the waxed papers of M. Le Gray. If the bromide predominates, on the contrary, the proofs are, it is true, perfect in the shadows, but the lights want strength. The proportions given above appear to me the most proper. Nevertheless, if you want to take rural landscapes, woods, and mountains, I think that it would be well to increase slightly the quantity of bromide, but this salt must never exceed the third of the iodides used.

With regard to the cyanides and the fluorides, I must acknowledge I am not thoroughly convinced of their efficacy; nevertheless, never having found their use prejudicial, I have preserved them in the proportions indicated by M. Le Gray. The sugar of milk and of rice are indispensable, and by them you can obtain good blacks, even when using bromides. The rest of the manipulation does not differ from that which M. Le Gray gives in his excellent work.

The sensitizing bath is the same, that is to say, 15 grammes of nitrate of silver, and 24 grammes of acetic acid, to 300 grammes of water. I only take the precaution to saturate it with bromide and iodide of silver, by pouring into it some grammes of the iodized solution. I filter it, and I have no more fear of its prolonged action on the paper, so that I leave it there to soak from five to ten minutes. I generally plunge three or four sheets in the same bath; I take them all out at the same time, and immerse them in rain-water; I thus shorten and simplify much the manipulation, without any accident resulting from it.

If the time of the exposure has been right, and it is always less than with the paper waxed previously, the picture is visible on its removal from the camera. It may be developed very rapidly in the gallic acid, takes beautiful red tones, which quickly pass to the black. When the proof has been fixed, washed, and dried, I wax it in a quire of blotting-paper. It then equals the most perfect obtained by waxing the paper beforehand. If you prefer to wax the paper first, the bath of which I have given the proportions above may be used to iodize it. It harmonises very well, but the shades are not so deeply marked.

The turpentino-wax paper has, like the paper waxed beforehand, the advantage of being as good the eighth day as the first, only the time of exposure is a little longer the longer the paper has been prepared. For about six months that I have used the turpentino-wax paper, I have been able to ascertain the certainty of its results.

The sheets prepared according to the form of Monsieur Stephane Geofray, give, it is true, beautiful results on the day of their preparation; but in the hot season, and in the South of France, it is impossible to preserve them many days, which may, perhaps, be explained by the low degree of temperature which the céroléine requires to liquefy it (29 centigrade). Besides, the proportion of céroléine which the alcohol can dissolve is very little, when compared with the quantity of wax which the spirit of turpentine will dissolve without coagulating as it cools.

To conclude, experience will show which is the preferable process on dry paper, and for my part I am ready to accept that of M. Geofray as excellent, if it is demonstrated to me that with papers well prepared there is no danger of any alteration during some days.

MAURICE LESPIAULT.

Nérac, June 27, 1854.

Addition to the process on dry paper, turpentino-waxed, by M. Maurice Lespiault.

In the summer, by leaving the wax in the spirit of turpentine for three or four hours, it becomes dissolved to a proper degree. When the temperature is high, it is needless to warm it in the sand-bath. The gazogène, employed as a dissolvent, gives also good results; but the papers must be immersed without delay in the solution, because the alcohol and spirit of turpentine, the combination of which constitutes the gazogène, have a tendency to separate, as soon as this last is saturated with wax.

The papers thus prepared assume a beautiful blue black in the bath of iodide, and whiten perfectly in the nitrate.

If the different dissolvents of wax are studied, such as the essence of spikenard and of lavender, a complete waxing of the paper may be accomplished. It is useless to insist upon the importance, in an economical point of view, of such a process, for a litre of spirit will soak more than two hundred sheets of full-sized paper.

MAURICE LESPIAULT.

Nérac, July 5, 1854.

Replies to Minor Queries.

Pre-Raffaelism (Vol. x., p. 6.).—

"If at a distance you would paint a pig,
Make out each single bristle of his back:
Or, if your meaner subject be a wig,
Let not the caxon a *distinctness* lack;
Else all the lady critics will so stare,
And angry vow, 'Tis not a bit like hair!'
. . . . . .
"Claude's distances are too confused—
One floating scene—nothing made out—
For which he ought to be abused,
Whose works have been so cried about.
"Give me the pencil whose amazing style,
Makes a bird's beak appear at twenty mile;
And to my view, eyes, legs, and claws will bring,
With every feather of his tail and wing."

Peter Pindar, *Lyric Odes for* 1783, Ode VIII.

Dr. Walcot's *Works* are little read. Being chiefly personal and political, they are in danger of sinking, and leaving only some humorous tales afloat in the jest-books. I meet so few who have read the "Odes to the R. A.'s," that I do not feel it an impertinence to draw attention to them. In matters of art, Peter's censure is sometimes, but

not often, too severe. His praise is never undeserved: and, whether bestowed on Reynolds in his greatness, Wilson in his obscurity, or Lawrence at his beginning, has been confirmed by posterity. Many other examples will be found by those who look for them. H. B. C.

U. U. Club.

Mother of forty Children (Vol. ix., pp. 419. 472. 522.).—I attended once the christening of a baby, which was affirmed at the time to be the *fortieth* child of the then twice married mother, and I well recollect the sympathetic admiration manifested and expressed by the rather considerable number of lady-gossips present at the festivity. The grandmother, as she seemed to be, had had several times twins, and once a triplet, as was said; but, unlike the instance already quoted in "N. & Q.," very few survived, and her eyes were finally closed, at about the age of seventy-two years, by her only two remaining children, one a daughter of the first, the other a son of the second marriage. Of course, I cannot attest the number of forty as of my own knowledge, but only its affirmal and undisputed acceptation on an occasion when, if it had not been true, and had perchance been asserted, its inaccuracy could have been, and I presume would have been, promptly ascertained. I. H. A.

The *Cambridge Chronicle* of June 17, 1854, has —"The wife of Jervase Wilkinson, labourer, of Wollaton, Notts, was, a few days ago, delivered of her *twenty-fifth* child." P. J. F. Gantillon.

"*Book of Almanacs*" (Vol. ix., p. 561.).—It may be interesting to Professor De Morgan to be informed that *Perpetual Calendars* have been constantly in use by our compilers of *Almanacs* for each successive year. The *Kalendarium perpetuum*, of which he speaks, was for the peculiar service of the order of preachers, or Dominicans, and adapted to the festivals of that order. Gavantus, in his *Thesaurus Sacrorum Rituum*, gives a complete set of tables, which, no doubt, have been used by most compilers of Catholic Calendars for centuries. The title is *Ordo perpetuus Officii divini, etc.* After some explanatory directions comes a *Tabella Computi perpetua*, then a *Tabella Temporaria* from the year 1631 to the year 2000, followed by the usual Calendar of Feasts throughout the year in the Roman Breviary. Then we have thirty-six tables or almanacs, which together furnish a perpetual calendar or *Book of Almanacs* to the end of the present century. F. C. H.

"*Forgive, blest shade*" (Vol. ix., p. 542.).—The lines commencing "Forgive, blest shade," were, I have always heard, written by General Burgoyne, on the death of his wife Lady Charlotte (daughter of Edward, eleventh Earl of Derby), in 1776. They are to be found in many places used as a monumental inscription, and have been set to music. C. de D.

Latin Versions of Gray's Elegy (Vol. i., p. 101.).—In addition to those mentioned, I have a copy of one by H. S. Dickinson, M.A., Ipswich, 1849, the first line of which is—

"Nola sonans obitum pulso notat ære diei."

P. J. F. Gantillon.

Russian Emperors (Vol. ix., p. 222.).—An old merchant-captain, long in the Baltic trade, assured me that it was a general belief among those of his own class, that by the laws of Russia the Emperor was for the first twenty-five years of his reign subject to a certain degree of control from his nobles, but that at the end of that time all control ceased, and the government became an unmitigated despotism, to avoid which the nobles generally managed quietly to *remove* the occupant of the throne before the time had expired. The death of Alexander just as he was about to complete the fated period was one of the instances he adduced in support of this notion. I must leave it to others better versed in the matter to say whether there is, or ever has been, any foundation for the above belief. J. S. Warden.

Napoleon's Spelling (Vol. ix., p. 203.).—Mr. Breen's theory, that Napoleon's bad spelling was affected, is one of those that neither admit of nor require a serious refutation. I shall only observe upon it that Sir William Herschel, a well-qualified judge, observed that Napoleon seemed desirous to be thought to know more in astronomy, as well as in other sciences, than he actually did know; and is it to be supposed that a person so inclined would have shammed ignorance of the very rudiments of education? It would be more to his advantage to suppose that the haste and agitation in which he frequently wrote, caused him now and then to put in a letter too many or too few, or to substitute a wrong one, as a glance at the manuscripts of Byron, Scott, and many others, would show to have been the case with people of much better education than his. J. S. Warden.

Medal on the Peace of Utrecht (Vol. ix., p. 399.).—It is stated that a family of the name of Swift of that place possesses a silver medal granted to Joseph Swift by the University of Oxford or of Cambridge. I think this will be found incorrect when the description of the medal is given, and the cause of its being struck stated.

Bust of Queen Ann crowned with laurel: legend, "D. G. MAG. BRI. FR. ET HIB." Rev. Ships sailing on a calm sea; on the shore two labourers cultivating the earth; Great Britain under the figure of Pallas holding a lance and an olive branch: legend,

"COMPOSITIS VENERANTUR ARMIS" (not ANNIS) 1713. "They honour her who has put an end to the war."

It was struck on the Peace of Utrecht. There were two medals struck, one much smaller than the other. The larger one in gold was presented to each member of the House of Lords, the smaller in gold to each member of the House of Commons. I have seen a medal of the same description, but of a size between the two, *ex. rare.*

W. D. HAGGARD.

Bank of England.

Colonel St. Leger (Vol. ix., p. 76.).—W. P. M. is not sufficiently explicit, as he does not give the *Christian* name of the Colonel. St. Leger is the family name of the Lords Doneraile, of Ireland; and to this he probably belonged. It may, however, not be amiss to inform your querist, that the name appears in the *London Gazette* for October, 1793:

"Lieut.-Col. *John* St. Leger, of the 1st Foot Guards, appointed Deputy Adjutant-General to the Forces on the Continent, under the command of the Duke of York."

And in the same official document, "John St. Leger, of the 16th Dragoons," is one of the newly made Colonels. The following notice, too, we find in another periodical:

"Died, at Madras, Major-General St. Leger, Colonel of the 80th Regiment of Foot, and Commander-in-Chief at Trincomalee. He rode out in the morning, and returned in apparent good health, but had scarcely dismounted, when he was seized with a convulsion fit, which carried him off in a few minutes."—*Gentleman's Mag.* for Feb. 1800.

These extracts, from their dates, seem not only to point to one and the same person, but to show that he was the associate of George IV., who, as Prince of Wales, was *then* in the prime and pride of life. C. H. (1)

Knobstick (Vol. ix., p. 373.).—The question of PRESTONIENSIS, on being inserted in the *Preston Chronicle*, elicited in that journal the following reply, which may be worthy of a place in "N. & Q." in the absence of a better answer:

"During the occupation of the Catteral Cotton Printing Establishment, near Garstang, Lancashire, by the Fieldings, a difference took place between them and the block cutters, when a strike ensued, in consequence of which a number of hands were engaged from other places, and some of them none of the best. A meeting then took place among those thrown out of employ, when one old man rose and said emphatically, 'They were no better men than his KNOBSTICK (walking-stick), and he could make as good men as them out o' it.'"

It is not stated when this took place, but I should say, if it took place at all, it will be from thirty to forty years since. The cant name first used at Catteral afterwards became general. The Query is, is the name with such a meaning above forty years old? D. W.

Ominous Storms (Vol. ix., p. 494.).—The popular notion respecting ominous storms is very common in Cornwall. If your correspondent had inquired farther, he would probably have had the explanation which was recently given to a question of mine on the same subject, namely, that the cause of the tempestuous weather, which is held so unfailingly to accompany assize time, is the number of false oaths which are taken on these occasions. T. L. C.

Polperro, Cornwall.

Dedications of Suffolk Churches (Vol. x., p. 45.).—The following are the saints after whom the churches mentioned by MR. PARKER are respectively named:

Lowestoft	St. Margaret.
Wenham, Little	All Saints.
Ramsholt	All Saints.
Stowlangtoft	St. George.
Poslingford	Virgin Mary.
Whixoe	St. Leonard.
Wratting, Little	St. Mary.
Alpheton	SS. Peter and Paul.
Exning	St. Martin.
Whepstead	St. Petronilla.
Harleston	St. Augustine.
Welnetham, Great	St. Thomas.
Hargrave	St. Edmund.

I look forward with pleasure to MR. PARKER's intended publication; for we have as yet no work on archæological topography, embracing *the whole* of the Suffolk churches. W. T. T.

Ipswich.

Capt. Cook (Vol. ix., p. 423.).—There are collateral descendants of the great circumnavigator, Capt. Cook, residing at Redcar, Sunderland*, and in this town; and one of them showed me a few weeks since a genealogical list of the family, which perhaps might be too lengthy for the columns of "N. & Q.," but which I could forward to W. G. M'ALLISTER on receipt of a direct application. LUKE MACKEY.

South Shields.

Moon Superstitions (Vol. viii., pp. 79. 145. 321.; Vol. ix., p. 431.).—I beg to remind your correspondents on this subject, that as remarkable changes of weather take place as frequently *between* the changes of the moon as they accompany or follow closely those changes, it cannot be imagined by any person who will take the trouble to observe closely for any length of time, that the changes of the moon at all influence the weather. The subject is ably treated by Dr. Lardner, in an article on "Lunar Influences," in the *Museum of Science.* JOSEPH SIMPSON.

Islington.

[* York?]

"*Ill Habits*," *&c.* (Vol. ix., p. 301.).—The reference to this quotation is Dryden's *Ovid*, b. xv., "Of the Pythagorean Philosophy," lines 155–6.

J. C. G.

Liverpool.

Morgan Odoherty (Vol. viii., p. 11.; Vol. ix., p. 209.).—It is very possible, although quite new to me, that the author of "Cyril Thornton" was one of the writers (for there must have been more than one) who assumed this well-known *nom de guerre* in *Blackwood*. But I had always identified Captain Hamilton with another military contributor who figures much in the early volumes of Maga, "Major Spencer Moggridge of the Prince's Own," from the resemblance which the latter's descriptions of the different battles bear to those in the annals of the peninsular campaigns.

I am surprised to see that S. never heard that Odoherty was supposed to be Dr. Maginn. Even before *Fraser's Magazine* came out, Maginn was universally reputed to be the man, and that periodical fixed the name indelibly upon him; for whatever doubt there might be as to the identity of the correspondent of *Blackwood*, in *Fraser* there was no mistaking it for an instant. See the notice of Maginn in the "Gallery of Literary Characters" (*Fraser's Magazine*, vol. iii.).

J. S. Warden.

Miscellaneous.

NOTES ON BOOKS, ETC.

Mr. Roach Smith, who is about to edit a work on the subject, has reprinted, from his *Collectanea Antiqua*, an article on *The Faussett Collection of Anglo-Saxon Antiquities*. Mr. Smith writes strongly on this national grievance; and we must say that the dissatisfaction with which the refusal of the Trustees of the British Museum to purchase them has been received, has only been equalled by the amazement at the amount of ignorance displayed in the House of Commons when that refusal was under discussion.

Messrs. Sotheby and Wilkinson have recently concluded the sale of the highly curious library of Mr. J. D. Gardner, of Chatteris. The Catalogue contained 2457 lots, and produced no less than 8171*l.*; a sufficient proof that what Theodore Hook said of paving stones, may now be applied to good old books,—they are looking up. The following are the prices of some of the principal lots: Lot 29. Ariosto's Orlando Furioso, Vinezia, 1525, only one other copy known, 42*l.* 30. Ariosto's Orlando Furioso, Vinezia, 1539, with autographs of Mary Richemond, wife of Henry, Duke of Richmond, natural son of Henry VIII., and of Sir Henry Pickeringe, Queen Elizabeth's ambassador and suitor, 18*l.* 15*s.* 76. Pentateuch, translated by William Tyndale, Marlborow, in the Lande of Hesse, 1530, having three leaves facsimiled, 159*l.* 77. Newe Testament; Tindal's second edition, printed at Antwerp in 1534, wanting beginning and end, but having these deficiencies admirably facsimiled in imitation of the original printing, 47*l.* 78. New Testament, translated by Myles Coverdale, 1538, 82*l.* 193. Byble, translated by Myles Coverdale, 1550, 38*l.* 194. Newe Testament, by W. Tindale, 1536, 37*l.* 195. Newe Testament, in English and Latin, by Tindale and Erasmus, 1548, 39*l.* 10*s.* 196. Newe Testament, in English and Latin, 1549, 35*l.* 197. New Testament; first edition of the Rhemish version, printed at Rheims, 1582, 15*l.* 238. A Collection of the Writings of the Fanatic Giordano Bruno, burnt in 1600 at Rome as an Atheist, 20*l.* 337. Boccaccio's Decamerone *Quinta*, 1527, 50*l.* 376. The Phylobyblo of Richard de Bury, Bishop of Durham, one of the earliest bibliophilists, printed at Cologne about 1483, 10*l.* 10*s.* 404. Caxton's translation of the book named the Royall, printed by Wynkyn de Worde, 1507, 33*l.* 408. Cervantes' Don Quixote; first editions of both parts—Madrid, 1605-15, 30*l.* 409. Cervantes' Novelas Exemplares, first edition, Madrid, 1613, 12*l.* 10*s.* 415. Biblia Sacra Latinè; the famous Vulgate edition on large paper—Roma, 1592, 35*l.* 417. Byble; first edition of Matthew's translation, 1537, 150*l.* 419. Byble; first edition of Cranmer's, or the Great Bible, printed by Grafton and Whitchurch, 121*l.* 420. Cranmer's Bible, 1549, 44*l.* 421. Bible; first Protestant translation by Myles Coverdale, printed at Zurich, 1535; wanting title-page and first leaf of dedication, which are in facsimile by Harris, 365*l.* 422. Bible; Matthew's version revised by Becke, 1549, 40*l.* 423. Bible; by Mathewes, 1551, 45*l.* 428. Bible; with Sceptical Notes, erroneously attributed to Pope Ganganelli, 1784, 15*l.* 15*s.* 460. Booke of Jason; printed by W. Caxton, 1475, 105*l.* 461. History of Reynard the Foxe, W. Caxton, 1481, 195*l.* 462. Golden Legende, by W. Caxton, 1483, 230*l.* 463. Book called Cathon, by W. Caxton, 1483, 83*l.* 520. Cocker's Arithmetic, 1678, 8*l.* 5*s.* 638. Dialogues of Creatures Moralysed, no date, 30*l.* 649. Chaucer's Canterbury Tales, printed by Wynkyn de Worde, 1498, 245*l.* 650. Boecius de Consolatione Philosophiæ, printed by W. Caxton, without date, with two leaves facsimiled, 70*l.* 681. De Bry's Collection of early Voyages and Travels, in 25 parts, with quaint engravings, 240*l.* 682. De Bry's French Version of Hariot's Virginia, Francofurti, 1590, 35*l.* 1120. Homeri Opera, first edition, in Greek, Florentia, 1488, 49*l.* 1137. Apocalypsis Joannis, first edition of this celebrated block-book of 48 pages, 160*l.* 1191. Hull's Description of the earliest Steam-Tug, 1737, 7*l.* 12*s.* 6*d.* 1210. Banquet of Jests, 1657, 10*l.* 1335. Book of Common Prayer, 1549, 51*l.* 10*s.* 1336. Book of Common Prayer, 1559, 64*l.* 1337. Book of Common Prayer, 1552, 29*l.* 1547. Psalter in metre, by Archbishop Parker, no date, 40*l.* 10*s.* 1700. Prymer for the Use of Sarum; Rouen, 1555. 15*l.* 1800. Pilgrymage of Perfeccion, printed by Wynkyn de Worde, 1531, 31*l.* 1914. Sannazaro's Arcadia Vinezia, Aldo, 1514, printed on vellum, 30*l.* 1999. A complete set of the Philosophical Transactions of the Royal Society, from 1665 to 1830 inclusive, 78*l.* 2022. Prynne's Collection of Records, 3 vols., 1665-70, 100*l.* 2027. Purchas his Pilgrimes, a Collection of Voyages and Travels, in 5 vols., 1625-26, 55*l.* 10*s.* 2058. Shakspeare's Comedies and Tragedies, first edition, 1623, 250*l.*; the second edition, 1632, sold for 18*l.* 10*s.*; the third, 1663 (burnt in the Fire of London), for 25*l.*; and the fourth, 1685, for 13*l.* 2154. Tindale's Parable of the Wicked Mammon, printed at Marlborow in 1528, 10*l.* 2195. Shakspeare's Merchant of Venice, first edition, 1600, 32*l.*; Midsummer Night's Dream, 1600, 12*l.* 15*s.*; Henry the Fifth, 1608, 8*l.* 10*s.*; King Lear, 1608, 20*l.*; Pericles, 1609, 21*l.* 2204. 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Notices to Correspondents.

SHAKSPEARE'S RELIGION.—*Just as we are going to press, we are informed that this question has been recently discussed in* The Rambler. *In justice, therefore, to our Correspondent, we have to state that his Query has been in our possession for the last two months.*

H. E. S. (Tewkesbury). *We have a letter for this Correspondent; how shall we direct it?*

E. S. (Bath). *The coin is a gold Quinarius of the Emperor Focas or Phocas, and has his name,* Dominus Noster Focas, &c. *See Akerman's* Descriptive Catalogue, vol. ii. pp. 410, 411, 412.

PHOTOGRAPHIC PAPER.—*Mr. Saunders, of Maidstone Wharf, Queenhithe, has completed his manufacture of paper for photographic purposes, and will, we understand, forward specimens to any gentleman desirous of trying it.*

ERRATA.—In Vol. x., p. 70. l. 9., *for* "correspondents" *read* "corespondent;" p. 71., *for* "mode," *read* "made;" *and for* "characters *of Mr. Hart*," *read* "characteristics;" p. 74. col. 2. l. 5. *from bottom, for* "1761," *read* "1751."

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LONDON, SATURDAY, AUGUST 5, 1854.

Notes.

KING JAMES'S, OR THE PRESENT VERSION OF THE BIBLE.

Prior to the publication of Lowndes's *Bibliographer's Manual*, and indeed since, it has been a doubtful and undecided question as to whether there really were *two editions* of the present version of the Scriptures printed in 1611: the *Manual* asserting that fact (vide BIBLE, vol. i. p. 177. col. 2.), but denied by the Rev. C. Anderson (vide *Annals of the Bible*, vol. ii. Index, "List of Editions," p. xxii.); and Mr. Lea Wilson noticing only one impression of that year, claiming the palm for his (fine copy of the *second*) edition of 1611, instead of an earlier impression of that year: neither gentleman appearing to have seen a copy of that impression first pointed out to Dr. Cotton by the Rev. Dr. Daly, Bishop of Cashel (see Cotton's List, p. 60., edit. 1852).

Since the appearance of the second and enlarged edition of Dr. Cotton's List, in the autumn of 1852, I have examined all the copies of that Bible bearing the dates of 1611, 1613, 1617, 1634, and 1640, that have fallen under notice; and having had upwards of *forty copies* with the titles of the first three dates, and others of the two later, feel assured (from matters hereafter related) that the whole volume WAS *twice* printed in 1611.

Bearing in mind the discrepancies pointed out by Bishop Daly (vide Cotton's List, p. 60.), as well as those noted by Dr. Cardwell (*British Magazine*, March, 1833) *in five* copies, the following other important differences in the impressions occur. In the impression now considered at Oxford as the first and more rare, *i. e.* that with the lengthened verse, Exodus xiv. 10., 2 Chronicles, chap. xxix., is in the head-line printed xxxix.; iv. Micah, head-line printed JOEL; the wood-cut ornament at the commencement of Micah is a zig-zag, while in the second it is a running ornament, both being decorated with roses and thistles of different shape. In the edition of 1617 this is again changed for another composed of other ornaments in type. Again, in the *prefatory* matter to the first edition, the dedication commences, "TO THE MOST;" in the second (claimed as the first by Mr. Wilson, in his elaborate Catalogue) it is preceded by a distinguishing mark ¶, — "¶TO THE MOST." The leaf with "The Names and Order of the Bookes" is printed entirely in *black;* in the later impression three lines are printed in *red* on each side of the leaf. After this follows the royal arms, a large wood-cut occupying the entire page (in one of the five copies seen this leaf was left blank); on the reverse the top line is "The Genealogies of the Holy Scripture." In the second edition this heading is formed into a letter-press title, signed "J. S." (*i. e.* John Speed), within a double-lined border, and occupies the position of the royal arms. In truth too many variations occur, both in the type and in the woodcut initials and borders, to resist the fact of two entirely distinct editions appearing in the year 1611, although not seen by the Rev. Mr. Anderson, and left unrecorded by Mr. Lea Wilson in his very valuable Catalogue. Of the second edition there can be but little doubt but a very large impression was worked off, so many copies of it wanting titles, &c. continually appearing; but the *royal patent* printer (save the mark!), while correcting errors in the body of the volume, committed others of a most glaring nature in his second impression (*e.g.* in the dedication, "OF" is printed "OE," the name of "CHRIST" is spelled "CHKIST." In the "List of the Books of the Old Testament," "1 and 2 Chronicles" is named "1 and 2 Corinthians," &c. &c.). That *this* edition came *after* the other is farther proved by four copies now lying before me, all of them having a title as of a new impression, dated in 1613, the mercenary *royal printer* (of whom a deplorable character for integrity, &c. is given by Mr. Anderson in his *Annals*, vol. ii. p. 339., 1852) having issued the unsold copies of this impression by cancelling the title to the volume only, leaving that to the New Testament as before, viz. 1611. That this piece of trickery (stale even in those days) was played by the worthy Mr. Barker, the errors in the dedication and prefatory matter as heretofore described, remaining uncancelled, will sufficiently testify. The putting off of the unsold copies of 1611 in this way by the *royal printer* is unnoticed, although a charge is made of the substitution of titles dated 1611 (Query, if those intended to be destroyed by Mr. Barker himself?) to copies of the several editions of 1617, 1634, or 1640, to pass those off for fine copies of the highly valuable and much coveted first impression, viz. 1611.

It should be observed of the impressions of 1611, 1617, 1634, and 1640, the Psalms commence on B b b 4; in that of 1613, *small type*, on K K. It was from a copy of this edition, with a title dated 1611, Mr. Lowndes fell into error (vide *Manual*, vol. i. p. 177. col. 2.) as to the two editions of 1611 being of a different sized type. The New Testament of both impressions of that year begins on A 2, in the others on D d d d d 2. The *dedication* to every impression differs somewhat in the setting up, that of 1613 being preceded by a different mark before "TO" (see Wilson's Catalogue); that of 1617 having a small cut of the royal arms above the titles of King James (printed "IAMES"), dedication ending ". ." The New Testament of this edition has "IN-PRINTED" at the foot of the title. Edition of

1634: the royal arms with supporters, "C. R." on either side, "IAMES" as before, in centre of dedication, which ends * * *. Edition of 1640: centre of title differently set up, the dedication surmounted as before with supporters, and "C. R.," "JAMES" being commenced with the proper letter. Other variations are pointed out in Mr. Wilson's Catalogue, but the entire volume of this impression presents a peculiar appearance, as though printed with worn-out type. The New Testament title is dated 1639, and the substitution of the Psalms from this edition into incomplete copies of the other impressions may be detected, by noticing that at Psalm cx. the headline is printed "Psalmes." N. T.

FLOWERS MENTIONED BY SHAKSPEARE.

Can any of your Shakspearian correspondents inform me what flower is meant by "Cuckoo-buds," in the song "When daisies pied," &c.? On referring to Johnson's *Dictionary*, I find: "*Cuckoo-bud*, *Cuckoo-flower* (*Cardaminus*, Lat.), the name of a flower," with the quotation —

> "When daisies pied and violets blue,
> And cuckoo-buds of yellow hue," &c.

On turning to the word "Cardamine," I find it thus defined: "In botany, the plant *lady's smock*, called also the *cuckoo-flower* and *meadow-cress*." And again, under the word "Lady's smock," I find "[*Cardamine*] a plant," with the quotation —

> "When daisies pied and violets blue,
> And ladysmock all silver white," &c.

Now it is evident that Shakspeare speaks of two different flowers, and that the lexicographer confounds them, for the same flower cannot be both *silver white* and of *yellow hue*; but what I wish to know is, which of the many meadow flowers of a yellow colour that bloom in spring is the one that the poet calls by the name of cuckoo-buds? Is it the marsh-marigold, the lesser celandine, the crow's foot, or any other of the numerous family of *Ranunculaceæ*? The Germans call the wood-sorrel "kuckucks-blume," but this flower, although yellow, is not a meadow plant. In Normandy the oxlip (*Primula elatior*) is called "coucou." If either of these bears a similar name in any part of England, and particularly in Warwickshire, it may very well be the flower mentioned in the song.

Mary-buds, in the beautiful song of "Hark, hark, the lark," &c., is, I believe, generally referred to the marigold. Am I right?

The long purples of Ophelia's garland is another plant about which there appears to be some uncertainty. I have seen the name assigned to the purple orchis, but I incline to think that the arum, or cuckoo's pint, is the plant meant. It is spoken of as bearing "a grosser name," and although this is applicable to either of the plants, I am confirmed in my view by the following passage in Crabbe's *Parish Register*:

> "Where cuckoo-pints and dandelions sprung,
> (Gross names had they our plainer sires among),
> There *arums*, there leontodons we view."

What particular kind of rose is that which decks Titania's bower, "sweet musk-roses?" Is it our moss-rose, or some other now forgotten variety?

The woodbine and honeysuckle are generally considered to be one and the same, but in the passage, —

> "So doth the woodbine the sweet honeysuckle
> Gently entwine."

they are evidently two different plants. What then is the woodbine? Is it another creeper, the convolvulus or bindweed?

"Love-in-idleness" is said to be the pansy, but none of the original indigenous varieties of this flower, now so changed by cultivation, seems to answer the description of —

> "The little western flower,
> Before *milk-white*, now purpled with love's wound."

I ought to apologise for the length of this string of Queries; but an interesting chapter might be written on the flowers of Shakspeare, and I trust all lovers of the great bard will forgive me.

EDGAR MACCULLOCH.

Guernsey.

SMITH'S "DICTIONARIES OF ANTIQUITIES."

(*Continued from* Vol. vii., p. 302.)

I send a few errata in addition to my previous list.

Dictionary of Antiquities.

Page 182. a, AURUM, *for* "$\frac{119}{113} : \frac{6}{12}$" *read* "$\frac{119 \cdot 6}{113 \cdot 12}$"

Page 1040. b, SERVUS, *for* "1770*l.* 16*s.*," *read* "1770*l.* 16*s.* 8*d.*"

Page 1272. OCTOBER EQUUS, *for* "880. a," *read* "850. a."

Ditto, *after* "oppidum," *add* "opponere, 527. a."

Dictionary of Biography.

Vol. I.

Page 8. b, ACHÆMENES, *for* "xiii. 8.," *read* "Epod. xiii. 8."

Page 251. a, APRIES, *for* "Herod. 161. &c.," *read* "Herod. ii. 161. &c."

Page 471. a, BASSUS I., *after* "by Ovid," *insert* "Tristia iv. 10. 47."

Vol. II.

Page 538. b, HYPERBOLUS, *for* "Thuc. viii. 74.," *read* "73."

Vol. III.

Page 634. b, Quintilianus, *for* "Mart. xi. 90.," *read* "ii. 90."

Page 736. b, Scaurus, *for* "consulship," *read* "censorship."

Page 815. a, Sibylla, *for* "Plut.," *read* "Plat."

Page 1191. a, Tullus, Volcatius, 3, *for* "Cic. ad Fam. xiii. 41.," *read* "xiii. 14."

Page 1195. b, *note*, Typhon, *for* "716.," *read* "713."

Page 926. a, *heading*, *for* "Stattis," *read* "Stratis."

Dictionary of Geography.

Vol. I.

Page 384. b, Balæ, *for* "Tac. Ann. xii. 21.," *read* "xiii. 21."

Page 502. b, Cantharis, *for* "Attica," *read* "Athenæ."

Page 781. b, Dodona (in the third quotation), *for* "Δοδώνην," *read* "Δωδώνην."

P. J. F. Gantillon.

40. London Road, Leicester.

NAUTICAL FOLK LORE: NAMES OF SHIPS.

It has been often observed that our Admiralty are not very fortunate in their selection of names for men of war; and it is well known that there is something in a name which attracts seamen to enter for a particular ship. Two of our new 90 gun screw line of battle ships have been named the Cæsar and the Hannibal, although the reputation of either name is not traditionally high in the British navy.

The former Cæsar, a ship of 80 guns, was commanded at Lord Howe's victory, the battle of the 1st of June, 1794, by Anthony James Pye Molloy, who was brought to a court-martial for misconduct on that day, and in some naval movements which followed it. Although, perhaps, acquitted of actual cowardice, Captain Molloy was disgraced and dismissed the Cæsar. I remember that a singular story was very current in naval circles in my early days, that Captain Molloy had acted dishonourably towards a young lady whom he had contracted to marry on his return from sea. Having violated his engagement, she brought an action against him for breach of the promise, and failed; but it was said that she indignantly reproached him in open court, and exclaimed, "Molloy, you are a bad man; may your heart fail you in the day of battle!" It was believed that her expressions produced their effect, and his subsequent conduct and fate proved a singular realisation of her prayer. Perhaps some of your correspondents could supply more full details.

Captain Molloy was brought to court-martial by his captain of marines, whose name was Hopper, a native of Cork; and it is not a little remarkable that the same Captain Hopper brought a second of his captains, John Williamson of the Agincourt, of 64 guns, to a court-martial, also for cowardice at Duncan's victory, the battle of Camperdown, in 1797. Williamson was broken for his conduct on that day, and declared incapable of ever serving again in the navy.

The Hannibal, of 74 guns, was one of the few British line of battle ships which were taken by the enemy during the last war. She grounded under the batteries in Algeziras Bay, in 1801, and although gallantly defended by her captain, Solomon Ferris, and her crew, she ultimately struck her colours under circumstances somewhat resembling the recent capture of the ill-fated steam frigate, Tiger, near Odessa, in the Black Sea. Seamen are strange beings; they preserve amongst themselves traditions of unfortunate ships, and rarely reason very accurately as to causes.

W. B.

SUPPOSED EARLY PLAY-BILL.

In Mr. Collier's *History of Dramatic Poetry*, vol. iii. p. 384., he gives the following copy of a play-bill (the original of which, he says, was sold among the books of the late Mr. Bindley), for the purpose of showing that Malone was "decidedly wrong" in affirming that "the practice of inserting the names of the characters and of the players did not commence till the beginning of the eighteenth century:"

"By His Majesty's Company of Comedians,
At the New Theatre in Drury Lane.

This Day, being Thursday, April 8, 1663, will be acted,
A Comedy called

The Humorous Lieutenant.

The King	-	-	Mr. Wintersel.
Demetrius	-	-	Mr. Hart.
Selevers (*Seleucus*)	-	-	Mr. Burt.
Leontius	-	-	Major Mohun.
Lieutenant	-	-	Mr. Clun.
Celia	-	-	Mrs. Marshall.

The Play will begin at three o'clock exactly.

Boxes, 4*s.*; Pit, 2*s.* 6*d.*; Middle Gallery, 1*s.* 6*d.*; Upper Gallery, 1*s.*"

There can hardly be a doubt, however, that this document, the only one adduced to prove Malone's conjecture untenable, is altogether spurious. In the first place the date of the year is given, a point which may well excite suspicion, as it is notorious to all who are familiar with old play-bills, that it was not usual for them to bear the date of the year until as late as 1767. In the next place, April 8th, 1663, did not fall upon a Thursday, but upon a Wednesday in Lent, when, with rare exception, the theatres were closed. And lastly, we find in the new edition of Pepys's *Diary*, the following entry:

"May 8. (Friday).—Took my wife and Ashwell to the

Theatre Royall, being *the second day of its being opened.* The house is made with extraordinary good convenience," &c.

The natural inference therefore is, that the house had been opened for the first time on the previous evening (Thursday, May 7), as it is hardly conceivable that there would have been an interval of any length between the first and second nights of performance. Moreover, on April 22, Pepys had been to the playhouse in Vere Street, which, on June 1st, he tells us, was abandoned by the players when the "royal one" (Drury Lane) was opened. The "cast" given in Mr. Bindley's bill, too, is evidently incorrect, for we are specially informed by Pepys on May 8th, that, by the king's command, Lucy acted the part which had formerly belonged to Clun.

Downes gives April 8, 1663, as the date of the opening of the new theatre; but his information as to the king's company was, according to his own showing, second-hand, and cannot always be depended upon.

Your insertion of this letter may perhaps interest some of the dramatic readers of "N. & Q."

F. L.

Bloomsbury Place.

Minor Notes.

Swift and "The Tatler."—I do not think it has been yet observed that the germ of Swift's "Polite Conversation" is to be found in *The Tatler*, No. 31., June 21, 1709, which was no doubt written by Swift himself, who was just then in London, and was, we know, a contributor to *The Tatler*.

I take this occasion to observe what I suspect to be a mistake, and a very serious one, in the history of that branch of literature, in Mr. Alexander Chalmers' valuable introduction to the great edition of the *British Essayists*.

Steele, in his preface to *The Tatler*, after acknowledging in the most ample manner, but only in general terms, his obligation to Addison, begins a new sentence with these words: "The same hand writ the distinguishing characters of men and women under the names of 'Musical Instruments' (No. 153.), 'The Distress of the News-writers' (No. 18.), 'The Inventory of the Play-house' (No. 42.), and 'The Description of the Thermometer' (No. 214.), which I cannot but look upon as the greatest embellishment of this work."

Mr. Chalmers seems to understand *the same hand* to mean that last mentioned, viz. Addison's; whereas I am confident that it meant that these four pieces were by *one* hand, and that not Addison's. Nor is Mr. Chalmers consistent in his interpretation; for in his Index he assigns two of the four to Addison, and leaves two anonymous. The four papers are all good, and would not disparage the name of Addison; but I think it is clear that they are not his, but were supplied by some one who probably contributed nothing else.

C.

Epitaph on a Priest.—The following strange sepulchral inscription, which I send as a contribution to your other stores of like matter, existed in the chapel of the convent of the "Murate" in this city. The convent was, with many others, suppressed at the time of the French rule in Florence, and its ancient chapel is now a printing-office. All the documents, papers, and memoranda in the possession of the nuns at the period of the dissolution, were taken possession of by the state, and preserved in the public archives. Among them is a MS. account of their chapel, with copies of all the inscriptions that were to be found in it. And of these the following struck me as sufficiently remarkable to deserve noting:

"Laurentius Bandinius Sacerdotali munere insignitus tanquam Passer in quotidiano sacrificio adipe frumenti saturatus in hoc Tumulo invenit sibi domum, et ad instar Turturis etiam posteris suis nidum preparavit.

Anno salus MDCLIII."

"Posteris suis?" Of course we must not do such injury to the memory of this ornithological divine, as to suppose that his turtle-dove propensities extended to other points of similarity besides that mentioned in the text. And the *posteri* intended must therefore be taken to be nephews and nieces and their descendants. But is this a proper and authorised use of the term? And could a man's nephews and nieces be correctly termed his "posterity" in our language?

T. A. T.

Florence.

"While" and "wile."—An error in our orthography has lately become widely prevalent, and it is to be feared that, unless some timely check be put upon it, it will firmly establish itself in our language. The expression I allude to is to "*while* away the time;" which ought to be written "*wile* away the time." The difference between the two words need not detain us long. *While* is a noun, signifying "time," and nothing else: and so we have it in the expressions, "a long *while*," "it is not worth my *while*." *Wile*, on the contrary, is both noun and verb: as a noun it means "guile," and as a verb it means "to beguile;" being, in fact, only another form of the word *guile*, as William is of Guillaume, warden of guardian. The result of the whole is, that to "*wile* away the time" signifies, to beguile the time: to "*while* away the time" means nothing, but is sheer nonsense.

X. Y. Z.

P. S.—I may remark that the word *while*, used as a conjunction, has the same signification, that of *time:* thus, "I was at Dover *while* you were

at Margate," is equivalent to "I was at Dover during the *time* during which you were at Margate."

School Libraries — Salisbury. — In the advertisement to Hele's *Offices of Daily Devotion* (edition printed for the Society for Promoting Christian Knowledge, 18mo., Lond., no date), containing "a short notice of the author," it is stated that Mr. Hele —

"Bequeathed his Hebrew Bible, and certain other books, to the Close School; and as some volumes belonging to the school library had become intermixed with his own, he specially desired that his sons should take care to restore such volumes to their proper place."

J. Macray.

Oxford.

Cherries. — Have you anywhere chronicled the origin of cherries, and their name also?

"From Keresoun, in the Black Sea, whence they were first introduced to Europe by Lucullus."

I do not know the date.* A. L.

Queries.

"He that fights," etc.

"He that fights and runs away,
May live to fight another day."

The above lines, constantly quoted as in *Hudibras*, as constantly cited as being in the *Musarum Deliciæ*, by Sir John Mennis, apparently on the authority of Lowndes, are still, notwithstanding "N. & Q." correspondence, Vol. i., p. 210., open, I submit, for verification.

Observe, I have before me the first edition, London, 18mo., Henry Herringman, 1655, in which a former possessor has written, "It has been often said, by Lowndes among others, these lines, which have been generally supposed to be in *Hudibras*, are in this volume. This is a mistake. There are no lines bearing the least resemblance to them here."

But the second edition, 1656, has been cited as containing them. This edition has been examined for me, and I am assured the lines are not in that, as Lowndes states.

Now the reprint of 1817 was printed from the second edition of 1656, and in the preface, p. 12. (1817), it is said the first edition of 1665 differs only from the present 1656 in several select pieces of *sportive* wit standing in the title-page, instead of several pieces of *poetique* wit, and in the publisher's address to the ingenious reader.

The lines, therefore, are not likely to be in the second edition of the *reprint*.

I observe, however, the first edition has only 87 pages; the second, Lowndes says, has 101: the reprint closes with page 100, but ends with the same lines as the first.

I am, however, assured these lines do occur in some edition of this work; or rather, as it does not appear they do in the *Musarum Deliciæ*, first and second editions, are they to be found in the *Wits Recreations*, 1640, 1641, 1654, or 1663?

Some of your correspondents probably will settle this question, which will be of great use if it correct only what appears to be an error on the authority of Lowndes. S. H.

Louis de Beaufort.

Since the publication of Niebuhr's work, and the increased interest which it has awakened respecting the early Roman history, attention has been attracted to the researches of Beaufort, who was the first to make a systematic investigation of the evidences for the history of the first five centuries of Rome. The first edition of his work (a copy of which is lying before me) was published at Utrecht in 1738, in one volume 12mo., consisting of a short preface and 348 pages. The title-page is, *Dissertation sur l'incertitude des cinq premiers siècles de l'histoire romaine*, par Mons. L. D. B. An English translation of this edition is stated by Hooke, in his "Dissertation on the Credibility of the First 500 Years of Rome" (in his *History*), to have been published in 1740. A second edition of this work, revised, corrected, and considerably augmented, was published at the Hague in 1750. Copies of the first edition may occasionally be met with, but I have never been able to see a copy of the second edition, and should be much obliged to any of your correspondents who would inform me of a library where a copy exists. The British Museum library does not appear to possess a copy either of the first or second edition, or of the English translation.* In the Preliminary Discourse to the *République Romaine* (Paris, 1767, 6 vols. 12mo.), published with M. de Beaufort's name, his authorship of the *Dissertation* is acknowledged.

The account of M. de Beaufort, which is given in the *Biographie Universelle*, and other French biographical dictionaries, is extremely meagre. Niebuhr (*Lect. on Roman History*, vol. i. p. lxxvii. edit. Schmitz) says that he was a refugee (*i. e.* a Protestant refugee), who had lived for a long time in England. He was a member of the Royal Society of London; he afterwards became preceptor of the Prince of Hesse Homburg, and

[* About 70 B.C.]

[* The English translation is in the King's Library, British Museum, *s. v.* Dissertation; press-mark, 293. b. 11.]

died at Maestricht in 1795. Is anything known of his life beyond these few particulars? and is there any trace of his residence in England? As he only died in 1795, there must be persons now alive who remember him. He must have lived to a great age, for he could scarcely have been less than thirty when his first publication appeared. L.

POPIANA: JAMES MOORE SMITH, OR SMYTH.

Every reader of Pope knows how unenviable an immortality the poet has conferred on Mr. James Moore Smith, or Smyth; but they are surprised and disappointed that none of the editors give any account of a gentleman who was distinguished at one time by Pope's friendship, as he was afterwards by his hostility. We gather, incidentally, that his original name was James Moore; that he was the son of Arthur Moore; that he assumed the additional name of Smyth; that he was at one time intimate with Pope, who "rhymed for Moore;" that he was the author of a play, called *The Rival Modes;* and, finally, that he was an acquaintance and correspondent of the Miss Blounts, and that to this latter circumstance has been attributed the intense animosity with which Pope seems to have pursued him.

Arthur Moore was M.P., and a man of some note in the political world, of sufficient importance to be excepted from some act of amnesty, I think on the South Sea or Charitable Corporation affairs. I should be obliged by any farther information about him. I also wish to know when and why James Moore took the name of Smyth; whether he was married, and to whom; and when he died. C.

Minor Queries.

Marriages between Cousins.—What is the reason that writers of fiction in general make cousins fall in love with and marry each other? We all know the consequences of such marriages. I am afraid it is out of the province of "N. & Q." to obtain answers to such a question; but if you would insert it, it would confer a great obligation on your old subscriber, H. M.

Peckham.

Paterson, Founder of the Bank.—To what *company* did the founder of the Bank of England, "William Paterson, merchant," belong? B.

Fitchett's "King Alfred."—Having lately met with the following work, *King Alfred*, a poem, by John Fitchett, in 6 vols. 8vo., London, 1841, which appears to me to have been, from its size and quantity of matter, a most stupendous undertaking in an individual, I shall feel indebted to any reader of "N. & Q." who will give me, or refer me to, a biographical memoir of Mr. Fitchett, and inform me how long his labours occupied him, &c. I observe the respected name of Roscoe appears as the editor. Σ. (1)

"Albert sur les Opérations de l'Ame."—

"Albert, premier Médecin du Roi de Prusse, dans son traité sur les opérations de l'âme, a bien expliqué l'action de l'argile dans la Tarentula, et de l'eau dans l'hydrophobie. Il les croit la même maladie."—*Essai sur le Magnetisme*, par B. Charlier, Brussels, 1803, p. 31.

Can any of your readers help me to the passage in Albert's writings, or say where I can find any account of him? A. J.

Anointing of Bishops.—It is stated by Strype, in his *Memorials of Archbishop Cranmer*, that on Sunday, Sept. 5, 1547, Nicholas Ridley "was consecrated Bishop of Rochester by Henry, Bishop of Lincoln," and others, "according to the old custom of the Church, by the unction of holy chrism, as well as imposition of hands." That on Sunday, Sept. 9, in the following year, "Robert Farrar was consecrated Bishop of St. David's by Thomas, Archbishop of Canterbury, endued with his pontificals," and others. "Then certain hymns, psalms, and prayers being recited, together with a portion of Scripture read in the vulgar tongue out of St. Paul's Epistles, and the Gospel of St. Matthew, the Archbishop celebrated the sacrament of the body and blood of Christ." The Communion, we are afterwards informed, was distributed in English. That on June 29, 1550, "John Ponet was consecrated Bishop of Rochester at Lambeth;" and that "this ceremony was performed with all the usual ceremonies and habits;" that the Archbishop, "having on his mitre and cope, usual in such cases, went into his chapel handsomely and decently adorned, to celebrate the Lord's Supper according to the custom and by prescript of the book intituled 'The Book of Common Service;'" and that the bishops "assisting, and having their surplices and copes on, and their pastoral staves in their hands, led Dr. John Ponet, endued with the like habits, in the middle of them unto the most reverend father;" and he was "elected, and consecrated, and endued with the episcopal ornaments."

My Queries are: Was Nicholas Ridley the last bishop who was consecrated by the unction of the holy chrism? Was Robert Farrar the first who was consecrated without it? When were the mitre and pastoral staff, spoken of at the consecration of John Ponet, last used? O. S.

Oxford.

Justice George Wood.—Having had an opportunity of looking into Shaw's *History of Stafford-*

shire, referred to by your obliging correspondent Mr. Hughes, without being so fortunate as to succeed in discovering any particulars relating to the above-named gentleman, Mr. Hughes will perhaps be so good, in order to assist my farther search, as to name the pages in Shaw where the desired information may be sought for.

Having observed in a foot-note to Lysons' *Mag. Britannia*, Cheshire, p. 501., that Hall-o'-Wood, in Balterley, situate partly in Cheshire and partly in Staffordshire, is said to have been built by Chief Justice Thomas Wood early in the sixteenth century, it occurs to me that Justice George Wood might have been a descendant of the Chief Justice. And probably Mr. Hughes, or some other of your genealogical correspondents, can throw light on the subject, and furnish the arms those judges bore, which would tend to establish a family connexion between them.

Cestriensis.

Old Map of Mendip, co. Somerset. — I have a large and old oil painting by me, with the following title over it, "Meyndeepe, with its adjacent villages and laws." It is a bird's-eye view of the hills, and its mineries, and is surrounded by portraits of the many parish churches in the neighbourhood. On each side are the curious "minery laws," which appear to have been drawn up by "My Lord Chocke," whom "King Edward y^e^ Fourth ordered to goe downe into y^e^ county of Meyndeepe, to sett a concord and peace, upon Meyndeepe, upon paine of his high displeasure;" there being, at that time, a great dispute "between my Lord Bonvill's tenants of Chuton, and the Prior of Green Oare."

I am anxious to know if this map has been engraved, and when? Or, are any of your readers in possession of a similar one? Will some Somersetshire or other reader of the "N. & Q." enlighten me? W. G.

Bristol.

Black Livery Stockings. — In Southey's *Letters from Spain and Portugal*, London, 1808, p. 199.:

"A Duke of Medina Celi formerly murdered a man, and as the court would not, or could not, execute so powerful a noble, they obliged their pages to wear *black* stockings, and always to have a gallows standing before their palace door. The late king permitted them to remove the gallows, but the black stockings still remain a singular badge of ignominy."

Can any of the English families whose liveries have black stockings be traced to a similar origin? W. M. M.

Thomas Rolf. — Can any of your readers give me information as to the history of Thomas Rolf, who was buried in the Church of St. Catherine, Gosfield, Essex, about the year 1440? On the altar-tomb is his effigy in brass, with the subjoined inscription, in which he is called *professor of law*. Manning, in his *List of Monumental Brasses*, styles him "Thomas Rolf, *Judge*." In the *Manual of Monumental Brasses*, published by the Oxford Society, he is called "professor of law." Is the term "professor of law" synonymous with that of "serjeant at law?" for in the Oxford Manual the robes of the judges and barons of the Exchequer are said to consist of the coif or skull-cap, a long robe with narrow sleeves, a hood, a tippet, and a mantle buttoned on the right shoulder. The dress of serjeant at law was the same, with the exception of the mantle, which they did not wear; and to their hoods two labels were attached. Thomas Rolf has the latter dress. Must not Mr. Manning, therefore, have been mistaken in supposing him to have been upon the bench? May he not have been an ancestor of Thomas Monsey Rolf, Lord Cranworth, now Lord Chancellor?

"Quadringenteno: semel. M. quat' X numerato Juni viceno septeno consociato. Legi p'fessus: sic Thomas Rolf requiescit, morbis dep'ssus, huic Xp'i vera quies sit. Æs dedit ip'e satis miserisque viris maculatis. Carne p'stratis; et virginibus bona gratis. Int' Juristas, quasi flos enituit iste, mortis post istos ritus vivat tibi Xp'e. Celi gemma bona; succurre reo Katerina, mitis patrona; sis huic Thome Medicina."

W. T. T.

Ipswich.

"*Emsdorff's fame*," *&c.* — I am anxious to procure a copy of a metrical address to the 15th Regiment of Hussars, commencing:

"Emsdorff's fame unfurl'd before you,
Brave Fifteenth, your standards rear,"

and to learn the author's name. Perhaps your correspondent Mr. H. L. Mansel can supply a copy of this address, and furnish the name of its author, as he lately published in your columns some valuable details relative to the battle of Villers-en-Couché, in which the gallant 15th Hussars also distinguished themselves. Were the above words ever set to music? Juverna.

"*Platonism Exposed*." — I have a theological pamphlet of 128 pages, the title-page of which is lost, and the running title is "A Candid Inquiry." From the matter and print, I suppose it to be of about the middle of the last century. The author says, at p. 42.:

"Had Lord Bolingbroke been a Greek scholar, he would not have taken his notions of the Platonic Trinity from *Platonism Exposed*, which is itself the compilation of one who also took his learning at second hand."

Again, at p. 80.:

"*Platonism Exposed* would look very meagre, if the unacknowledged obligations to Bayle and Le Clerc were withdrawn. The author had no Greek."

Platonism Exposed seems to have been a well-known work, from the way in which it is mentioned. Can any of your readers tell me what it

is, and where it is to be found? I shall be glad to know the title-page or author of the pamphlet above mentioned. P. A.

Brasses restored.—Can any of your correspondents inform me of a way in which the ancient brasses, which are to be found in some of the country churches, may be rendered visible, and the inscriptions made legible?

JOHN STANLEY, M.A.

Sassanian Inscriptions. — In Buckingham's *Travels in Assyria*, vol. i. p. 473., I find the following:

"Between the second and third cave is a figure of a Sassanian monarch on horseback, with a Roman prisoner supplicating him in the act of kneeling. Behind this is an inscription of at least one hundred lines in the Sassanian character, which might easily be copied."

Can any of your correspondents inform me whether this inscription, apparently at Nakhsch-i-Rustam, near Persepolis, has been copied, and where it is to be found? I am certain no inscription of that length is to be found either in Porter or Ouseley; but not being able to consult either, I cannot tell whether they mention it at all. The Nakhsch-i-Rustam inscriptions in De Sacy are very short.

Have any better transcripts of the Sassanian inscriptions at the Takht-i-Jemschid been published than those given in Ouseley's *Travels*, vol. ii.?

Coste and Flandin spent some time at Persepolis in particular; and, possibly, their large work on Persia may answer my Queries. If so, I should be much obliged by the references from any one who can and will consult it. W. H. S.

Greatest Happiness of the greatest Number.—Can any of your correspondents trace to its origin the theory of "the greatest happiness of the greatest number," which we are accustomed to identify with the name of Jeremy Bentham?

It is laid down at the opening of the well-known work of that truly great man Beccaria, *Dei Delitti e delle Pene*, in these words, "La massima felicità divisa nel maggior numero." Beccaria's Treatise was first published in the year 1764. WM. EWART.

University Club.

Choke Damp.—Wanted, the method of making choke damp for putting out coal-pit fires: the pit of a friend has unfortunately caught fire.

EDWARD HOGG.

Remarkable Prediction.—I cut the annexed slip out of a recent number of the *Staffordshire Advertiser*, as it has evident marks of modern fabrication about it. Perhaps the *Bristol Mirror* will reflect a little more light upon the old volume of predictions, and let the world know who the gentleman referred to is; or, at all events, give us the full title of the book.

"*Remarkable Prediction.*—The following is taken from an old volume of predictions, written in the fifteenth century, and now in the possession of a gentleman residing at Chard, Somerset:

'In twice two hundred years the Bear
The Crescent will assail;
But if the Cock and Bull unite,
The Bear will not prevail.
In twice ten years again,
Let Islam know and fear,
The Cross shall stand,
The Crescent wane, dissolve, and disappear.'
Bristol Mirror."

RICHARD GRIEVE.

Lichfield.

The late Rev. James Plumptre.—I beg to ask whether any reader of "N. & Q." can inform me in whose hands are the papers of the clergyman above named, who was formerly Vicar of Great Gransden, Huntingdonshire, and the author of various works? My object in this inquiry is purely literary. D.

Leonard Welsted.—I persuade myself that next to answering a question the best thing is to ask one, all reasonable inquiry and search having been previously made. On this self-approving principle I proceed to trouble you. We have acres of notes, old and new, to *The Dunciad*, and are therefore pretty well informed about Welsted; but there is a reference to him in a note by Pope on the Prologue to the *Satires*, wherein we are told, "This man had the impudence to tell, in print, that Mr. P. had occasioned a lady's death, and to name a person he had never heard of." Where was "Welsted's lie" circulated, and who was the lady named? W. L.

Minor Queries with Answers.

Druids and Druidism.—Whoever will mention the names of any books on Druidism or Druidical remains will oblige me very much. What others are there besides Toland and Higgins?

L. M. M. R.

[Consult a valuable tractate, entitled *The Patriarchal Religion of Britain, or a Complete Manual of Ancient British Druidism*, by the Rev. D. James, 8vo., 1836; also *An Inquiry into the Patriarchal and Druidical Religion, Temples, &c.*, by the Rev. Wm. Cooke, 1754; Dr. James Parsons' *Remains of Japhet*, 4to., 1767; *Britannia after the Romans*, 4to., 1837; *Identity of the Religions called Druidical and Hebrew, demonstrated from the Nature and Objects of their Worship*, 12mo., 1829; *Encyclopædia Britannica*, under the words BARDS and DRUIDS. About the year 1792, a short sketch of "Bardism," which was a component part of Druidism, was given by the celebrated Welsh philologist, William Owen, Esq.: it was embodied in his *Introduction to the Heroic Elegies of Llywarch Hên.*

Two years after appeared an *Epitome of the Druidic System*, by Edward Williams, the venerable bard of Glamorgan: it will be found at the close of the second volume of his *Lyric and Pastoral Poems*. In 1804 the Rev. Edward Davies published his *Celtic Researches on the Origin, Traditions, and Language of the Ancient Britons*. This work is interspersed with valuable notices on the subject of Druidism, and supplies the deficiencies of preceding writers.]

Psalm lxviii. 4. — In our present editions of the Book of Common Prayer, this verse reads "Praise Him in His name JAH, and rejoice before Him." In all the early editions, viz. those of Elizabeth and James I., in the sealed copy of the last Revision in the Tower of London, and in the edition of 1662, and others, printed from it, and in the Prayer Books of 1707, the reading is "Praise Him in His name, *yea* and rejoice before Him."

I do not possess an edition between 1707 and the present century, and cannot tell how much longer the latter reading was continued. Can you give the information at what time, and by what authority, the alteration was made?

VOKAROS.

[We have before us *The Booke of Common Prayer*, prepared by authority of Archbishop Laud, for the use of the Church of Scotland, Edinburgh, 1637, fol., in which the reading is *Jah*. Lewis, in his *History of the Translations of the Bible*, p. 129., edit. 1818, speaking of Cranmer's, or the Great Bible of 1539, says, "According to this translation were the Psalms, Epistles, and Gospels, &c. in our Liturgy, with very little variation, of which this is one, that whereas in this edition of 1539, Psalm lxviii. 4. is rendered 'Praise him in his name JAH, and rejoice before Him,' by some mistake or other the word *Jah*, in the after editions, is printed *Yea*."]

Coroners' Inquests (Vol. ix., p. 483. "Notices to Correspondents").—I find in my note-book the following extract from the register of Denton Church, Hunts (the church in which Sir Robert Cotton was baptized):

"Anno 1678. John, the son of Will. Callis, was drowned 25th of Aprill, and buried 28th, after ye coroner had past his verdict upon him. Anno p. dicto."

I also made the following extract from the same register:

"1704. April ye 9th, collected on ye Brief for ye poor Protestants, ye sum of ten shillings. Collected at ye same time, on ye Wapping Brief, ye sum of three shillings."

Who were the "poor Protestants" thus relieved; and for what was "the Wapping brief?"

CUTHBERT BEDE, B.A.

[The *London Gazette* of Dec. 20-23, 1703, contains the following order: "Whereas Her Majesty has been graciously pleased to grant a brief for a collection towards the relief of the poor sufferers by the late dreadful fire at Execution Dock in Wapping, near London, most of whom are seamen, sea artificers, and poor seamen's widows, whose loss amounts to 13,040*l*." In the *Postman* of Feb. 1-3, 1704, it is stated that "On Sunday last Her Majesty's Brief for the relief of the persecuted Protestants of Orange was published, not only in most of the churches, but also in the meeting-houses of the Protestant Dissenters of the city."]

"*Talliages*."—Can any of your readers inform me of what *talliages* consisted? I am aware of their general nature, but I want to know whether they were imposed on individuals or on parishes, and by whom and by what authority? It was no uncommon thing for charitably disposed persons to leave property to a parish, in aid of its "rents, talliages, and assessments." C. F. K.

[Talliage was a general word including all subsidies, taxes, tenths, or other charges laid upon any person. Madox, in his *History of the Exchequer*, p. 480., fol., says, "There were two sorts of talliage: one paid to the king, the other to a subordinate lord. The talliage rendered to the king was raised upon his demesnes, escheats, and wardships, and upon the burghs and towns of the realm. In the elder times it was usually called *donum* and *assisa*. *Donum* was used with great latitude. To avoid confusion, I have in my own mind reduced its meaning to two or three particular heads: that is to say, when it was paid for or out of lands which were not of military tenure, it signified *hidage*; when it was [paid out of knights' fees, it was *scutage*; and when it was paid by towns and burghs, it was *talliage*: or it signified in general, according as it was applied, either aid, scutage, or talliage."]

Pengwern Hall. — In the neighbourhood of Llangollen is a farm-house named Pengwern Hall, some portions of which bear marks of antiquity: as, for instance, in the Shippon are two pointed, trefoil, arched windows of the sixteenth century, and in another outbuilding a debased window of the same antiquity; while within the house there is what is there styled a crypt, with groined roof, which is stated or supposed to be of great antiquity. I have looked in all the guide-books, and in Pennant, who state that this was an old palace of Tudor Trevor, who flourished A.D. 924. Can any of your correspondents give a more full account than the brief statement contained in the guide-books? or refer me to any source for information?

There is a confused tradition in the neighbourhood about some king buried at Pengwern: who?

F. R. I.

[Llys Pengwern now forms a portion of Mostyn Hall, the seat of Lord Mostyn, of which a detailed account is given in *Beauties of England and Wales*, vol. xvii. pp. 727-36.]

Prince Charles's House in Derby.—Can any one give me information of an old house in Derby, said to have been occupied by Prince Charles, while he was in that town? I have heard lately that such a house still exists, and that it is likely to be pulled down, if some one who values the associations connected with it does not save it.

L. M. M. R.

[This house, situate in Full Street, is noticed by Pilkington and Lysons, who state that at the time Charles Edward Stuart entered the town (December 4, 1745) it belonged to the Earl of Exeter. In 1789 it was occupied by a Mr. Bingham, and in 1817 by Mr. Edwards.]

Singed Vellum. — Can any of your readers assist me in the following case? A few years ago the vicarage house of an adjoining parish was burnt down. The parish register, consisting of several old volumes in vellum, received considerable injury. At the first glance they have the appearance of masses of charred wood. The edges of the leaves, for half an inch to an inch inwards, have been burnt away; and the remainder of each volume, although not destroyed, has been rendered useless by the action of the heat. These leaves, instead of being flat and smooth, as heretofore, are now curled, twisted, contracted, contorted, involuted, convoluted, and crumpled together so densely and so rigidly, that they resist all attempts, except violence, to separate them. But violence is destruction, because the heat and the dryness have rendered them brittle. Any attempt to unfold them from their present involutions only cracks them. The writing is brown from age, as in other MSS. of equal date, but has received no manifest injury from the fire.

My Query is this: Can any of your readers inform me whether there is a process by which vellum, in such a state, may be softened and unfolded, without injury to the writing?

PETER HUTCHINSON.

Sidmouth.

[If our correspondent refers to Sims' *Handbook to the Library of the British Museum*, p. 26., he will find that, since 1842, no less than one hundred volumes written upon vellum, and ninety-seven upon paper, which were among the burnt fragments of the Cottonian MSS., have been restored under the directions of Sir Frederick Madden, the present keeper of the MSS. Having had occasion recently to consult one of these, namely, the MS. of the French version of the *Ancren Rewle*, described in our Ninth Volume, p. 6., we can speak to the great skill with which that unique volume has been flattened and rendered fit for use. — ED. "N. & Q."]

Replies.

LORD BACON AND SHAKSPEARE.

(Vol. viii., p. 438.)

The suggestion of THETA for an inquiry why these two great cotemporaries make no mention of each other, has not, I believe, produced any result. It might, I think, be very reasonably accounted for by several circumstances of dissimilarity of condition and pursuits, and especially the fact that Shakspeare died before Bacon had published, or perhaps written, any of his celebrated works, or was otherwise known than as a successful lawyer. There can be little doubt that Bacon must have seen some of Shakspeare's plays acted, and may even have read some of them in the imperfect quartos; but the first collection of them in the folio of 1623 was but three years prior to Bacon's death, who *could* not, till then, have been acquainted with the full extent of Shakspeare's genius; and at that late period, or even earlier, it is not likely that the great legist and philosopher should have any occasion to allude to the great dramatist and poet. These reasons might, I think, reasonably account for the mutual silence of their *works;* but I suspect that Bacon and Shakspeare knew much more of each other than either had any ambition to record. We know but too well how little satisfaction Bacon could have had in recalling to notice the proceedings against Essex and Southampton, in which *a* tragedy of *Richard II.* formed a prominent feature. This tragedy, altered for the occasion, the actors were bribed to play the night before Essex's insurrection, to inflame the public mind; and I cannot but suspect that Shakspeare himself was employed by Southampton on this occasion, and that Southampton's long friendship and munificent patronage of Shakspeare date from this event; and if so, there was good reason why Bacon and Shakspeare should not have much liked bringing their names together.

C.

COLERIDGE'S LECTURES ON SHAKSPEARE.

(Vol. x., p. 1.)

Every friend and admirer of the genius and superior talents with which Samuel Taylor Coleridge was gifted, and of the eloquent and exuberant manner in which he poured forth his thoughts, must be delighted with the announcement MR. COLLIER has made of the discovery of his missing short-hand notes of Coleridge's lectures on Shakspeare. The quotations he promises* will be anxiously looked for by the public generally, more particularly by his relatives, friends, and *schoolfellows*. I am one of the few of his cotemporaries at Christ's Hospital that now remain.

MR. COLLIER, in his communication to "N. & Q.," states, that "for Coleridge's third lecture, and indeed for the remainder of the series, he made no preparation, and was liked better than ever, and vociferously and heartily cheered. The reason was obvious, for what came from the heart of the speaker went warm to the heart of the hearer; and though the illustrations might not be so good, yet being extemporaneous, and often from objects immediately before his eyes, they made more impression, and seemed to have more aptitude."

In the first edition of *Coleridge's Literary Remains*†, vol. ii. p. 4., is a letter from him to Mr.

[* We shall have the pleasure of printing a farther communication from MR. COLLIER on this interesting subject in our next Number. — ED. "N. & Q."]

† In this volume are many extracts, taken from a MS. common-place book in my possession.

Britton, in which he thus correctly corroborates Mr. Collier's description of the delivery of his thoughts and feelings at his lectures:

"The day of the lecture, till the hour of commencement," Mr. Coleridge says, "I devote to the consideration, What of the mass before me is best fitted to answer the purposes of a lecture? that is, to keep the audience awake and interested during the delivery, and to leave a sting behind; that is, a disposition to study the subject anew, under the light of a new principle. Several times, however, partly from apprehension respecting my health and animal spirits, partly from my wish to possess copies that might afterwards be marketable among the publishers, I have previously written the lecture; but before I had proceeded twenty minutes I have been obliged to push the MS. away, and give the subject a new turn. Nay, this was so notorious, that many of my auditors used to threaten me, when they saw any number of written papers on my desk, to steal them away, declaring they never felt so secure of a good lecture as when they perceived that I had not a single scrap of writing before me. I take far, far more pains than would go to the set composition of a lecture, both by varied reading and by meditation; but for the words, illustrations, &c., I know almost as little as any one of the audience (that is, those of anything like the same education with myself) what they will be five minutes before the lecture begins. Such is my way, for such is my nature; and in attempting any other I should only torment myself in order to disappoint my auditors,—torment myself during the delivery, I mean; for in all other respects it would be a much shorter and easier task to deliver them in writing."

My late friend Dr. Dibdin also thus describes Coleridge's powers in lecturing and conversation. There are none, indeed, of his friends that could not bear testimony to the wonderful facility and the sweet tones in which he gave utterance to his thoughts:

"I shall never forget the effect his conversation made upon me at the first meeting. It struck me as something not only quite out of the ordinary course of things, but as an intellectual exhibition almost matchless; there seemed to be no dish like Coleridge's conversation to feed upon, and no information so varied and so instructive as his own. The orator rolled himself up as it were in his chair, and gave the most unrestrained indulgence to his speech; and how fraught with acuteness and originality was that speech; and in what copious and elegant periods did it flow! As I retired homewards, I thought a second Johnson had visited the earth, to make wise the sons of men; and regretted that I could not exercise the powers of a second Boswell, to record the wisdom and the eloquence which had that evening flowed from the orator's lips. It haunted me as I retired to rest. It drove away slumber; or, if I lapsed into sleep, there was Coleridge—his snuff-box and 'kerchief before my eyes!—his mildly beaming looks, his occasionally deep tone of voice, and the excited features of his physiognomy. The manner of Coleridge was rather emphatic than dogmatic, and thus he was generally and satisfactorily listened to. It might be said of Coleridge, as Cowper has so happily said of Sir Philip Sidney, that he was the 'warbler of poetic prose.'

"There was always this characteristic feature in his multifarious conversation: it was delicate, reverend, and courteous. The chastest ear could drink in no startling sound; the most serious believer never had his bosom ruffled by one sceptical or reckless assertion. Coleridge was eminently simple in his manner: thinking and speaking were his delight; and he would sometimes seem, during the most fervid moments of discourse, to be abstracted from all and everything around and about him, and to be basking in the sunny warmth of his own radiant imagination."—Dibdin's *Reminiscences*, part i. p. 253.

Your readers will, I trust, excuse this ebullition of feeling and regard for an endeavour to pourtray my reminiscences of an old and valued friend and schoolfellow, who printed for him, while resident at Calne in Wiltshire, the original edition of his *Biographia Literaria*, 1817. Coleridge also, when resident in Bristol, contributed to the columns of *Felix Farley's Journal*, of which I was the proprietor and editor, where appeared also some brief notices of his lectures upon Shakspeare delivered there; but my ignorance of shorthand deprived me of the pleasure of making full reports.

J. M. G.

Worcester.

HYDROPATHY.

(Vol. ix., p. 395.)

The medicinal qualities of water have been known from very early times. The Romans appreciated its excellence far more than we, notwithstanding our Sanitary Commission, our baths and our wash-houses. More than a century ago, hydropathy was practised in France, it would seem with very good effect. The following letter is extracted from the *Gentleman's Magazine*, vol. vii. (1737), p. 4.:

"Caen, Normandy, Dec. 30, 1736, N. S.

"My indisposition may justly be an Excuse for my slowness in answering your last kind Letter. For during almost three Months last past, I have been so afflicted with an Ague and Fever, that it had nigh ruin'd my Constitution and Pocket, by the great Quantity of Bark I had taken; and to so little purpose, that I thought myself nearer Death than Recovery. In this feeble condition, I took a Resolution to go to an old Abbé at Bayeux, who has for eight years practis'd with Success the giving common Water medicinally, and cur'd in that time all sorts of Distempers. I became one of his Patients, but with little confidence in Water. However, I was persuaded it could do me no harm, if it did me no good; he began with giving me his Emetic, which is nothing else but warm Water, and a feather to tickle one's Throat; I vomited heartily, and found Relief; he then sweated me 4 mornings together; the 5th morning to my surprize he told me I was cured, and that the Ague would not return; I was overjoyed to hear it; but so unable to believe it, that I stayed three Weeks after, and boarded with him; in which time he cured the Dropsy, Asthma, Gout, Colick, and other bad complaints, and all after the Physicians had condemned them. I had the pleasure to see these persons cured, and to enjoy, by his Method, perfect health myself; and he has given me Memorandums sufficient to be my own Doctor during my life. The poor Devil has been attack'd by the Physicians and Apothecaries, but he answered them so well as to gain applause. When I have the pleasure of seeing you, I will show you some of his Writing.

"Yours, &c. C. D."

I have never seen Smith's *Curiosities of Common Water, &c.*; and E. W. J. gives no date; probably, however, it is more recent than the above quoted. If "the poor devil's" answers to the physicians and apothecaries ever assumed a printed form, it is not impossible that Smith may have seen them. Query, does John Smith, in his pamphlet, make any mention of this Abbé of Bayeux? EDWARD PEACOCK.

Bottesford Moors, Kirton-in-Lindsey.

CATHOLIC FLORAL DIRECTORIES: DR. FORSTER'S WORKS.

(Vol. ix., p. 568.)

I have just read EIRIONNACH's Note on Catholic Floral Directories. That Dr. Thomas Forster, F.L.S., a retired medical physician, is the author of the *Catholic Annual*, containing the extracts from the *Anthologia Borealis et Australis*, and the *Florilegium Sanctarum Aspirationum*, there seems no doubt, as I have seen a copy *so presented by him to a private library*.

Here it may be of use to notice the following also, as well as the work above cited, all written by him; some with, some without his name:

The Catholic Annual, containing the Circle of the Seasons, and Key to the Calendar, 12mo., 1830, Prolegomena, pp. cxlviii.

The Catholic Annual for the Year 1831, 12mo. Third Edition, pp. 24.

The Catholic Year Book, comprehending the Circle of the Seasons, &c., fitted as a Christmas Present, 12mo., 1833: and Circle of the Seasons, Second Edition, 12mo., 1829, pp. 432.

This volume is described as "sent into the world for the third time, with large supplementary additions."

* Observations on the Brumal Retreat of the Swallow, Fifth Edition, 8vo., 1817.

* Observations on the Influence of the Atmosphere on Health, &c., 8vo., 1817.

* Flora Tonbrigensis: Catalogue of Wild Plants in the Neighbourhood of Tonbridge Wells, 12mo., 1816.

* Facts respecting the Source of Epidemia, Third Edition, 8vo., 1832.

* Essay on Cholera Morbus, Second Edition, 8vo., 1831.

* Annals of Aerial Voyages, 8vo., 1832.

* Researches about Atmospheric Phænomena, Third Edition: to which is added the Calendar of Nature, 8vo., 1823.

This Calendar extends from the years 1807 to 1823: it is described as extracted from a Latin journal, and the author apologises for numerous imperfections owing to his never intending the early part of it for publication. It is perhaps in this Latin journal the extracts, cited in the *Circle of the Seasons*, were originally entered.

The last work is —

Medicina Simplex, or the Pilgrim's Way Book, by a Physician, 12mo., 1832.

Those in the foregoing list with an asterisk have the author's name.

With regard to the "literary hoax" practised upon his readers by the quotations from the *Anthologia* and *Florilegium*, I am afraid Dr. Forster could plead great examples, if not sound morals, for his justification. Are not *Cleghorn on the Beatitudes*, or *Pickler on the Nine Difficult Points*, cited by the late Rev. Sydney Smith, works only to be found "in the cabinets of the curious"—as the late Lord Melbourne.

Were not some descriptions of the later pictures by Turner, cited from a work of MS. poetry in his possession? and are not some headings to chapters in the *Waverley Novels* similar examples of "quotation?"

I may be mistaken; perhaps your readers may correct and extend the list of works of "literary hoax," and an amusing chapter might be written if I could but pursue the subject.

If EIRIONNACH indulge in the "weed," "fragrant" or "nasty," as the case may be, he will find, in the *Medicina Simplex*, pp. 244., the following. After an eulogium upon smoking, Dr. Forster adds:

"The best composition for smoking, both as to general usefulness and against infection, is the following:

Turkey tobacco - - - -	1 lb.
Dutch canaster tobacco - - -	4 oz.
Cascarilla bark, broken small - -	1 oz.

Mix the above well, and smoke a pipe of it every evening: it is also a good digester after meals."

This is a Note probably of interest to many a Parr Subscriber to "N. & Q."

In conclusion let me add, I am afraid that Dr. Forster died at Brussels some short time since, my information resting upon a recollection of a notice to that effect, which I have an impression I have read. S. H.

WARBURTON'S EDITION OF POPE.

(Vol. x., pp. 41. 90.)

MR. MARKLAND has incidentally opened, and M. M. K. has followed up, a subject of considerable importance to the literary history of Pope and Warburton. I had long since arrived at a strong suspicion that Warburton had taken considerable liberties with Pope's papers, and I trust that the discussion that has now arisen may lead to some explanation of circumstances as yet very obscure.

I will begin by endeavouring to reconcile Walpole's statement (quoted by MR. MARKLAND) with M. M. K.'s difficulty as to the enormous extent of the alterations imputed. Walpole in 1751 had not yet become a printer, and was, perhaps, not familiar with the *technical* meaning of the word *sheets*, which it is possible that he may have used on this

occasion as equivalent to *leaves*, as the "cancelling an *hundred sheets*," in the printing-house meaning of the term, seems to me, as to M. M. K., incredible. But, however that may have been, I doubt whether *anything of the kind* happened with respect to the edition which Warburton published in 1751, which I have now before me, and which, to the best of my judgment, has no marks of any *cancels* whatsoever. M. M. K. thinks there is a great deal of mystery about *this* edition, which he states that Pope's editors, including Mr. Carruthers, all believe to have been in preparation, and partly printed, before Pope's death. This M. M. K. doubts. I go farther: I disbelieve it totally. I have not Mr. Carruthers' volume at hand, but I can hardly think that he says so; and I do not remember that any other editor does; nor do I see anything in Warburton's preface to countenance this conjecture.

My guess at a solution of the difficulty is this: There can be no doubt that Pope was, in 1744–5, preparing, and had proceeded a good way in printing, a complete edition of his works, in which Warburton (who had already had a share in a small edition of 1743) was an active co-operator. How much was actually printed does not appear; but it is certain that the four so-called "Ethic Epistles" were so, and ready for publication when Pope died. Bolingbroke says he has "a copy of the *book*," "that it contains the character of Atossa; and he asks Lord Marchmont whether it would be worth while to suppress the edition." That edition, it seems, was Warburton's property under Pope's will, and I suppose that it was for some reason suppressed; at least I have never seen any edition of Pope's works between that of 1743 which has *not*, and Warburton's of 1751 which *has*, the Atossa. I therefore incline to conclude that the edition which Pope and Warburton were preparing in 1744–5 was altogether suppressed; and it is possible that Walpole's rumour, as to the cancelling a hundred sheets, might, even in the special meaning of *sheets*, have had reference to this suppression.

What is now desirable is, that the correspondents of "N. & Q." would be so good as to look out sharply for any set, or even odd volumes, which could have belonged to the edition that Pope and Warburton were preparing in 1744–5, and of which Bolingbroke had at least one volume.

Is it known how Bolingbroke's books and papers, or those of Mallet, were disposed of? A clue to them might enable us to discover the "book" which Bolingbroke certainly possessed. As M. M. K. *infers* that Pope "published or printed an edition of the 'Ethic Epistles,' and distributed copies to his friends," would M. M. K. be so good as to state the grounds on which he makes that *inference?* It accords with what Bolingbroke says of the printing the four "Ethic Epistles;" but M. M. K. does not cite Bolingbroke, and seems to have had some other reason for his inference: it would be desirable to know what it is. As to the distribution of the new edition among his friends, I would again ask what ground there is for this statement? Has any such copy been ever seen? or is there any intimation of the fact, except from Bolingbroke's statement that *he* had a copy?

C.

THE DUNCIAD.

(Vol. x., p. 65.)

C. asks whether any of your correspondents have ever seen an edition of *The Dunciad* of 1727. "Pope himself," he says, "in his notes to the first acknowledged edition of 1729, says distinctly and repeatedly that an imperfect edition was published in Dublin in 1727, and republished, in that year, both in 12mo. and 8vo." Here then we have *three* editions published in 1727. May I be allowed to ask when and where did Pope distinctly and repeatedly say this? And farther, to enlarge the question, did any of your correspondents ever see any of these editions? Of course I have my own opinion both as to what was said, and when said, and why said; but think it best to be sure of my facts before I offer an explanation.

E. T. D.

I have a copy of an edition of *The Dunciad* with this title, *The Dunciad, Variorum, with the Prolegomena of Scriblerus*. Beneath is a plate representing an ass with a load of books and papers, and an owl on the top of the whole. *Baker's Journal* and the *Flying Post* lie upon the ground. On the left is the inscription "Deferor in vicum," continued on the left, "vendentem Thus et Odores," and at the bottom, "London, printed for A. Dob. 1729." There is nothing about its being a reprint of the Dublin edition, although reference is made to five previous editions. The contents of this volume are to be found in another copy, which I have dated 1752, except the title-page: the text, moreover, besides having the fourth book, differs very materially from that of 1729. I should like to know if my 8vo. copy of 1729 is the so-called 4to. of 1729; if Pope is to be understood to be the editor of this 8vo.; if it be the first edition published under his sanction; and if any edition of *The Dunciad* presents the various readings?

B. H. C.

As *The Dunciad* is now attracting the attention of the readers of "N. & Q.," I may mention that I have in my possession a copy of an edition (without date), not one, however, of "the first five imperfect editions of *The Dunciad* printed at

Dublin and London, in octavo and duod.," but one with the owl engraving, and for title *The Dunciad, with Notes variorum, and the Prolegomena of Scriblerus*, written in the year 1727, London, printed for Lawton Gilliver, in Fleet Street, on the fly-leaf of which is the following inscription in the handwriting of the hero:

"Lewis Theobald to Mrs. Heywood, as a testimony of his esteem, presents this book called *The Dunciad*, and acquaints her that Mr. Pope, by the profits of its publication, saved his library, wherein unpawned much learned lumber lay."

Perhaps some of the readers of "N. & Q.," or the writer of the admirable articles on Pope which have recently appeared in *The Athenæum*, may be able to say how far this statement of Theobald is correct. WILLIAM J. THOMS.

NOTARIES.

(Vol. x., p. 87.)

The elaborate devices or marks used in old times by notaries, to which allusion is made in this Query, do not appear to have been investigated with sufficient attention. Representations have been occasionally, I believe, given with fac-similes of some ancient documents; and a few marks of this description, accompanying the signatures of notaries public in Ireland, in the fifteenth and sixteenth centuries, have recently been published in the *Ulster Journal of Archæology*, vol. ii. p. 32., by Mr. Ferguson, who gives some extracts relating to notaries, from the Epistle Dedicatory to Prynne's fourth Institute.

It has been stated that these marks were used in lieu of seals, and that they originated in the use of a stamp which the notary was accustomed to dip in the ink, and to impress upon the parchment, instead of affixing or appending an impression on wax. It would appear, however, that notaries had seals, properly so called. They were ordered to make use of seals, according to a decree of the Council of Cologne, in 1310. The notaries royal in France were accustomed to use seals from the commencement of the fourteenth century.

I am not aware that any examples of notarial seals have been published, and no seal of this kind used in England has fallen under my notice. I have met with a few foreign matrices of the seals of notaries, all of them, I believe, Italian. The devices closely resemble the singular marks before mentioned, with which all who have given attention to ancient documents are familiar. I have recently met with the matrix of the seal of the Order of Notaries of Faenza. The device is an ink-pot, with a pen in it.

If impressions of these seals would be acceptable to A NOTARY, I shall have pleasure in forwarding them on receiving his address. I hope that his Query may elicit information regarding the origin of these singular marks, and the period when their use was adopted in England.

ALBERT WAY.

Reigate.

SIR THOMAS BROWNE AND BISHOP KEN.

(Vol. viii., p. 10.; Vol. ix., pp. 220. 258.)

What your correspondent J. H. MARKLAND calls "A Midnight Hymn," by Sir Thomas Browne, is evidently "An Evening Hymn;" and the coincidence between that and Bishop Ken's well-known hymn was pointed out by James Montgomery of Sheffield, in his "Christian Poets" (12mo., 1827), one of the volumes of *Select Christian Authors*, published by Collins of Glasgow. As your correspondent has not given the whole of Sir Thomas Browne's lines, and as those he has given are not in their proper order, I may perhaps crave space for a complete transcript, with Montgomery's prefatory remarks. Having named two of Sir Thos. Browne's works, he proceeds,—

"In the former [*Religio Medici*] we find the following lines, curious in themselves, but more so as apparently containing the general ideas of Bishop Ken's 'Evening Hymn.' They are thus introduced, in the author's quaint but impressive manner. Speaking of sleep, he says, 'It is that death by which we may be said to die daily; a death which Adam died before his mortality; a death whereby we live a middle and moderating point between life and death: in fine, so like death, I dare not trust it without my prayers, and a half adieu unto the world, and take my farewell in

'*A Colloquy with God.*

'The night is come. Like to the day,
Depart not Thou, great God, away.
Let not my sins, black as the night,
Eclipse the lustre of Thy light.
Keep still in my horizon, for to me
The sun makes not the day, but Thee.
Thou, whose nature cannot sleep,
On my temples sentry keep.
Guard me 'gainst those watchful foes,
Whose eyes are open while mine close.
Let no dreams my head infest,
But such as Jacob's temples blest.
While I do rest, my soul advance.
Make my sleep a holy trance,
That I may, my rest being wrought,
Awake unto some holy thought,
And with as active vigour run
My course, as doth the nimble sun.
Sleep is a death. O! make me try,
By sleeping, what it is to die;
And as gently lay my head
On my grave as now my bed.
Howe'er I rest, great God, let me
Awake again, at last, with Thee;
And, thus assur'd, behold, I lie
Securely, or to wake or die.
These are my drowsie days. In vain
I do now wake to sleep again.

O! come, sweet hour, when I shall never
Sleep again, but wake for ever!'"

H. Martin.

Halifax.

Your esteemed correspondent J. H. Markland, in his communication concerning good Bishop Ken, copies part of his midnight hymn as a parallel to that by Sir Thomas Browne (*Religio Medici*, p. 107., edit. 1659). The following paraphrase of both those beautiful effusions has long been handed about in MS., and is now sent for preservation in your columns. It was written about 1750 by the Rev. Thomas Gibbons, D.D., but is not to be found in the collection of his poems published in that year.

"Lord! while the darkness reigns abroad,
Shine thou on me a present God!
Still, still be with me, for thy ray,
And not the sun, creates my day.
Oh thou whose nature doth not sleep,
Thy sentry at my pillow keep!
And guard me from those numerous foes,
That wait to trouble my repose!
If dreams should mingle with my rest,
Let them be such as Jacob blest;
Such as may my best good advance,
And make my sleep a heavenly trance.
That, when its silken bonds I break,
In holy transports I may wake.
Sleep is a death: then let me try
By sleeping what it is to die;
That I as pleased may lay my head
On the grave's couch as on my bed.
This is a drowsy state, where night
Holds a divided reign with light.
I sleep — awake — I sleep again;
Amused — beguiled with visions vain.
O come that hour, that morning break,
When I from death to life shall wake.
When, freed from this immuring cell,
And bidding this dark world farewell,
I to the heavens shall wing my way;
And from the heights of endless day,
Look down on this terrestrial ball,
At home with God, my life, my all!"

E. D.

PHOTOGRAPHIC CORRESPONDENCE.

Mr. Lyte's Instantaneous Process (Vol. ix., p. 570.; Vol. x., pp. 51. 73.).—I should feel much obliged to your correspondent Mr. Shadbolt, if he would state whether he has himself made experiments on the solubility of iodide of silver in an aqueous solution of nitrate of silver; and if so, to what extent he found it to be soluble.

I was not aware of this solubility of iodide of silver, and I do not find it mentioned in any chemical work that I have referred to; nor do I think that it has generally been considered to be so soluble, as one of the common methods in use for the quantitative determination of iodine is, to add to the solution containing it nitrate of silver, until all the iodine is precipitated as iodide of silver. (See H. Rose's *Handbuch der Analytischen Chemie*, vol. ii. p. 607.)

In order to ensure the complete precipitation of the iodine, it is of course necessary to add an excess of nitrate of silver; but if the precipitate is soluble to any appreciable extent in an excess of the precipitant, the accuracy of the results would be materially affected.

Not having had time to determine by experiment how far iodide of silver is soluble in nitrate of silver, if Mr. Shadbolt has experimented on this subject, I should be very glad to know his results.

I still cannot help thinking that there must be some omission in the description of Mr. Lyte's process, particularly as I have heard that one of the most expert photographers has failed, although he has literally followed Mr. Lyte's directions. C. H. C.

Waxing Positives.—Observing how much the ordinary calotype negative is improved by waxing, I have been induced to apply wax in the same way to positives printed upon ordinary paper with the most favourable results. As I find that it adds much to their beauty, I am induced to draw the attention of your photographic readers to the fact, which I believe is not generally known. J. J. F.

Preserving Collodion Plates sensitive.—The attention of photographers is still directed to this important object. In the last number of the *Photographic Journal*, Mr. Shadbolt announces the result of some experiments made by him with a preservative syrup, consisting of *three* volumes of pure honey, *five* of distilled water, stirred together with a glass rod until the honey is perfectly dissolved. It is then to be filtered through blotting-paper (a process which occupies some hours). To the filtered mixture is then to be added *one* volume of alcohol. The collodion, having been rendered sensitive in the usual way, and the silver solution drained off, is to be coated by pouring over it this preservative syrup. Though this diminishes the sensitiveness, so that if used immediately the exposure required is about double, still the sensitiveness is preserved, so that Mr. Shadbolt has taken a picture no less than three weeks after excitation, but with at least four times the exposure required for a fresh plate.

In the same journal Mr. Spiller and Mr. Crookes, whose exertions in this direction deserve so much praise, give us the result of their experiments on nitrate of magnesia as a preservative agent, and state that in their opinion the following process scarcely admits of an improvement.

"The plate coated with collodion in the usual manner is to be rendered sensitive in a 30-grain nitrate of silver bath, in which it should remain rather longer than is generally considered necessary (about five minutes). It must then be slightly drained and immersed in a second bath, consisting of

Nitrate of magnesia	4 ounces.
Nitrate of silver	12 grains.
Glacial acetic acid	1 drachm.
Water	12 ounces.

and there left about five minutes; then removed, and placed in a vertical position on blotting-paper until all the surface moisture has drained off and been absorbed. This generally takes about half an hour, and they may then be packed away in any convenient box until required for use.

"Not only is the sensitiveness unimpaired by this treatment, but we think, on the contrary, that it is slightly increased; instantaneous negatives have been taken on plates which had been prepared some days previously. We are not yet in a position to give the length of time that may elapse between the preparation of the plate and development of the picture; such experiments necessarily require a more lengthened period than we have at present been able to give; but as long as they have yet been kept (upwards of three weeks), there has been no appearance of deterioration.

"Before the development, we find it advisable to moisten the collodion film by immersion in the silver bath for about half a minute, as otherwise the pyrogallic acid, or iron solution, would not flow evenly over the plate. The fixing, &c., is of course conducted as usual."

Replies to Minor Queries.

Legend of the Seven Sisters (Vol. ix., p. 465.). — Ballybunnion, and the wild rocks and wolds around it, are rich in traditionary stories, Ossianic, Fairy Lore, and lastly, Giraldine and Cromwellian traditions. The legend alluded to by GEORGE OF MUNSTER was thus narrated to me some years since by a peasant, who claimed legitimate descent in the direct line from the black knight, Fitzgerald of Dingle. One of the Vikingr, or northern sea-kings, invaded Ballybunnion (*i. e.* the land of Bunnion), and invested the chieftain, Bunnion, in his castle. His garrison were slain, and the chieftain, rather than his nine daughters should fall into the hands of the Victor, deliberately flung them one after another into the abyss, and followed himself, leaving the deserted castle to the sea-king, which he levelled to the ground, and it was never rebuilt. The cave is called in Irish by the peasantry pol naoi, *i. e.* the *cave of the nine.* J. L.

Dublin.

"*To jump for joy*" (Vol. ix., p. 466.). — MR. FERGUSON, in relation to this expression, quotes some old French lines, —

"De la novele esteit heistez,
E de joie saili à pès:"

and says, "This expression is translated in the *Glossary* 'Saili à pès,' rose upon feet," and adds that it appears to him to be more correct than that of jumping or dancing for joy. In modern French it would be —

"De la nouvelle était réjoui,
Et de joie saillit à pieds."

This would be, translated, "Was rejoiced at the news, and through joy went out on foot." *Saillie*, a sally, is a running out of a fortress to attack an enemy. Now, Maurice of Prendergast being desirous of returning to Wales, and being impeded by the Wexford traitors, having offered his services to the king of Ossory, it seems very probable that Maurice of Prendergast had turned traitor himself to Henry II.; and that the king of Ossory having secured the services of Prendergast and his followers, was so overjoyed at the prospect of success against the invaders, that he did not stay to mount his horse, but "went out," or "sallied out on foot," to meet them. I therefore contend that *saili à pès* is "sallied out on foot," and that it does not agree with the translation of MR. FERGUSON. H. D. BASCHET.

Waterford.

Pope's Odyssey (Vol. x., p. 41.). — MR. MARKLAND mentions, on the authority of Mr. Evans, that in one of Edwards's letters, "There is a *curious* mention of the publication of Pope's translation of the *Odyssey, by which it would appear* that Pope had concealed the assistance he had received in the version." The use of the word "curious" leads to the inference that the fact is made known through the fortunate preservation of Edwards's letter; whereas it is notorious, and referred to I suppose by all Pope's biographers, certainly by Dr. Johnson in one of the commonest books in the language. Johnson says:

"Soon after the appearance of the *Iliad*, resolving not to let the general kindness cool, he published proposals for a translation of the *Odyssey* in five volumes, for five guineas. He was willing, however, now to have associates in his labour; being either weary with toiling upon another's thoughts, or having heard, as Ruffhead relates, that Fenton and Broome had already begun the work, and liking better to have them confederates than rivals. . . . In the patent, instead of saying that he had *translated* the *Odyssey*, as he had said of the *Iliad*, he says that he had *undertaken* a translation; and in the proposals, the subscription is said to be not solely for his own use, but for that of *two of his friends who have assisted him in this work* . . . The sale did not answer Lintot's expectations, and he then pretended to discover something of fraud in Pope, and commenced, or threatened, a suit in chancery."

O. P.

Perspective (Vol. ix., pp. 300. 378. 577.). — MR. HOARE evidently allows my assertion to be correct, if we suppose that the eye is at that point where "all the lines subtend equal angles at the eye with the corresponding lines of the original landscape." But when he adds, "a picture is not to be looked at from one point," I totally differ from him. Must we do away with the *point of sight* altogether? I think the rules of perspective forbid it. That the *focus* (if such a term may be applied) should be inconveniently near the picture, must be the case where a large field is condensed on a small ground. Also, when prints are engraved on a reduced scale from large pictures, the focus will approach the face of the print in the same ratio that the margin of the picture is diminished. This may account for the peculiar appearance of the interior of Winchester Cathedral, mentioned by your correspondent.

JOHN P. STILWELL.

Dorking.

"*Peter Wilkins*" (Vol. x., p. 17.).—The source from whence Leigh Hunt obtained his information of the real authorship of this charming fiction was no doubt the record of a sale, of remarkable interest to the historian and the antiquary, which

took place eighteen or nineteen years ago. It consisted of MSS. and autographs, among which were many original assignments of literary property to the Dodsleys. Several names of writers of works of established reputation, published anonymously, then became known for the first time, and among them, that of the author of *Peter Wilkins*.

I find the following note transcribed at the time:—

"Robert Patlock, [not Pultock as Leigh Hunt writes it, and Paltock as Southey calls him], of Clement's Inn, assigned the MS. of the *Life and Adventures of Peter Wilkins*, a Cornishman, to Dodsley, Jan. 11, 1749, for twenty guineas, [Southey says ten] twelve copies, and the cuts (or coppers used for the plates) of the first impression."

The first edition with the curious plates (1751) is inscribed by the author to Elizabeth, Countess of Northumberland; and there are some slight personal allusions in this dedication, which, if followed up, might lead to farther confirmation about the writer.

Southey has not only "somewhere recorded his admiration" of the book, [notes to "Curse of Kehama," *Works*, vol. x. p. 231.], but borrowed from it the idea of his own "Glendoveers" ("the loveliest race of all of heavenly birth"), far inferior, however, to the Glums and Gawrys of Patlock.

There is a beautiful article on this work in the *Retrospective Rev.*, vol. vii. p. 120. See also Coleridge's *Table Talk*, and Leigh Hunt's *London Journal*, No. 32. p. 249. W. L. N.

Bath.

"*De male quæsitis vix gaudet tertius hæres*" (Vol. ii., p. 167.; Vol. ix., p. 600.).—This line occurs among the *Adagia* of Erasmus, s. v. Ultio Maledicti, p. 1865., fol., Aurel. 1606.

Alexander Taylor.

Apparition which preceded the Fire of London (Vol. ix., p. 541.).—In *A View of the Invisible World, or General History of Apparitions*, 8vo., London, 1752, at p. 228., is a chapter "of the apparition that told his friend of the Fire of London two months before it happened; with some particular remarks upon the story with relation to such appearances."

The story seems to have been well known in 1752, as the author of the above work does not say where it is to be found, but comments upon rather than tells it. The apparition took the form of a friend, was let in at the door by a servant, joined the family in the parlour, and talked about coming judgments; and, among them, of the Great Fire. The master of the house thought his visitor prosy, and tried to change the conversation. The apparition was let out as it came in; and no one suspected, till after the fire, that it was not the gentleman whose shape it took. He, however, knew nothing about it; and his own house was burnt at the Great Fire, when he had not time to save more than a quarter of his goods.

Many apparitions predicted the fire: I can find no other account of this. If one may suggest an explanation of a story so imperfectly told, mine is that it was the gentleman himself; who having, according to the custom of that age, discoursed upon coming judgments, when dangerous inquiries were made about the origin of the fire, preferred losing his reputation as a prophet to maintaining it at the risk of being treated as an incendiary. H. B. C.

U. U. Club.

"*A face upon a bottle*" (Vol. ix., p. 599.).—In the passage here quoted from Secretary Windebank's letter to Lord Strafford, the following words occur:

"There never appeared a worse face under a cork upon a bottle, than your lordship hath caused some to make in disgorging such church livings as their zeal had eaten up."

Since the appearance of my former note, a gentleman versed in ceramic history has referred me, in illustration of this phrase, to the earthenware bottle, figured, under the name of "Greybeard," in Marryat's *History of Pottery and Porcelain* (London, 1850), p. 253. Bottles or pots, with a hideous bearded mark on the neck, immediately under the cork, were so designated. Some of them are stated to have been called "Bellarmines" in the reign of James, in derision of Cardinal Bellarmine, whose letter respecting the non-validity of the oath of allegiance of Roman Catholic subjects to a Protestant sovereign, was answered by the king. This agrees well with the time of the letter. L.

Thompson of Esholt and Lancashire (Vol. v., pp. 468. 521.).—One of your correspondents inquired whether there was any family named Thompson, bearing arms, seated in Lancashire in the early part of the seventeenth century. Now, I find from a pedigree among the Harleian MSS. (No. 1487. folio 310.), that Sir Henry Thompson of Esholt, who was knighted for his military services, had a son William, who married a daughter of Christopher Anderton of Lostock, Lancashire, about twelve miles from Preston. This William Thompson, Esq., at one time a notary, succeeded to the estate at Esholt, which ultimately went to the Calverleys of Calverley, through the marriage of Frances Thompson with Walter Calverley, circa 1667. The sons of William were Christopher, seated at Esholt, and Henry, who apparently settled at Preston; and it

is probable that the arms attributed by several heraldic writers to "Thompson of Lancashire" were used by the latter Henry and his descendants. Sir Henry Thompson of Esholt was buried at Colne in Lancashire, where an inscribed stone to his memory was extant some years ago. A grant of arms was made to Sir Henry Thompson by Laurence Dalton, Norroy, about the year 1559, and the coat is substantially the same as that claimed by the branches of the ancient and respectable family of the same name, settled in various parts of Yorkshire and the north of England; but on referring to Burke's *Landed Gentry*, I do not find that any of these trace to the original grantee. It would appear, therefore, that there is some assumption here, though possibly the circumstance may be accounted for. TEE CEE.

Latin Treatise on whipping School-boys (Vol. ix., p. 148.). — The antiquity of this laudable custom, honoured at once in the *breech* and the observance, is treated of by the celebrated sophist Libanius: see his *Sophistæ, præludia oratoria, &c.* (Paris, 1606–27, two vols. folio), orat. xii. ad Theod. tom. ii. p. 400. I should feel inclined to doubt the existence of a *modern* Latin treatise on the subject, especially as no allusion to it is found in Boileau's original work, the *Historia Flagellantium*, 12mo., Paris, 1700; or the French translation of the same, *Histoire des Flagellans*, 12mo., Amsterdam, 1732; and the note in which it is mentioned, and which has given rise to the Query of BETULA, occurs for the first time in the English *Paraphrase and Commentary* of 1777.

WILLIAM BATES.

Birmingham.

Fauntleroy (Vol. ix., p. 454.). — A person of great respectability and remarkable accuracy once informed me that he had himself seen and recognised in Paris, Fauntleroy, whom he had known in London, *after* his supposed execution. I. H. A.

Old Dominion (Vol. ix., p. 468.). — How far the heraldic grant, spoken of by your correspondent PENN, is to be regarded as authentic, no printed American state paper, that I know of, determines. That, however, the colony of Virginia was governed after the martyrdom of Charles I. by Sir William Berkeley, under a royal commission despatched by Charles II., then a fugitive in Breda; that this state of things lasted until the arrival of the Parliamentary fleet and land forces, intended to subjugate the colony (1650); that the preparedness of the colony for resistance, and the judiciousness of the commissioners, resulted in articles of a treaty as between equals *pro hâc vice*, whereby the rights of the colony were preserved; and that the Assembly of March, 1660, was summoned in the name of the king, though Charles was not yet acknowledged as such in England, — are matters of history. Virginia, then, which continued loyal to her prince long after his exile, and which acknowledged him again in form earlier than the denizens of his own island did, has always been considered, even on this side of the Atlantic, as justly earning the title of the "Ancient Dominion;" a phrase which, although I cannot now substantiate it by any documentary reference, it is quite possible the restored king, by writing or speech, used himself. I. H. A.

The Crescent (Vol. viii., p. 196.). — Some time ago a correspondent wished to ascertain at what period the Crescent became the standard of Mahometanism. In the appendix to the late Elliot Warburton's work, entitled *The Crescent and the Cross*, the following incident is related:

"The Crescent was the symbol of the city of Byzantium, and was adopted by the Turks. This device is of ancient origin, as appears from several medals, and took its rise from an event thus related by a native of Byzantium. Philip, the father of Alexander the Great, meeting with great difficulties in carrying on the siege of this city, set the workmen one dark night to undermine the walls. Luckily for the besieged, a young moon suddenly appearing, discovered the design, which accordingly miscarried, in acknowledgment whereof the Byzantines erected a statue to Diana, and the Crescent became the symbol of the state."

The above account, if correct, points out the period when the device was adopted, probably antecedent to 336 B. C., when the death of Philip took place.

In Leland's *Life of Philip of Macedon*, it is related that at the siege of Byzantium, a bright *meteor* appeared in the air.

"The meteor which had appeared so opportunely to direct their motions, the Byzantines ascribed to the peculiar favour of the gods, and in the ardour of their acknowledgments dedicated a statue to Hecate*, before which a lamp was kept burning continually by night and day to express their gratitude to the goddess, who had been pleased, in so effectual and seasonable a manner, to supply the absence of her luminary."

ANON.

Foreign Fountains (Vol. ix., p. 516.). — I possess a folio volume (18 inches by 10) entitled *Les Fontaines de Paris, anciennes et nouvelles*, par M. Amaury Duval, Membre de l'Institut Impérial de France, contenant soixante planches, &c., Paris, 1812, which is quite at the service of AQUARIUS.

E. D.

The 28th Regiment, why called "The Slashers?" (Vol. ix., p. 494.). —

"Slashers, a nickname which was given during the American war to the 28th regiment of foot, and which took its origin from the following circumstance. One Walker, a magistrate in Canada, having during a severe winter, with great inhumanity, refused to give comfort-

* The same as Proserpine or Diana. She was called Luna in Heaven, Diana on earth, and Hecate or Proserpine in hell."

able billets to the women belonging to the 28th, and some of them having perished in consequence of the inclemency of the weather, so great was the resentment of the corps, that some officers dressed themselves like savages, entered his house whilst he was sitting with his family, danced round the table, and suddenly pulling him back upon his chair, cut off both his ears. They instantly disappeared; nor was the deed discovered until after their departure. From this circumstance, and in consequence of various intrepid actions which the 28th performed during the course of the war, the men obtained the name of 'Slashers.' Their conduct in Egypt, &c., has confirmed this character for intrepidity; so that a recruit no sooner joins the 28th, or 'Slashers,' than he instantly feels himself equal to the most desperate enterprise, daring to *do* what some scarce dare to *think*."—Vide James's *Military Dictionary*, 4th ed., London, 1816.

W. W.

La Valetta, Malta.

"*Heroic Epistle*" (Vol. x., p. 66.).—The following is the title of the piece inquired after by E. H. T.:

"An Heroic Epistle to the Rev. Richard Watson, D. D., F.R.S., Archdeacon of Ely, late Professor of Chemistry, now Regius Professor of Divinity in the University of Cambridge. Enriched with elaborate Notes, and very learned References. London. printed for T. Becket, Adelphi, Strand, 1780."

There is a copy in the British Museum, press-mark 643. k. 10. J. Yeowell.

Epigram on Two Contractors (Vol. x., p. 61.).—I would answer your correspondent A. by giving another epigram. The celebrated pirate and most notorious renegade, Paul Jones, having tyrannised over and brutally treated one of his officers, a lieutenant under his command, of the name of Sullivan, the latter no sooner got on shore than he challenged Jones to fight a duel, which the oppressor had not the resolution to accept.

London Courant (daily paper) of Friday, 8th December, 1780; epigram on Paul Jones's refusing the challenge of Lieut. Sullivan:

"Ibit eo, quo vis, qui zonam perdidit."
Hor. *Epist.*, lib. II. ii. 40.

"Great Jones now free, from future reprobation,
A chiel elect, secur'd his own salvation;
This son of Calvin, rich with plunder'd ore,
Fought the *good fight*, and now will fight no more.
What dread of foul disgrace can e'er confound
The *conscious worth* of eighty thousand pound?
Let Harley, Mure, and Atkinson be dumb,
He clears his conscience who has *clear'd a plum*."

Mr. Harley was a wine merchant, and a contractor for remittances, provisions, and clothing.

Messrs. Mure and Atkinson were contractors for rum, and probably the latter for corn also.

Sir Philip Clerke, M. P. for Totness, said, 4th May, 1778, in the House, that Messrs. Mure and Atkinson received to the tune of 250,000*l.* clear profit on their contracts. It was said Mr. Robinson, Secretary of the Treasury, *introduced* these great contractors to Lord North about 1775. r.

Obtains (Vol. ix., p. 589.).—The verb *obtinere* is employed intransitively, in the sense of "to prevail, or reign," in the best Latin authors. The dictionaries quote the Pandects in support of this meaning: "Consuetudo quæ retro obtinuit" (a custom which hath of old prevailed). Webster gives an English authority (Sir Richard Baker) of two centuries back. Other modern tongues have not, I believe, preserved this meaning in their words derived from *obtinere;* and it is most probable that it was once, like the verb "to ignore" (in the sense of "to treat as non-existent"), confined to our lawyers. W. M. T.

The use of this word, impersonally and intransitively, in reference to a custom, law, &c., is clearly traceable to the Latin, as may be learned from any dictionary of that language. Thus Ainsworth: "Obtinet. Impers., *it obtains;* Hodie obtinuit indifferenter quæstores creari, *Ulp.*" B. H. C.

Thomas Chester, Bishop of Elphin—Wills in Ireland (Vol. viii., p. 340.).—Mr. Tewars makes inquiry as to Thomas Chester, Bishop of Elphin in 1580, and as to offices for wills in Ireland. In each diocese there is a registry for wills, and a copy of the will of the above-mentioned Bishop of Elphin may have been entered in one of the books of the registry of Elphin diocese. A search would be made for this will if a letter were addressed to "Mr. Kenney, Registrar of Elphin, at Elphin, Ireland," and postage stamps to the amount of 2*s.* 6*d.* inclosed in the letter.

There is a general registry for wills in Dublin, called the Prerogative Office, situate in Henrietta Street; and if the will above mentioned be not entered amongst the records of Elphin diocese, it may be found perhaps in this office. A letter addressed to Mr. Hawkins, the registrar, would, I think, receive attention and a reply. The charge for a search in this office also is half-a-crown.

James F. Ferguson.

Saltcellar (Vol. ix., p. 10.).—

"To sit at the table above or below the salt was a mark of distinction in opulent families. The salt was contained in a massive silver utensil, called a *saler*, now corrupted into *cellar*, which was placed in the middle of the table; persons of distinction sat nearest the head of the table, or above the salt, and inferior relations or dependants below it."—Toone's *Glossary*, p. 400.

B. H. C.

Cann Family (Vol. vii., p. 330.).—There has long been a family of that name residing in Wymondham, with many branches in the adjacent villages. They believe themselves to come from the "far west." They are in the commission of the peace, and possess a good estate at Wramplingham, Norfolk. Henry Daveney.

Coronation Custom (Vol. x., p. 13.).—Being at a distance from books, I cannot refer to the "alterations" in the coronation form referred to, but not specifically stated, by H. P. of Lincoln's Inn; but I can venture to say that his conclusion, "that the *consent of the people* is asked in every coronation-ritual *except our own*," is in the last point erroneous. I know not what English coronation-ritual he may have consulted, but I know, as a matter of fact, that the sovereign is presented to the acceptance of the people in a form technically called *The Recognition*, which was, as I saw and heard, responded to *by the people*, not "by a respectful silence," as H. P. describes the French practice, but by a hearty popular acclamation. I have seen this ceremony, and the *rationale* of it, explained in, I think, a recent number of the *Quarterly Review*. C.

"*Latten-jawed*" (Vol. x., p. 53.).—I cannot but believe that your correspondent FURVUS is mistaken in the words *latten-jawed*, and, consequently, in his interpretation of them; and that the term really used, but mispronounced, was *leathern-jawed*, which is common enough.

Allow me to suggest that, in the preceding pages, where Queen Elizabeth is described to have been "of stature meane," this must have been intended for "of stature *mesne*" or middle height, since she is nowhere represented to have been short. NEGLECTUS.

"*Golden Tooth*" (Vol. ix., p. 337.).—In this part of the West of Scotland, when a young person *shed* a tooth, it was customary for the parent to give strict injunctions that the tongue was not to be thrust into the cavity for a considerable time, alleging as a penalty that it would *prevent another from growing in its place*. We had not advanced so far in the "*golden tooth*" as those in the "South of Ireland." It was with us probably also as a "*lure*" or stratagem, from the void felt in the gum for some time after that circumstance occurring, not to cause any distortion of face, to which the contrary might have given rise. G. N.

"*Condendaque Lexica*," *&c.* (Vol. ix., p. 421.).—I cannot answer this question, but I can point to a passage from which, perhaps, the sentiment of the above words was borrowed. It is at the back of the title-page of Buxtorf's great *Rabbinical Lexicon*, as published in 1640 (or 1639, both dates are given):

"JOS. SCALIGER.

Si quem dura manet sententia judicis olim,
Damnatum Ærumnis suppliciisque caput:
Hunc neque fabrili lassent ergastula massa,
Nec rigidas vexent fossa metalla manus:
Lexica contexat: nam cætera quid moror? *Omnes Pœnarum facies hic labor unus habet.*"

B. H. C.

"Σφίδη" (Vol. ix., p. 541.).—I wonder this word is not in Stephens. Donnegan gives "same signif. as χορδὴ, a gut, hence catgut. From this 'fides' in Latin," which is used, as all know, of the strings of a musical instrument. Probably related to σπίζω, *to extend, stretch*, whence σπιδὴς, *extended, wide*. B. H. C.

Grammars, &c. for Public Schools (Vol. ix., pp. 8. 81. 209.).—The following may be added:

"A Latin Grammar for the use of Westminster School. 1832."

"Preces. Etonæ, 1705 and 1816."

"Catechesis cum Precibus in usum Scholæ in Burgo Gippovicensi. Gippovici (Ipswich), 1722."

"Catechesis in usum Scholæ Mercatorum Scissorum. Preces. Per J. C. 1661, and 1804."

"Preces Catechismus et Hymni in usum Scholæ juxta S. Pauli Templum. 1814."

"Davidis Selecti Psalmi juxta Corturi Jonstoni versionem. Schol. Merc. Sciss., 1809.

"Epigrammatum et Poematum Sacrorum et Psalmorum Delectus. Ex Audoeno, Barlæo, Buchanano. Gippovici, 1722."

"Τροποσχηματολογία in usum Schol. Reg. Gram. apud S. Edmundi Burgum. Ed. 11ª, 1717."

In an advertisement attached to this latter work is mentioned "Ὀνομαστικον Βράχυ, in usum Scholæ Westmonasteriensis."

I have also the following, and should like to learn something of Neumayrus and Juvencius.

"Enchiridion Juvenile, a Neumayri 'Methodo vitæ Christianæ' leviter immutatum. Bathoniæ, 1847."

"Monita Pædagogica, a Juvencio leviter immutata. Bathoniæ."

J. W. HEWETT.

"*The Birch: a Poem*" (Vol. vii., p. 159.; Vol. x., p. 73.).—I fully agree with your correspondent MR. HUGHES, in the probable emanation of this poem from the King's School, Chester, probably with some finishing touches from its master, the Rev. Thomas Bancroft, afterwards Vicar of Bolton-le-Moors. I think that I have seen it in his MS. folio of his own poetical compositions at school, college, and in later life, mixed with others by his pupils.

The same correspondent recently inquired (Vol. x., p. 40.) for the "*Prolusiones Poeticæ*, circa 1800." The real date of this elegant specimen of the Chester press is 1788, and it is dedicated to Bishop Cleaver as "the literary first-fruits of the King's School." Excepting, however, a few poems by Mr. J. Falconer and Mr. T. Park, pupils, all was the work of Bancroft himself, or the late Mr. William P. Greswell, who (as I believe) was second master of the school, and certainly assisted Bancroft in early co-operations and revisions connected with the preparation of Falconer's *Strabo*. These early compositions by Greswell have not, as far as I am aware, been noticed among the effusions of his classical pen. LANCASTRIENSIS.

Miscellaneous.

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The Bishops' Bible, 4to., 1584, with the First Part perfect.
Title to small 4to. Bible, Cambridge. 1683. Or an imperfect copy, with Title, and Sternhold & Hopkins' Psalms to correspond.
Sternhold & Hopkins' Psalms, Cambridge. 1637. Small 4to. Or an imperfect copy having the end.
——— Small 4to., 1612; or the last Part.
A small work on the Identity of Popery and Socinianism in Principle.
Joseph Hussey's Glory of Christ.
The first three leaves, or an imperfect copy of Dr. Crisp's Son's Defence of his Father's Sermons.
H. Cornelii Agrippæ Opera. Lyons, 1531. Tom. II.
54th, 57th, and following Numbers of the Camden Society's Publications.
The 10th and following Vols. of the Royal Agricultural Society of Great Britain's Publications.

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Novum Testamentum Græcum. G. D. T. M. D. Amstelodami, ex officina Wetsteniana. 12mo. 1711.

Wanted by *Jno. Weston*, 197. Bradford Street, Birmingham.

Anquetil du Perron, Zendavesta traduit et commenté. Vol. II. 4to. Paris, 1771.
Möller, J. H., De Numis Orientalibus in Numophylacio Gothano Asservatis Commentatio *Prima*. 4to. Gotha? 1828?
Rasmussen, Janus, Annales Islamicæ, sive Tabula . . Chalifarum, etc. 4to. Hafniæ, 1825.

Particulars to be addressed to *Dr. Scott*, 4. Rutland Street, Edinburgh.

Stevens' Twenty Plays of Shakspeare. 1766. Vol. III.
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Notices to Correspondents.

We omit this week our usual Notes on Books, *having so many articles of interest waiting for insertion.*

The letters to P. B. *and* H. E. S. *have been forwarded.*

Sigma. *The letter has been forwarded to the Correspondent using the signature* Sigma *for whom it was intended. We appear to have at least three Sigmas on our list.*

A Man of Kent's *explanation of the origin of the Folk Lore connected with St. Swithin's Forty Days' Rain is that given by Brand, &c.*

Agares. *An account of Edmund Wingate, tutor of Queen Henrietta Maria, will be found in any biographical dictionary. There is a notice of his works in the* Penny Cyclopædia.

J. P. Yarrum. *On the* Polka *and* Lavolta, *see our* Seventh Volume, p. 159.

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LONDON, SATURDAY, AUGUST 12, 1854.

Notes.

COLERIDGE'S LECTURES ON SHAKSPEARE.

A learned friend of mine, and a justly valued contributor to "N. & Q.," the Rev. Dr. Maitland, has referred me to the following passage in the Mishna (*Capita Patrum*, v. § 15.), in illustration of Coleridge's division of readers into four classes, as mentioned in my last communication regarding his lectures of 1812–13. The resemblance is striking:

"Quadruplices conditiones (inveniunt) in his qui sedent coram sapientibus (audiendi causa). Videlicet conditio spongiæ, clepsydræ, sacci fecinacei, et cribri. Spongia sugendo attrahit omnia. Clepsydra quod ex una parte attrahit, ex altera rursum effundit. Saccus fecinaceus effundit vinum et colligit feces. Cribrum emittit farinam et colligit similam."

I need hardly say that the passage is new to me, being entirely out of my line of reading; but how far it would have been new to Coleridge, I cannot determine: my note of the opening of his second lecture does not show that he referred to any authority, but contains merely these introductory words, "Readers may be divided into four classes." Therefore, if he acknowledged the obligation, I have no trace of it; and my opinion is, not only that he did not, but that it was scarcely necessary in a popular address (not a written essay) to be very particular on such points. However, it well merited observation, and in what I sent I should have noticed it, had the information been in my possession. If we are to blame Coleridge for plagiarism, we are bound to praise him for improvements on the original. I will now proceed to some other points, inserting as little of my own, and as much of Coleridge's, as your limits will allow.

I will commence with a passage somewhat akin to what precedes, where the lecturer divides the readers of Shakspeare into two classes, introducing them by some general remarks upon the characters the poet employs in his dramas. It occurs in the ninth lecture, where he says,—

"Shakspeare's characters, from Othello and Macbeth down to Dogberry and the Gravedigger, may be termed ideal realities; they are not the things themselves, so much as abstracts of the things which a great mind takes into itself, and there naturalises them to its own conception. Take Dogberry: are no important truths there conveyed, no admirable lessons taught, and no valuable allusions made to reigning follies, which the poet saw must for ever reign? Dogberry is not the creature of the day, to disappear with the day, but the representative and abstract of truth, which must ever be true, and of humour, which must ever be humorous.

"The readers of Shakspeare may be divided into two classes: 1. Those who read his works both with feeling and understanding; 2. Those who, without affecting to criticise, merely feel, and may be said to be recipients of the poet's power.

"Between these two there can be no medium. The ordinary reader, who does not bring his understanding to bear upon the subject, is often sensible that some ideal trait of his own has been caught — that some nerve has been touched; and he knows that it has been touched by the vibration he experiences — a thrill, which tells us that we have become better acquainted with ourselves.

"In the plays of Shakspeare every man sees himself without knowing that he does so; as in some of the phenomena of nature, in the mist of the mountain, the traveller beholds his own figure, but the glory round the head distinguishes it from a mere vulgar copy; in traversing the Brocken, in the north of Germany, at sunrise, the brilliant beams are shot askance, and you see before you a being of gigantic proportions, and of such elevated dignity, that you only recognise it to be yourself by similarity of action. In the same way, near Messina, natural forms, at determined distances, are represented on an invisible atmosphere, not as they really exist, but dressed in all the prismatic colours of the imagination. So in Shakspeare, every form is true, everything has reality for its foundation; we can all recognise the truth, but we see it decorated with such hues of beauty, and magnified with such proportions of grandeur, that, while we know the figure, we know also how much it has been refined and exalted."

A great part of this ninth lecture was devoted to the *Tempest*, and passing over what is said of Prospero, Miranda, and other characters, I shall make a quotation from what Coleridge said regarding Ariel.

"If (he observed) a doubt could ever be entertained, whether Shakspeare was a great poet, acting upon laws arising out of his own nature, and not without law, as has sometimes been idly asserted, that doubt must be removed by the character of Ariel. The very first words he utters introduce the spirit, not as an angel above men; not as a fiend, below men; but while the dramatist gives him the faculties and advantages of reason, he divests him of all mortal character, not positively it is true, but negatively. In air he lives, from air he derives his being; in air he acts, and all his colours and properties seem to have been obtained from the rainbow and the skies. There is nothing about Ariel that cannot be conceived to exist either at sunrise or sunset;

hence all that belongs to Ariel belongs to the pleasure the mind is capable of receiving from external appearances. His answers to Prospero are directly to the question and nothing beyond; or where he expatiates, which is not unfrequently, it is upon his own delights, or upon the unnatural situation in which he is placed, though under a kindly power and to good ends.

"Shakspeare has properly made Ariel's very first speech characteristic of him. After he has described the manner in which he has raised the storm, and produced its harmless consequences, we find that he is discontented — that he has been freed it is true from a cruel confinement, but still that he is not at liberty, but bound to obey Prospero and to execute his commands. We feel that such a state of bondage is almost unnatural, yet we see that it is delightful to him to be so employed. It is as if we were to command one of the winds in a different direction to that which nature dictates, or one of the waves, now rising and now sinking, to recede before it bursts upon the shore. Such is the feeling we experience when we learn that a being like Ariel is commanded to fulfil any mortal behest."

The lecturer proceeded in this strain for some time, illustrating most emphatically the admirable judgment of Shakspeare in this drama, as well as the astonishing powers of his imagination. He then adverted to the contrast afforded by Caliban.

"The character of Caliban (said Coleridge) is wonderfully conceived; he is a creature of the earth, as Ariel is a creature of the air. He partakes of the qualities of the brute, but is distinguished from brutes in two ways — by having understanding without moral reason, and by not possessing the instincts which pertain to mere animals. Still, in some respects, Caliban is a noble being; the poet has raised him far above contempt; he is a man in the sense of the imagination; all the images he uses are highly poetical; they fit in with the images of Ariel. Caliban gives us images from the earth, Ariel images from the air. Caliban talks of the difficulty of finding fresh water, of the situation of morasses, and other circumstances, which even brute instinct, without the aid of reason, could comprehend. No mean figure is employed by him; no mean passion displayed, beyond animal passions and a repugnance to command."

Surely all this is admirably said, and nicely and philosophically distinguished; and I seem to have been so sensible of the worth of what was uttered, that my note of this lecture is longer than of any other, with the exception of that upon *Romeo and Juliet*, from which I shall select one or two specimens. First, I will insert Coleridge's definition of love, which he gave in these terms:

"Love is a perfect desire of the whole being to be united to some thing or some being, felt necessary to its completeness, by the most perfect means that nature permits and reason dictates."

Upon this idea of the imperfectness of one sex, which is always striving after perfection by uniting itself with the other sex, the lecturer mainly relied, and he followed up his definition (after a little enlargement and explanation) by these remarks:

"Love is not, like hunger, a mere selfish appetite: it is an associative quality. The hungry savage is nothing but an animal, thinking only of the satisfaction of his stomach. What is the first effect of love, but to associate the feeling with every object in nature: the trees whisper, the roses exhale their perfumes, the nightingales sing — nay, the very skies smile in unison with the feeling of true and pure love. It gives to every object in nature a power of the heart, without which it would indeed be spiritless, a mere dead copy.

"Shakspeare has described this passion in various states and stages; beginning, as was most natural, with love in the young. Does he open his play with making Romeo and Juliet in love at first sight, at the earliest glimpse, as any ordinary thinker would do? Certainly not: he knew what he was about, and how he was to accomplish what he was about. He was to develop the whole passion, and he commences with the first elements — that sense of imperfection, that yearning to combine itself with something lovely. Romeo became enamoured of the idea he had formed in his mind; and then, as it were, christened the first real being of the contrary sex as endowed with the perfections he desired. He appears to be in love with Rosaline; but, in truth, he is in love only with his own idea. He felt that necessity of being beloved, which no noble mind can be without. Then our poet — our poet who so well knew human nature — introduces Romeo and Juliet, and makes it not only a violent but a permanent love; a point for which Shakspeare has been ridiculed by the ignorant and unthinking. Romeo is first represented in a state most susceptible of love; and then, seeing Juliet, he took and retained the infection."

I consider myself fortunate to have been able to rescue such points as these from the oblivion to which I fear Coleridge's other lectures are destined; and I will add a single short paragraph regarding a class of characters that has hitherto excited little observation.

"As I may not have another opportunity, the introduction of Friar Lawrence into this tragedy enables me to remark upon the different manner in which Shakspeare has treated the priestly character, as compared with other writers. In Beaumont and Fletcher priests are represented as a vulgar mockery; and, as in other of their dramatic

personages, the errors of a few are mistaken for the demeanour of the many. In Shakspeare they always carry with them your love and respect. He made no imperfect abstractions: he took no copies from the worst part of our nature; and, like the rest, his characters of priests are drawn from the general body."

Coleridge devoted one lecture to *Richard II.* and *Hamlet*. The first was his favourite historical play; and his admiration of the second is well known. His peculiar views on the character and conduct of the Danish prince were stated, perhaps, at more length in 1818, but not with greater distinctness and emphasis. "N. & Q." will, I trust, be able to find room for the two subsequent paragraphs:

"The first question we should ask ourselves is, what did Shakspeare mean when he drew the character of Hamlet? He never wrote anything without design, and what was his design when he sat down to produce this tragedy? My belief is that he always regarded his story before he began to write, much in the same light that a painter regards his canvas before he begins to paint — as a mere vehicle for his thoughts, as the ground upon which he was to work. What then was the point to which Shakspeare directed himself in *Hamlet?* He intended to pourtray a person in whose view the external world, and all its incidents and objects, were comparatively dim, and of no interest in themselves; and which began to interest, when they were reflected in the mirror of his mind. Hamlet beheld external things, in the same way that a man of vivid imagination, who shuts his eyes, sees what has previously made an impression on his organs.

"The poet places him in the most stimulating circumstances that a human being can be placed in: he is the heir apparent of a throne; his father dies suspiciously; his mother excludes her son from his throne by marrying his uncle. This is not enough; but the ghost of his murdered father is introduced, to assure the son that he was put to death by his own brother. What is the effect upon the son? Instant action, and pursuit of revenge? No, endless reasoning and hesitating; constant urging and solicitation of the mind to act, and as constant an escape from action. Ceaseless reproaches of himself for sloth and negligence, while the whole energy of his resolution evaporates in these reproaches. This, too, not from cowardice — for Hamlet is drawn as one of the bravest of his time; not from want of forethought, or from slowness of apprehension — for he sees through the very souls of all who surround him; but merely from that aversion to action which prevails among such as have a world in themselves."

I will only add, that while Coleridge paid a just tribute to the sagacity and penetration of German critics, he claimed for himself the merit of originality in his opinions and observations upon Shakspeare. He admitted that in the interval between one lecture and another, a friend had put a German work into his hand which in some respects corresponded with his notions; but he distinctly denied that he had ever seen it before, or that he had in any way been guided or influenced by it. It will be borne in mind, that all I have written belongs to the end of the year 1812, and the beginning of the year 1813.

J. Payne Collier.

Riverside, Maidenhead.

NOTES ON SOME VERSES BY THOMAS CAMPBELL.

Mr. Tonna, in Vol. x., p. 44., has certainly given a curious illustration of the verbal nicety (almost equal to Gray's!) of my late friend, the illustrious Bard of Hope. But though he refers to the copy of the verses in question, printed in the *New Monthly Magazine*, some months after the incident he describes, he does not appear to have seen it, else he would have observed that Campbell discarded his "second thoughts," and reverted to the word "severed." Perhaps he thought "parted" and "depart" looked somewhat like a *conceit*, to which he was always opposed. In this copy, and in one which now lies before me, in the author's autograph, and which I saw him write, after the death of the lovely, accomplished, and unfortunate subject of the verses, there are two lines altered from Mr. T.'s version:

"Could I bring lost youth back again,"

is substituted for

"Could I recall lost youth again;"

"Affection's tender glow"

becomes

"Devoted rapture's glow,"

which is more impassioned and poetical, I think.

Mr. T. does not seem to have consulted Beattie's *Life* of the poet, where (vol. iii. p. 70.) this little poem is reprinted, with a note by the biographer. There also he would have found the striking sketch of the "Battle of the Baltic," which I transcribed from an early letter of Campbell to his brother bard, Sir Walter Scott, and from which the author's over-delicate taste rejected eight whole stanzas, two or three of them almost as fine, even in this rough draft, as several of those which have so much contributed to his immortality.

It is remarkable that we do not find in this sketch the expression "to anticipate the scene," interpolated for the sake of the rhyme, and which falls on the mind so "stale, flat, and unprofitable," amid so many "words that burn" and stir one's blood like the sound of a trumpet!

There are two or three poems in the *Life* which ought to be in his collected works. I shall only instance the spirited "British Grenadiers" (vol. ii. p. 289.), and the noble lines entitled "Launch of a First Rate" (vol. iii. p. 295.). Had the "Launch" been composed before the last collection of his poems passed through Campbell's hands, I fancy even *his* fastidiousness would have permitted its addition to the "Naval Songs."

In *curiosa felicitas* of expression, Campbell's small volume is a mine of wealth; yet he sometimes uses epithets so faulty that they could not have escaped a far less critical eye. I think it has never been remarked that the obvious and unmistakeable pleonasm in the burden of "Ye Mariners of England,"—

"While the *stormy tempests* blow"

(one might, with as much propriety, speak of a *tranquil calm!*), was first rejected by the poet after it had been reprinted hundreds of times, in his most elaborate edition of 1837, with Turner's illustrations; and that he substituted the exact words of the chorus of the old song ("Ye Gentlemen of England"), the music of which elicited this noble lyric,—

"While the stormy *winds do* blow,"

in which, by-the-bye, the full, open sound of "do" seems to me preferable to the hissing of "-pests." Yet it was some time before the *tempests* were driven from the field by the *winds*, for I find them arrayed in exquisite type in the *Book of Gems* (culled, I presume, by *Mrs.* S. C. Hall), published the year *after* Campbell's *pet* edition.

GEO. HUNTLY GORDON.

H. M. Stationery Office, Aug. 4, 1854.

P. S.—Since writing the above I have observed "The Launch" in an edition published since Campbell's death; yet surely it must be little known, else our daily papers would have quoted it, when they gave such copious illustrations of the sublime, heart-stirring launch of the Royal Albert. Printed as a *broadside*, it would have been most welcome, if dispersed among the visitors to Woolwich on that magnificent day!

HAMPSHIRE PROVINCIAL WORDS.

In a former volume (Vol. v., p. 173.) one of your correspondents happily suggested that a collection of provincial words and expressions should be made in "N. & Q." As education is now on the advance in our country villages, the provincial dialect and "simple annals" of the poor are fast disappearing. It is therefore of some importance to gather and preserve the homely language and phraseology of the people.

Perhaps the following list of words, which I have collected from time to time, may prove acceptable to some of your readers.

Civil, good-natured; used much of animals, as "a civil dog."

Frout, frit, frightened.

Pure, well, in good health.

Safe, sure, as "safe to die."

Nens as he was, "much the same as he was."

Pretty nens one, "pretty much the same."

Thumb, a name given to the "mousehunt," or smallest of the weasel tribe.

Pooks, haycocks.

Tender, used of a sharp east wind, as "the wind is very tender."

Fit time, long time.

Fit deal of trouble, much trouble.

Nunch, lunch: I have never heard this meal called by another name.

Lodging. This quaint but expressive word was made use of by a labouring man, in reply to an inquiry after the health of his child: "Oh, Sir, he is pretty much lodging, neither better nor worse."

Contraption, construction.

Spiritual, angry; as, "I got quite spiritual with him."

Stump, a stoat.

Bavins, bundles of underwood.

Should these examples of the Hampshire dialect prove worthy of a place in "N. & Q.," I shall be induced from time to time to send any fresh expressions or words which may come under my notice.

F. M. MIDDLETON.

Medstead, Hants.

THE INQUISITION.

The Inquisition in all its proceedings, except those by which it celebrated its triumphs in the public *autos*, has ever shrouded itself in mysterious secrecy. In the want of correct intelligence relating to it, many groundless and improbable stories have found a ready reception with uninformed persons, if only related with a show of authority, how unsubstantial soever the truth of them may prove to be. That some respectable writers have lent their pens to the circulation of such mistakes, and in some degree mischievous accounts, shows a want of care to verify the facts they narrate to their readers, or reflects more seriously upon their zeal, too eager in its conflict with error to pause a moment to consider, whether their erroneous statements may not injure the truth it is generally intended to support. Not a little currency has thus been given to a story about the destruction of the palace of the Inquisition of Madrid, which, as it will appear, must be classed with childish legend or German romance.

It is in substance as follows:—That when Napoleon Buonaparte penetrated into Spain in 1809, he ordered the buildings of the Inquisition to be destroyed; that Col. Lemanousky, of the Polish lancers, being at Madrid, reminded Marshal Soult of this order, and obtained from him the 117th regiment, commanded by Col. De Lisle, for its execution; that the building, situated a short distance from Madrid, was in point of strength a fortress of itself, garrisoned by soldiers of the Holy Office, who being quickly overpowered, and the place taken, the Inquisitor-General, with a number of priests in their official robes, were made prisoners. That they found the apartments splendidly furnished with altars, crucifixes, and candles in abundance; but could find no places of torture, dungeons, or prisoners, until Col. De Lisle thought of testing the floor by floating it with water, when a seam was thus discovered through which it escaped below; and the marble slab being struck by the butt end of a musket, a spring raised it up, and revealed a staircase leading down to the Hall of Judgment below. That there they found cells for prisoners, some empty, some tenanted by living victims, some by corpses in a state of decay, and some with life but lately departed from them; that the living prisoners being naked, were partially clothed by the French soldiers and liberated, amounting to one hundred in number. That they found there all kinds of instruments of torture, which so exasperated the French, that they could not be restrained from exercising them upon the captive inquisitors; Col. De Lisle standing by whilst four different kinds were applied, and then leaving the apartment in disgust; and finally, that when the inmates had been removed, Col. De Lisle went to Madrid, obtained gunpowder, placed it in the vaults of the building, and lighting a slow match, made a joyful sight to thousands of spectators. "The walls and massive turrets of that dark edifice were lifted towards the heavens, and the Inquisition of Madrid was no more."

Now this attractive and romantic narrative of vindicated liberty, justice, and charity, must take its place among other unsubstantial and amusing fictions. The story, as far as I have been able to trace it, originates in a relation said to have been made by Col. Lemanousky whilst in the United States of America, to a Mr. Killog of Illinois, who published it in the *Western Luminary*. A refugee Pole, and a back-states newspaper!

It is copied with more or less detail into various publications, which in this manner add a sanction of their own to its pretended authenticity. Not to mention various recent periodicals and newspapers, it appears in *The Mystery Unveiled, or Popery as its Dogmas and Pretensions appear in the Light of Reason, the Bible, and History*, by the Rev. James Bell, Edinburgh, 1834, at p. 424., quoting from the *Christian Treasury*, a Scotch periodical:—Ferreal (M. de V.), *Mystères de l'Inquisition et autres Sociétés secrètes d'Espagne, avec notes historiques, et une introduction de M. Manuel de Cuendias*, Paris, 1845, 8vo., at pp. 79—84.:—*The Inquisition, &c.*, Dublin, 1850, at pp. 209–14.: after giving the story at length, with some colouring, the writer adds, that "the Holy Catholic Church in this, as in other things, was grossly misrepresented:" a remark perhaps ingeniously introduced to cast a doubt upon all the circumstances in the volume, true as well as untrue; thus to render error and truth undistinguishable:—*The Curse of Christendom, or the Spirit of Poetry Exhibited and Exposed*, by the Rev. J. B. Pike, 1852, 8vo., at pp. 261—264.

It is strange that such respectable writers never thought of consulting the current histories of the Peninsular war, or the leading newspapers of the time—*The Courier* and *Morning Chronicle*—which could scarcely have passed so public an event by without recording it; and that they did not mistrust the tale from the silence of Llorente and Puigblanch, who would certainly have mentioned it; for neither the ex-secretary of the tribunal, nor Sn. Puigblanch, who first published his *Inquisicion sin Mascára* at Cadiz in 1811, and occupied the Hebrew Professor's chair in the central university of Madrid in 1820–1, could have remained ignorant of such a consummating circumstance. Neglecting the pains to verify the fact, they have left it in their pages; a striking instance for an intelligent opponent to point at, of simple credulity and the unsubstantial worth of their books.

In 1808, Napoleon decreed the suppression of the Tribunals of the Inquisition, at Chamartin, a village one league from Madrid, at a house of the Duke del Infantado's, where he lodged. They were again established by a decree of Ferdinand VII. on July 21, 1814; and again suppressed by the constitutional government of 1820. There were two houses of the Inquisition at Madrid, and they still exist. Marshal Soult did not command at Madrid, nor is it true that he ordered their demolition. The front and appearance of one of them has been altered only four or five years ago, but it was not pulled down. Whoever will take the trouble to look at the plan of Madrid, published for sixpence by the Society of Useful Knowledge, may see near the north-west corner, not far from the new Royal Palace, a shaded spot, stretching from the Calle ancha de San Bernardo to the Calle de la Inquisition, which opens into the Plazuela de San Domingo. That spot marks the principal building of the Inquisition at Madrid; there was none beyond the town. It is one of the most substantial edifices, erected upon a granite basement; and, judging from some

gratings seen from the street, having underground apartments rarely found in that capital.

B. B. Wiffen.

(*To be concluded in our next.*)

"SILENCE" OF THE SUN OR THE LIGHT.

Dante uses this expression twice:

"Mi ripingeva là dove 'l *sol tace.*"—*Inf.* i. 60.

And

"I' venni in luogo d' ogni *luce muto.*"—*Inf.* v. 28.

Pollock translates the first,—

"She drove me back to where the sun was mute."

So Carlyle:

"To where the sun is silent."

And Cary:

"Drove me to where the sun in silence rests."

And Tarver:

"Où les rayons du soleil ne pénètrent point."

The second is rendered by Cary,—

"Into a place I came
Where light was silent all."

And by Carlyle,—

"I am come into a place void of all light;"

with which Tarver coincides.

The obsolete poetical phrase, "il sol *tace*," means, it is said, in modern Italian, *non risplende*; and *luce muto* must have the same signification.

The *silence* of the sun leads us to consider the marginal reading of our Bibles on Jos. x. 12., where, instead of "Sun, stand thou still," the Hebrew may be read, "Sun, be silent." Both roots, דום and דמם, give the *secondary* sense of "silence," the *primary* of the former being *to stand*, of the latter, *to cut off*: so also the former means to stop in speaking, and the latter, to cut off your speech; φωνὴν ἀποκεκομμένοι and φωνῆς ἀποκοπή.

In reference to the sun, the word in Joshua is explained by דם, or ומ (*dom*), meaning *mid-day*, when the motion of the sun appears suspended, and when, in hot countries, man, bird, and beast retire from the oppressive heat, and

"When scarce a chirping grasshopper is heard
Through the dumb mead."—*Thomson.*

The whole passage in Joshua x. 12–14.* being taken as poetical, historical, and commentatory, will dispense with the supposition of a miracle*, which many critics attempt to extract by a misapprehension of poetical phraseology. The interpretation usually given is, that the day was lengthened by a miracle; and one mode has been conjectured by Whiston, in a note on Josephus (*Ant.* v. i. 17.), as a stoppage of the diurnal motion of the earth for about half a revolution, which appears to be the notion generally entertained. It is only necessary to call attention to the fact that the lengthening of days is of common occurrence, and is not made as Whiston suggests, but by varying the angle of the equator with the ecliptic, which might have been effected in Joshua's time by the attraction of a comet deflecting the earth from its regular motion, כְּיוֹם תָּמִים (Jos. x. 13.), translated "about a whole day," but meaning "as on a regular (usual or ordinary) day." Taking, however, the non-miraculous view of the question, it will not appear strange that the Israelites should think the day unusually long, when we consider that they had been in forced march all the previous night up-hill (Jos. x. 9.); had been fighting all day, and ascending the mountain in pursuit of the retreating foe in the evening; which ascent would protract the day, and give a stationary appearance to the moon and the sun.†

T. J. Buckton.

Lichfield.

Minor Notes.

"*A per se A.*"—In one of the martyr Bradford's letters, addressed to the Lord Russell (Stevens's *Memoirs of Bradford*, No. 20., Lond. 1832, p. 64.), I find the following sentence:

"In the one, that is for lands and possessions, you have companions many; but in the other, my good lord, you are *A per se A* with us, to our comfort and joy unspeakable," &c.

Has any other writer used this expression, "A per se A," in a similar manner, to denote the *standing alone* amid the circumstances of any position?

J. Sansom.

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* 12. Then Joshua addressed Jehovah in the presence of the children of Israel, upon the occasion of Jehovah delivering up the Amorites, saying,—

"Let Israel see the sun in Gibeon stand;
The moon within the vale of Ajalon.

13. Suspend thy course, O sun, and stay, O moon,
For vengeance of a nation 'gainst her foes."

It is thus written upon the corrected roll, that the sun stood in mid-heaven, and retarded his usual course.

14. Neither before nor since has Jehovah listened, as on this day, to human voice; for Jehovah fought for Israel.

This is evidently supplementary and illustrative of the narrative, Jos. x. 1—11. Compare the poetical phrase of Deborah, "They fought from heaven: the stars in their paths fought against Sisera," Jud. v. 20., with the narrative of the preceding chapter.

* Compare Hab. iii. 11. Ecclesiasticus, xlvi. 4., takes the sense literally, and as making "one day as long as two."

† Sadler the elder, by ascending in his balloon just after sunset, witnessed the sun rising out of the west, and setting a second time that evening before he descended.

Satire on Mr. Fox. — Many years ago I heard the following lines repeated: as the satire which they contain is harmless, I send them to "N. & Q."—the Query being, are they worth preserving in print?

"At Brooks's of pigeons they say there are flocks,
But the greatest of all is one Mr. Fox.
If he takes up a card, or rattles a box,
Away fly the guineas of this Mr. Fox.
O ye gamblers, your hearts must be harder than rocks,
Thus to win all the money of this Mr. Fox.
He sits up whole nights, neither watches nor clocks
Ever govern the movements of this Mr. Fox.
Such irregular conduct undoubtedly shocks
All the friends and acquaintance of this Mr. Fox.
And they very much wish they could put on the stocks,
And make an example of this Mr. Fox.
Against tradesmen his door he prudently blocks,
An aversion to duns has this Mr. Fox.
He's a great connoisseur in coats and in frocks,
But the tailors are losers by this Mr. Fox.
He often goes hunting, though fat as an ox:
I pity the horses of this Mr. Fox.
They certainly all must be lame in the hocks,
Such a heavy-tail'd fellow is this Mr. Fox."

Charles James Vulpes.

Storey's Gate. —

'Tis well the Gate is down!
Who was this Storey, that his long-lost name
Should be inscribed upon the roll of fame
And after ages of oblivion claim
A posthumous renown?
Came he of gentle blood, or humble birth?
Plebeian was he, or patrician?
Was he in trade? or did he till the earth?
Was he a parson, or physician?
Perhaps he fill'd some office in the State!
But was he ever known as Whig or Tory?
All seems a blank. Tho' *Storey* had a *gate*,
'Tis plain his *gate* will never have a *story*.

Cecil Harbottle.

[Our good friend Cecil Harbottle has sacrificed his historical knowledge to the point of his epigram; for we are sure he knows as well as anybody that Edward Storey, who gave his name to the gate, was keeper of the volary to Charles II., which volary or aviary was so large that the birds could fly about in it.]

Ancient Bell. — There is a note to Throsby's edition of Thoroton's *Nottinghamshire* (vol. ii. p. 88.) which may possibly interest Mr. Ellacombe and other lovers of Campanology:

"In the year 1795, a gentleman of considerable fortune came to Leicester purposely to see an old bell brought to Mr. Arnold, bell-founder, to be recast. On it was the head of Henry III., King of England in the time of Pope Benedict. Round the crown this:

'Sauncte Confessor Cristi Benedicte ora pro nobis Deum.'

The history of this bell is this: — When Broughton Church, in Northamptonshire, was knocked down by Cromwell, the bell was taken to the church of Moulton, near Northampton; thence brought to Leicester in 1795, to be recast with the rest of the church bells. Its weight 27 cwt. Mr. Smith, the gentleman noticed above as a curioso in ancient bells, says that there is *only one more of the age* that he knows of in England."

Thomas R. Potter.

Earliest Mention of Porter. — You were kind enough, in your eighth volume, to give me some information as to the first introduction of this beverage. I have since found the passage to which I referred, in Nicholas Amherst's *Terræ Filius* for May 22, 1721, somewhat earlier than the date you have mentioned; "We had rather dine at a cook's shop upon beef, cabbage, and *porter*, than tug at an oar, or rot in a dark, stinking dungeon." This is probably the very earliest mention in print of porter.

Henry T. Riley.

Bosses in Morwenstow Church. — *Sigel of Solomon.* — The pentacle; symbol of Omnipotence; the hand of God. Its five points signify the fingers of God. It is said to have been graven on a precious stone, and worn in a ring by Solomon with the tetragrammaton inscribed in the midst. Thereby He ruled the angels and they served Him.

"Hence all his might, for who could these oppose?
And Tadmor thus and Syrian Baalbec rose!"

The Shield of David. — A six-angled figure; another point added to the pentacle to represent the human nature of "David's son." The manhood taken into God.

The double-headed Eagle. — As the dove in the New Testament, so the eagle in the Old was the type of the Holy Ghost. After the time of Elijah, and the promise of a double portion of His spirit to his successor Elisha, the eagle with two heads denoted this increased access of the Third Person of the Trinity to man's kind. Like many other church emblems, this crest was subsequently adopted in the shield of mere earthly kings.

Four Faces. — In the likeness of man, three; one feminine. The Trinity and the Blended Mother of Messias were thus pourtrayed.

R. S. H.

Queries.

EPISCOPAL SALUTATION.

So far as I remember to have observed the current style of episcopal documents in England, it differs from the ancient form, in which the bishops were not used to withhold from their "faithful children in Christ" their *benediction:* for example, in the marriage licence of the poet Gower (Vol. ix., p. 487.), we find, "dilecto in Christo filio, domino Willelmo, etc., salutem, gratiam, et benedictionem." And, in the *Compleat Clerk*, or *Conveyancers' Light* of 1671, the ecclesiastical

precedents still retain "salutem et gratiam;" whereas now it seems, that "grace" and "benediction" are *both* gone; and, if I mistake not, even the poor little children just ready for confirmation are invited in a letter from their spiritual father, beginning: "John, by divine permission, &c., *sends greeting*."

When did this curt style come into use, and is it now universal? or is there any occasion on which our bishops give "grace and benediction," either in Latin or in the vernacular? Of course there is a place for everything. In our new forms for cheap law, and plenty of it, a man may find himself in chancery on reading:

"Victoria R.
"To the within-named defendant C. D. greeting," &c.

And, compared with the fatal context, this salutation may appear gracious enough; but it does seem to me (cum omnimodâ reverentiâ tantis patribus debitâ) that the pastorals, with which the faithful flock are honoured from their holy fathers, might be adorned with the restoration of the accustomed benediction without losing any of the excellences now pertaining to those interesting and rare documents. H. P.

Lincoln's Inn.

THE SCHOOLBOY FORMULA.

I know not if your interest, or that of your readers, extends to the history and origin of a schoolboy game, or other whimsical formulæ employed by him on certain occasions in the preliminary arrangement of choosing either "sides," or the individual performer in cases where the main burden falls on *one*. I remember distinctly, but a few years ago, having repeatedly formed one of the ring around the spokesman or officer on such occasions, whose business it was, guided by this formula, to challenge alternately the individuals of the party who were ultimately to form the opposing forces in the game, or to challenge all in succession until, by this process of elimination, the *one* was left, upon whose activity or prowess the game should depend.

Nursery rhymes, originating centuries ago, have before now occupied the attention of the learned — and hidden sarcasm levelled at church and state have been discovered, by those who are profound enough, wrapped up in their simplicity. What mystery may there not be involved in the odd succession of syllables employed from time immemorial in our playgrounds? What a field for the exercise of ingenuity and learning may it not afford to those who justly see, in every olden custom, some light thrown upon the life and manners of our ancestors?

The following is the formula:—Pointing, in succession, to one after another in the circle, passing, in the order of the watch-hand or the journey of the sun, one for every word or syllable pronounced, the speaker, facing with all of us the centre of the circle in which we stood, commenced with his neighbour on his left, and counting himself in as he proceeded round and round, weeded us one by one in the manner I have described, by the run of the following incantation:

"One-er-y, two-er-y, tick-er-y, seven,
Ak-a-by, crack-a-by, ten, and eleven.
Pin, pan,
Musk-y Dan,
Twiddle-um, twaddle-um, twenty-one.
Black, fish, white, trout,
Ee-ny, o-ny,
You, go, OUT."

I assure you that I am giving a faithful statement of the formula as used in my days, and as I doubt not many of your younger readers will certify that it is still in existence. Now if any of those interested in the history of our juvenile games can throw any light upon the origin of this odd collection of syllables, I, and all the others of that numerous body, will feel much obliged to him. X.

[We suspect there are numerous versions of these "counting-out rhymes" to be found in our nursery traditional literature. Mr. Halliwell, in his *Popular Rhymes and Nursery Tales*, p. 134., edit. 1849, has furnished the following:

"One-ery, two-ery,
Tick-ery, tee-vy;
Hollow-bone, crack-a-bone,
Pen and eevy.
Ink, pink,
Pen and ink;
A study, a stive,
A stove, and a sink!"

"One-ery, two-ery,
Tickery, teven;
Alabo, crackabo,
Ten and eleven:
Spin, spon,
Must be gone;
Alabo, crackabo,
Twenty-*one*.
O—U—T spells out!"

Something similar to this, adds Mr. Halliwell, is found in Swedish, Arwidsson, iii. 492.:

"Apala, mesala,
Mesinka, meso,
Sebedei, sebedo!
Extra, lara,
Kajsa, Sara!
Heck, veck,
Vällingsäck,
Gack du din länge man veck,
Ut!"

"Igdum, digdum, didum, dest,
Cot-lo, we-lo, wi-lo, west;
Cot-pan, must be done,
Twiddledum, twaddledum, twenty-one!
Hytum, skytum,
Perridi styxum,
Perriwerri wyxum,
A bonum D."]

CAPTAIN THOMAS DRUMMOND.

Who was Captain Thomas Drummond, the commander of the Scots Darien ship, the Speedy Return, for whose alleged murder Captain Green, of the English ship Worcester, suffered at Edinburgh in 1705?

Among the bitter things which this unhappy affair produced in London, was a broadside entitled *An Elegy on the much lamented Death of Capt. T. G., who was executed, with others of his Crew, under the pretence of being a Pirate, &c.* In this there is the following allusion to the subject of my Query, where the writer speaks of Green's escape from the ordinary perils of a voyage only, on the "inhospitable shore" of Scotland, to

——"find what Madagascar would forbear,
E'en tho' detested Drummond harbours there;
Drummond, whose hands with Glencoe's blood embrued,
Show murders by just judgments unpursued,
Drummond! the widows' tears, and orphans' cries,
A guilty name for which the guiltless dies."

I am aware proof exists that, whatever may have been the crimes of Green, there is very good reason to suppose that the murder of Drummond was not one of them; but the connexion of the latter with the massacre of Glencoe, if true, is not so well known a fact. In *Gallienus Redivivus, or Murther will out, being a true Account of that Affair (of Glencoe), in a Letter from a Gent. in Scotland to his Friend in England*, Edinburgh, 1695, that name certainly does figure as one of the most barbarous of the actors in this atrocity:

"One of the proscribed Macdonalds, a child," says the writer, "suing for mercy, would have found it from Captain Campbell; but I am informed one Drummond, an officer, barbarously run his dagger through him, whereof he died immediately."

Is it possible that this miscreant was the man who subsequently figured so prominently as a commander in the service of the Scots Company, and one of their council at New Caledonia? In both Mr. Burton's *Darien Papers*, and in the *Journal of Drury*, Drummond is presented to us more, I think, in the light of a military than a naval man; and if the Glencoe murderer, the Darien councillor, and the Madagascar captive, are identical, the poet was premature in excepting him from God's judgment, for we are told by Drury that "he was killed at Tillea, in Madagascar, by a Jamaica negro." J. O.

Minor Queries.

Dr. John Hine's Collections.—Can any one inform me what became of the collection of Babylonian Antiquities, which formerly belonged to Dr. John Hine, of Baghdad? It seems to have been of considerable value. E. H. D. D.

Quotations of Plato and Aristotle.—

"Albumazar says that the man who knows how to count can be ignorant of nothing; and Plato, with Aristotle, says that man is the wisest of animals, because he has the science of numbers."—Nouet's *Life of Christ in Glory*, translation by Dr. Pusey, p. 439.

No reference is given to the works of Plato or of Aristotle. Can you or your readers supply the deficiency? H. P.

Lincoln's Inn.

Who struck George IV.?—Which of George IV.'s companions struck him when prince regent, for making use of an insulting expression after dinner? I have heard that the prince was with difficulty dissuaded from taking legal proceedings against his assailant as for high treason. Nemo.

Lincoln's Inn.

The American Bittern.—Refreshing myself the other day by turning over some old numbers of that delightful work, the *Magazine of Natural History*, I stumbled on the following statement as to an alleged luminosity of the American bittern:

"It is called by Wilson the Great American Bittern; but, what is very extraordinary, he omits to mention that it has the power of emitting a light from its breast, equal to the light of a common torch, which illuminates the water so as to enable it to discover its prey. As this circumstance is not mentioned by any of the naturalists that I have ever read, I took some trouble to ascertain the truth, which has been confirmed to me by several gentlemen of undoubted veracity, and especially by Mr. Franklin Peale, the proprietor of the Philadelphia Museum."—Vol. ii. p. 64.

Is this a Jonathan, or something better? If not a zoological fact, there may, perhaps, be some matters of traditional interest, perhaps an Indian superstition, mixed up with the statement, the particulars of which, if obtained in reply, may compensate for the space this Query occupies.

Shirley Hibberd.

Mr. Jekyll and the "Tears of the Cruets."—Mr. Jekyll the barrister, who sat for Calne in several successive parliaments, was justly distinguished as one of the most eminent wits of the age. At the time Mr. Pitt was meditating a tax upon salt, he produced a short and much-admired poem, entitled the *Tears of the Cruets*, in which the latter, apprehending that their contents, oil and vinegar, may be subjected to his remorseless taxation, feelingly lament their situation, and very pathetically allude to the probable ruin of the two great oilmen and Italian warehousemen of that day, in two lines which I recollect:

"Poor Barto Vallé! melancholy Burgess!
Victims of Pitt, of Huskisson*, and Sturges."†

* William Huskisson, Esq., M.P. for Morpeth, Under-Secretary of State, War Department.

† M.P. for Hastings and a Lord of the Treasury.

The verses first appeared in the *Morning Chronicle*, and I am not aware that they were ever published elsewhere. If any reader of "N. & Q." can inform me where I can find them, I shall be much obliged; and if in no other publication than the *Morning Chronicle*, I beg to have the date of the paper pointed out. Σ. (1)

Sir Hugh Myddleton's Brothers.—Can any of your numerous correspondents furnish the names, places of residence, &c. of all, or nearly all, the many brothers of the late Sir Hugh Myddleton?
A Constant Reader.

Churches Erected.—Can you tell me by what means I can ascertain the number of new churches that have been erected in each county, distinguishing those where the expense has been defrayed almost or entirely by individuals? A.

Salutation Customs.—In the *Retrospective Review*, vol. ii. p. 240., I find the following:

"The proud and pompous Constable of Castile, on his visit to the English Court soon after the accession of James I., was right well pleased to bestow a kiss on Anne of Denmark's lovely maids of honour, 'according to the custom of the country, and any neglect of which is taken as an affront.' . . . We should like to know when this passing strange custom died away—a question we will beg to hand over to our friend 'N. & Q.'"

In Hone's *Year Book*, col. 1087, this custom is also noticed by a correspondent as follows:

"Another specimen of our ancient manners is seen in the French embrace. The gentleman, and others of the male sex, lay hands on the shoulders, and touch the side of each other's cheek; but on being introduced to a lady, they say to her father, brother, or friend, *Permettez-moi*, and salute each of her cheeks . . . And was not this custom in England in Elizabeth's reign? Let us read one of the epistles of the learned Erasmus, which being translated, is in part as follows:

"'. . . Although, Faustus, if you knew the advantages of Britain, truly you would hasten thither with wings to your feet; and, if your gout would not permit, you would wish you possessed the *heart* [sic] of Dædalus. For, just to touch on one thing out of many here, there are lasses with heavenly faces; kind, obliging, and you would far prefer them to all your Muses. There is, besides, a practice never to be sufficiently commended. If you go to any place, you are received with a *kiss* by all; if you depart on a journey, you are dismissed with a *kiss;* you return, *kisses* are exchanged. They come to visit you, a *kiss* the first thing; they leave you, you *kiss* them all round. Do they meet you anywhere, *kisses* in abundance. Lastly, wherever you move, there is nothing but *kisses*. And if you, Faustus, had but *once* tasted them! how soft they are—how *fragrant!* on my honour you would wish not to reside here for ten years only, but for life.'"

Perhaps some correspondent will answer the Query of the editor of the *Retrospective Review* as quoted above. Cid.

Angier Family.—Is anything known of the descendants of the celebrated Nonconformist minister John Angier; and especially of his three children? Elizabeth, born at Denton, June 24, 1634, became the wife of the Rev. Oliver Heywood (afterwards her father's biographer), and died in 1661. John was in holy orders, which is about the only fact I have been able to glean. There was also a third child, of whom I can learn nothing. J. B.

Heraldic.—What is the name of the family, also what is the crest appertaining to the following arms, viz. Argent, three pellets in bend voided, a chief sa.?" In the Heralds' College, London, there is an old alphabet of arms, in which is: Argent, three pellets in bend voided, a chief sa., to the name of Hoyle, Yorkshire; but the heralds say it is of no authority, and that they are assumed from the arms of Orrell, viz. Argent, three torteauxes in bend, between two bendlets sa., a chief of the second. There are also in the arms of O'Reilly of Ireland, as a second quartering: Argent, a chief sa., between a bend gemelles, three torteauxes gu. Perhaps yourself, or some of your readers, can enlighten me as to whether they are the arms of Hoyle, or assumed, as the heralds state. Frederick Kenneth.

Clonea.

Scottish Songs.—Are there any old words to the airs of "The Yellow-haired Laddie," "The Bush aboon Traquair," "The Banks o' the Tweed," "Wandering Willie," and many more, equally beautiful? And if so, where are they to be found? Of course I don't mean words of the age or style of Allan Ramsay. L. M. M. R.

Ancient Punishment of the Jews.—I have a copy of Barrington's *Observations on the Statutes*, in which some former owner has written several useful notes. On the "Statutum de Judaismo" he says:

"In death as in life, special indignities have been applied to the Jews. The Inquisition burnt them apart from other victims, and in the middle ages they were often put to death in company with animals held to be unclean. Even so late as the year 1700, when the notorious Brunswick gang of robbers were executed for sacrilege at Zell, Jonas Meier was hanged with his head downwards on a separate gallows with a dog by his side; though it does not appear that he was in any way different from the rest, except as being a Jew."—See *Vortrefflich Gedächtniss der Göttlicher Regierung.*

Can any of your readers tell me where I can see the book, or any other account of the case?
P. B. E.

Ciudad Rodrigo.—In the late Lord Londonderry's *Narrative of the Peninsular War*, he mentions, in his account of the siege of the above fortress by the French under Massena, in 1810, that a general assault was made by the besiegers on the night between June 30 and July 1, and re-

pulsed with very heavy loss by the Spanish garrison. Neither Napier, Hamilton, or other writers whom I have consulted, and who give very full accounts of the siege, make the least mention of this assault, important a feature as it would have been of the operations. Did no such attack ever take place? or is it an exaggerated account of some trifling alarm? J. S. Warden.

Barony of Scales.—Who was the Lord Scales, who commanded the British auxiliaries, and was killed in the battle of St. Aubin-du-Cormier, July 27, 1488? Washington Irving, in a note to his *Chronicle of the Conquest of Granada*, appears to identify him with the "Lord Scales, Earl of Rivers, a near connexion of the royal family of England," who played so distinguished a part at the siege of Loxa, in 1486; but does not explain why the French historians designate him only by the inferior title. In fact, the legal connexion between the barony of Scales and the earldom of Rivers ceased on the death of Anthony Widville in 1483, although it is possible that his brother and successor, Richard, whom I presume to have been the volunteer of Loxa, still was vulgarly designated by the title which had been so long associated with the earldom of Rivers, but to which he had not the smallest right, either by descent or marriage. However, as Earl Richard appears to have survived till 1491, we must look somewhere else for the leader of the British auxiliaries in the battle that decided the fate of Bretagne, and the marriage of its heiress. Most likely the French writers were mistaken in the English title, a case which has happened to them numberless times both before and since 1488. All the peerages agree in stating the barony to have fallen into abeyance in 1483, and to have remained so ever since.

J. S. Warden.

Dimidiation—The Half Eagle.—Not understanding heraldry, I do not know whether the practice of *dimidiation*, referred to by L. C. D. (Vol. ix., p. 110.), is supposed to have a meaning. Schiller seems to ascribe one in *Wallenstein's Death*, Act III. Sc. 3.:

"*Wallenstein.* Ye were at one time a free town. I see
Ye bear the half eagle in your city arms.
Why the *half* eagle only?
Burgomaster. We were free,
But for these last two hundred years has Egra
Remain'd in pledge to the Bohemian crown;
Therefore we bear the half eagle, the other half
Being cancell'd till the empire ransom us,
If that should ever be."—Coleridge's *Translation.*

"Doch seit zwei hundert Jahren ist die Stadt,
Der böhm'schen Kron' verpfändet. Daher rührt's
Dass wir nur noch den halben Adler führen,
Der untre Theil ist cancellirt, bis etwa
Das Reich uns wieder einlöst."

G. Gervais.

Cook's Translation of a Greek MS.—

"Vincent Cook translated a Greek MS. of doubtful authenticity, giving an account of Plato's residence in Italy. It is ascribed to Cleobulus, but the sentiments are those of a later age."—*Outlines of Ancient Philosophy*, by Philip E. Butler, Philadelphia, 1831, p. 28.

Can any of your readers give me the title of the above-mentioned work, or tell me where it is to be found? J. Talbot.

Old Ballad.—Forty years ago I frequently heard a ballad sung by the rustics of Derbyshire, only two lines of which I can remember. They were:

"The Brownie Girl saw fair Eleanor's blood
Run trickling down to knee."

Can any reader of "N. & Q." inform me where I can discover this ballad? Thomas R. Potter.

Mutilation of Tacitus.—Since I became convinced that there was a great preponderance of evidence in favour of the opinion that our Lord's crucifixion took place in April, A.D. 30, and that his public ministry did not last much more than a year, it has often occurred to me that the loss of the portion of the *Annals of Tacitus* relating to that period was not accidental; but that the MS. was designedly mutilated by some enemy, or more probably by some injudicious friend of Christianity, who wished to suppress the testimony of Tacitus as to the events connected with its origin. The one manuscript of the early part of the *Annals* is, I believe, at Florence; and I desire to know if it presents the appearance of being intentionally mutilated. An exact description of it in reference to this suggestion, would be interesting to many of your readers. Perhaps some correspondent may be able to speak from recollection of what he has already seen. Or some Italian tourist may be induced to examine the manuscript, so as to enable him to decide the question.

E. H. D. D.

Rubrical Query.—The rubric to the versicles that precede the three collects at Morning and Evening Prayer says: "Then the priest *standing up*, shall say," &c. After this rubric, on what authority does the priest kneel down again?

William Fraser, B.C.L.

Army.—I wish to know when scarlet was first adopted by our soldiery; when the first scale of pay was made, and at what rate for officers, both of cavalry and infantry regiments. Could any of your correspondents give me information on any of these points? F.

Oxford.

The first English Envoy to Russia.—Sir Jeremiah Bowes was ambassador from Queen Elizabeth to the then Czar of Muscovy (Ivan the

Terrible, I believe). A very remarkable anecdote of his reply to that despot, on refusing, with Roman haughtiness, to pay a slavish obeisance to the barbarian, for which he was well nigh having his hat nailed to his head, was once in existence. Can any of your readers give me a copy of his heroic answer, or direct me where to search for it? I have collected many particulars of Sir Jeremy's life and family, but cannot find any account of the fact I allude to, except that some one has made use of it to the glorification of his hero in a modern novel. A. B.

"*The Tales of the Fairies.*" —

"The Tales of the Fairies, or the Comical Metamorphosis; with the wonderful Operation of a Fountain in the Gardens of PATAGONIA, in restoring lost Virginity. London, printed in the year MDCCLXIV.," 16mo., with frontispiece, and plate at p. 140.

By whom is the above, or to what does it refer? It seems political, and not what its title might induce people to suppose. M. L.

Cork. — In Oxfordshire, when a child exhibits an overweening fondness for a parent, with a view to gaining some coveted indulgence, it is usually denominated "cork," or, as it is called by the country people, "cark." "It is nothing but cork" is a common expression from parent to child. Can any of your readers define its origin? Zz.

Minor Queries with Answers.

Storm in Devon. — Bishop Hall, in his meditation on the *Invisible World*, book I. sect. 6., on "The Employments and Operations of Angels" (Devotional Works, ed. Josiah Pratt, Lond. 1808, p. 459.), has the following passage:

"I could instance irrefragably in several tempests and thunderstorms, which, to the unspeakable terror of the inhabitants, were seen, heard, felt, in the *western parts*; wherein the translocation and transportation of huge, massy stones and irons of the churches, above the possibility of natural distance, together with the strange preservation of the persons assembled, with other accidents sensibly accompanying those astonishing works of God, still fresh in the minds of many, showed them plainly to be wrought by a stronger hand than Nature's."

In a note at the words "*western parts*," the writer instances "the churches of Foye, Totness, and Withycomb," adding, "of the same kind were the prodigious tempests of Milan, an. 1521, and at Mechlin, Aug. 7, an. 1527." Is there any published account of the tempests at Foye, Totness, and Withycomb, to which the bishop here alludes? J. SANSOM.

[In the British Museum is the following pamphlet: "To his Highness the Lord Protector, and to the Parliament of England," 4to., no place or date. This is a letter without signature, written apparently by a Quaker, giving a curious account of Gloucester Cathedral, An engraved frontispiece represents a church, with its interior visible, struck by lightning, and the congregation scattered. Beneath it is the following inscription: "A most prodigious and fearefull Storme of Winde, Lightning, and Thunder, mightily defacing Withicomb Church in Deuon, burning and slayeing diverse Men and Women, all this in service-time on the Lord's Day, Oct. 21, 1638." Mr. Davidson, in his *Bibliotheca Devoniensis*, says, "This plate seems to have been intended for one or the other of the two following tracts; but it has not been found affixed to any copy of either of them." 1. "A True Relation of those sad and lamentable Accidents which happened in and about the Parish Church of Withycombe, in the Dartmoores in Devonshire, on Sunday, 21st October, 1638," 4to., London, 1638; in the British Museum. 2. "A Second and more exact Relation of those sad and lamentable Accidents which happened in and about the Parish Church of Wydecombe, neere the Dartmoores in Devonshire, on Sunday the 21st of October last, 1638." 4to., London, 1638.]

Remigius Van Lemput. — I shall feel much obliged for any information of the descendants of Remigius Van Lemput, the painter, who is stated to have been disowned by the historical family of that name still, or recently, existing at Antwerp, on account of his adoption of the Protestant faith; and to have obtained his livelihood, during the time of Cromwell, in London, by his knowledge of painting, under the name of Remy. G. B.

New York.

[Remy's daughter was a paintress; and married Thomas, brother of Robert Streater, appointed serjeant-painter at the Restoration, who is frequently noticed by Pepys in his *Diary*. Remy died in November, 1675, and was buried in the churchyard of Covent Garden, as his son Charles had been in 1651.]

Translations of the Talmud, &c. — Does there exist a translation of the apocryphal Jewish books, *The Talmud*, &c., in any of the modern languages? The information would much oblige K.

["Le Talmud de Babylone, traduit en langue Française et complété par celui de Jérusalem et par d'autres monumens de l'antiquité Judaïque, par l'abbé L. Chiarini," Voll. i. ii., 8°, Leipz. 1831. There are two other translations in Latin: "Talmudis Babylonici codex *Middoth*, sive de mensuris Templi; Hebraicè et Latinè; ex versione et cum commentariis, studio Constantini l'Empereur ab Oppyck," 4to., Elzevir, Lug. Bat., 1630. "Talmudis Babylonici codex *Succa*, sive de Tabernaculorum Festo; Hebraicè et Latinè; ex versione et cum notis Fr. Bern. Dachs, et Commentariis Joh. Jac. Crameri," 4to., Trajecti ad Rhenum, 1726.]

Letter to Aëtius. — Is there anywhere extant a copy of the *entire* letter of the Britons to Aëtius? Geoffry of Monmouth, Nennius, and Bede give the same portions, which appear to be copied from some author who quotes only the fragments. I refer to Dr. Giles's translations of the above authors. W. B. THURMOND.

[The entire letter is given by Polydore Virgil, but without stating his authority. Its authenticity is doubtful.]

Bernard Mandeville. — On Thursday, July 11, 1723, a presentment was inserted in the *Evening Post* against Mandeville's *Fable of the Bees.* Will any of your readers kindly inform me the result? and, also, whether any farther proceedings were taken? Will you also inform me where I can obtain the best information respecting Mandeville and his works? I have read the article in the *Penny Cyclop.*, which is scarcely comprehensive enough. C. H. (2)

[It does not appear that any farther proceedings were taken against Mandeville, after the presentment of the Grand Jury of Middlesex to the Judges of the King's Bench. If there had been, Mandeville would have noticed them in the collected edition of his *Works*, 4 vols., 1728, where he has reprinted, from the *London Journal* of July 27, 1723, "A Letter to the Right Hon. Lord C——," severely animadverting upon his *Fable of the Bees*; together with his "Answer to the Letter," and the presentment to the Grand Jury. The best account of the author is contained in *Nouveau Dictionnaire Historique*, par Jacques George de Chaufepié, tom. iii., edit. 1753. Consult also his Life, by Dr. Birch, in the *General Dictionary*; *Lounger's Common-place Book*, vol. ii. p. 306.; and Chalmers's *Biographical Dictionary.*]

Quotation.—Can you oblige me by saying where to find the line —

"All men think all men mortal but themselves?"

J. M.

[In Young's *Night Thoughts*, Night I., the 37th line from the end.]

Precedency of the Peers of Ireland in England. — I have an 8vo. volume in my possession, printed in Dublin without the author's "knowledge or concurrence," in 1739, entitled *The Question of the Precedency of the Peers of Ireland in England fairly stated.* As appears from the title-page, it is "A Letter to an English Lord, by a nobleman of the other Kingdom." Who was the author? He adopts as his motto, "Alieni appetens, sui profusus." "Largitor rapti" would have been more concise. Abhba.

[This work is by Sir John Perceval, first Earl of Egmont. Obit May 1, 1748.]

Replies.

THE DUNCIAD.

C. asks, at Vol. x., p. 65., whether an edition of *The Dunciad*, 1727, has been seen? The following extracts will probably prove that no such edition ever existed. In a letter addressed by Swift to Gay, Nov. 27th, 1727, he asks, "Why does not Pope publish his 'Dulness?'" Again, "I hope to see Pope's 'Dulness' knock down the *Beggar's Opera*, but not till it hath fully done its job."

Lord Bolingbroke, in a letter to Swift, not dated, but placed after the preceding one, says: "Pope's 'Dulness' grows and flourishes — it will be a noble work; the many will stare at it, the few will smile."

March 23, 1727-8, Pope tells Swift: "As for those scribblers, for whom you apprehend I would suppress my 'Dulness,' which, by the way, *for the future, you are to call by a more pompous name, The Dunciad*, how much that nest of hornets are my regard, will easily appear to you when you read the treatise of the Bathos."

May 10, 1728, Swift says: "You talk of this *Dunciad*, but I am impatient to have it *volare per ora*. There is now a vacancy for fame; the *Beggar's Opera* hath done its task."

July 16, 1728, Swift writes: "I have often run over *The Dunciad* in an Irish edition (I suppose full of faults) which a gentleman sent me. The notes I could wish to be very large in what relates to the persons concerned."

As Swift, of all men, would be indulged with an "early copy" of *The Dunciad* (for Lord Bolingbroke may have seen portions of the work in manuscript or in proof only), may we not conclude from these extracts that *The Dunciad* certainly did not appear till 1728? The Irish edition, "full of faults," may have been what Cleland alludes to in his letter to the publisher, prefixed to the work (4to. and 8vo., 1729), "occasioned by the present (and as Warton or Bowles adds, the *first* correct) edition of *The Dunciad.*" . . . . "It is with pleasure I hear that you have procured a correct copy of *The Dunciad*, which the many surreptitious ones have rendered so necessary." *

J. H. Markland.

I am glad that my inquiry about the first edition of *The Dunciad* has excited a correspondent spirit; but the nature of the replies in Vol. x., p. 109., induces me, in order to save space and time, to repeat that what is inquired after *is*, any of the editions stated by Pope to have been published in Dublin and London, prior to one in 12mo. published in London by Lawton Gilliver without date.

I am surprised to find E. T. D. — who writes as if he had considered the question, and tells us that he "has formed opinions of his own" upon it — doubting my quotation of Pope's assertion, and asking where "Pope has distinctly and repeatedly stated that an imperfect edition was published and republished in Dublin and in London in 1727." I am, I say, surprised that any one who has looked ever so superficially into the subject, should not be aware that in a prefatory note

* An advertisement which precedes this letter in these two editions, says; "It will be sufficient to say of this edition that the reader has here a much more correct and complete copy of *The Dunciad* than has hitherto appeared."

to what Pope calls the "first perfect edition" (*i. e.* that by Lawton Gilliver), he tells us:

"This poem was writ in 1726. In the next year an imperfect edition was published at Dublin, and reprinted in London in 12mo., another at Dublin, and another at London, 8vo.; and three others in 12mo. the same year." — P. 66.

This statement is repeated in Pope's first collected edition, 1736 (vol. iv. p. 70.), and again in his last collected edition, 1743 (vol. iii. p. 4.). Why E. T. D. should doubt its existence is more than I can explain; but if he wondered at the existence of *three* editions (I had not specified the number), he will be more surprised to find Pope thus asserting that there were *five*.

Malone, I repeat, did not believe a word of all this, and I have never been able to find any one of those alleged editions; but it is, as I have said, quite incomprehensible that Pope should have volunteered and persisted in a distinct and circumstantial lie without any object that can be discovered.

To save other correspondents trouble, I beg leave to state that I have before me the following early editions, and need no information about them. 1st. That which Malone thought to be the first of all, its title-page running thus: *The Dunciad, an Heroic Poem in Three Books.* Dublin printed; London, reprinted for A. Dodd, 1728. 2nd. The edition by Lawton Gilliver, mentioned by Mr. Thoms, with the frontispiece of the owl, without date, but stating on the title-page that the poem was "written in 1727," and in the prolegomena, that this is "the first perfect edition." 3rd. The quarto edition of 1729, with a copper-plate vignette of an ass laden with the works of the Dunces, which Pope afterwards stated was "the first perfect edition." This seems to have been also printed in 8vo., but it is doubtful whether in the same year, as the date and printer's name, "A. Dod, 1729," are *engraved* on the copper-plate vignette, which, after being used for the 4to., appears to have been subsequently reproduced in the 8vo. Your correspondent B. H. C. has this 8vo., but seems to doubt that there was a 4to., and even to suspect that I have mistaken the 8vo. for a "so-called 4to." I beg leave to tell him that it is a 4to., a handsome one — that I have even seen a *large paper* copy of it, and that it is by no means a rare volume — I have seen several copies. This, which was Pope's first *avowed* edition, and which was presented to George II. and Queen Caroline, has a prefatory advertisement, complaining of former editions, and especially of one printed at Dublin. Why should he have repeated this if there was no such edition? C.

ROBERT PARSONS.

(Vol. x., p. 68.)

As Edmund Bunny is not present to speak for himself, I hope you will allow me to put in a plea of "Not guilty" on his behalf; your correspondent F. C. H. having confidently accused him — and most unwarrantably — of having broken the eighth commandment. Speaking of *A Book of Christian Exercise, &c.*, he says:

"This is the same as the *Apologetical Epistle*, No. 28. in the above catalogue. The substance of it *was stolen* by Bunny, a Protestant clergyman, and *published under his own name.*"

There are here, I think, two *false* accusations and one misstatement. To take these in the order in which they stand: —

1. That the *Book of Christian Exercise appertaining to Resolution* is the same as the *Apologetical Epistle*. This is wrong, for several reasons. A copy of the *Exercise* now lies before me. It has no title-page; but the Dedication to the Archbishop of Canterbury is preserved, and the preface to the reader. The latter thus concludes: "And so I bid thee hartily farewell. At Bolton-Percie, in the ancientie or liberties of York, the 9 of Iulie, 1584. Thy hartie wel-willer in Christ." This *first* part was issued, then, sixteen or seventeen years before the *Apologetical Epistle* was published (viz. 1601, if F. C. H.'s own date is to be trusted). The second part of the work (bound up with the first) is dated 1594, or seven years prior to the *Apologetical Epistle*. Now the *Exercise* is not an epistle at all, nor by any process can it be tortured into one, — unless we may call Thomas à Kempis' *Imitation*, or Baxter's *Saint's Rest*, epistles. I may observe in passing, that Baxter owed very much to the perusal of Parsons' book (the one under consideration) in early life.

2. That the substance of Parsons' book was *stolen* by Bunny. What "Edm. Bunny" did, was to adapt Parsons' book to Protestant readers; as many others had done before him, and have done since. This may be stealing; but if it is, it is a crime which is chargeable upon many very excellent men of the various religious communions — Romish as well as reformed. I should like to add the remarks of Bunny himself on this subject, but it will not be necessary owing to what now follows.

3. That Bunny published it under his own name. He did: not as *author*, but as *editor*, which makes all the difference. Parsons himself, it appears, issued the book without his name. And therefore Bunny could give no more than the author gave, the initials "R. P.," and these he gave; for he says to the reader:

"Who it is that was the author of it, I do not know; for that the author hath not put to his name, but only

two letters in the end of his Preface: which two letters I have set down under the title of the booke itselfe," &c.

Whoever told F. C. H. that Bunny published the book in his own name, must have a character for mendacity which is exposed by the whole of Bunny's Dedication and Preface. Again, in 1594, where another editor (?) issued the second part of the work on the same plan, the initials "R. P." appear upon the title-page. This part is dedicated to Sir Thomas Heneage. The address to the reader thus begins:

"Curteous Reader, not manie yeeres since, a book was published, *Of Christian Exercise, appertayning to Resolution:* written by a Iesuit beyond the seas, yet an Englishma, named M. Robert Parsons; which booke M. Edmund Bunny, hauing diligently perused, committed to the publique viewe of all indifferent iudgements: as glad that so good matter proceeded from such infected people, and that good might rise thereby to the benefit of others."

I have said thus much, hoping to appease the manes of good Edm. Bunny; and advise F. C. H. to *see* the book in question, which I never read but with pleasure. B. H. C.

I am sorry that you did not insert the list of Parsons' works which I sent you, as I believe it would be found both more full and more accurate than that given by Dodd, which I also referred to when drawing up my own. But my object in now recurring to the subject, is to vindicate the character of Edmund Bunny from the groundless charge brought against him by F. C. H., of having "stolen the substance of Parsons' *Book of Christian Exercise*, and published it under his own name." In fact, the title, as given by F. C. H. himself, ought to have been sufficient to exempt him from such an imputation. I have the book now before me, and give the full title as follows:

"A Book of Christian Exercise, appertaining to Resolution, that is, showing how that wee shoulde resolve ourselves to become Christians indeed, by R. P.; Perused and accompanied now with a Treatise tending to Pacification, by Edm. Bunny, Lond. 1586."

In a dedicatory epistle to Edwin Sandys, Archbishop of York, he states the nature and grounds of the alterations which he had made in the work, to adapt it to Protestant readers; and in the preface to the reader he says:

"Who it is that was the author of it, I doe not knowe, for that the author hath not put his name, but onely two letters in the ende of his preface: which two letters I have set downe vnder the title of the booke itselfe."

And this is what F. C. H. calls "*stealing* the substance of the book, and publishing it *under his own name*." Ἁλιεύς.

Dublin.

An able Roman Catholic historian, the Rev. Joseph Berington, in his valuable *History of the Decline and Fall of the Roman Catholic Religion in England* (pp. 26. 28.), thus speaks of Father Parsons:

"To the intriguing spirit of this man (whose whole life was a series of machinations against the sovereignty of his country, the succession of its crown, and the interests of the secular clergy of his own faith,) were I to ascribe more than half the odium under which the English Catholics laboured through the heavy lapse of two centuries, I should only say what has often been said, and what as often has been said with truth. Devoted to the most extravagant pretensions of the Roman Court, he strove to give efficacy to those pretensions in propagating, by many efforts, their validity, and directing their application: pensioned by the Spanish monarch, whose pecuniary aids he wanted for the success of his various plans, he unremittingly favoured the views of that ambitious prince, in opposition to the welfare of his country; and dared to support, if he did not first suggest, his idle claim, or that of his daughter, to the English throne. Wedded to the society of which he was a member, he sought her glory and pre-eminence; and to accomplish this, it was his incessant endeavour to bring under his jurisdiction all our foreign seminaries, and at home to beat down every interest that could impede the aggrandisement of his order. Thus, having gained an ascendancy over the minds of many, he infused his spirit, and spread his maxims: and to his successors of the society, it seems, bequeathed an admiration of his character, and a love of imitation, which has helped to perpetuate dissensions; and to make us, to this day, a divided people. His writings, which were numerous, are an exact transcript of his mind: dark, imposing, problematical, seditious."

W. Denton.

BRYDONE AND MOUNT ETNA.

(Vol. ix., pp. 138. 255. 305. 432.)

Being curious to ascertain, if possible, the origin of the frequently expressed disbelief in Brydone's account of his ascent to the summit of Mount Etna, I have discovered, in the course of looking into various works for that purpose, the following passage in the notes to the Canon Recupero's History of the mountain, by the canon's nephew, who published and edited the work many years after his uncle's decease. It will be remembered that the canon resided at Catania, and was visited by Brydone.

"Brydone ebbe il coraggio d' ingannar l' autore, facendogli credere d' esser salito fino al cratere dell' Etna. Egli non pote goder questo piacere per causa di una disgraziata caduta che gli avenne nel viaggio, onde fu costretto d' abbandonare l' impresa. I suoi compagni, Fullarton e Glover, giunsero però fino a quel vertice fumante, e verificarano lassù la misura barometrica fatta altre volte dall' autore." — *Storia Natural e Generale dell' Etna*, del Canonico Giuseppe Recupero, 2 vols. 4to., Catania, 1815.

Swinburne, who did not ascend to the summit, says:

"The Canon Recupero dissuaded me from attempting to reach the top of Ætna, for he was certain that the snow would render it impracticable; he observed that I should enjoy full as fine a prospect half way up the mountain as from the summit, by moving in a horizontal direction, and alternately taking in views towards different points

of the compass; that the land would be equally seen in its whole extent, and all that I should lose would be a greater command of the sea; and that I might form a tolerable idea of the crater of Ætna from that of Vesuvius, with which I was well acquainted. I paid a just deference to his opinion," &c. — *Travels*, vol. iv. p. 140.

This passage would seem to prove that if Brydone ascended the mountain, he might have written his glowing description without reaching the top, where, however, he explicitly narrates that he arrived, "in full time to see the most wonderful and most sublime sight in nature."

Brydone states that he met with the accident, a sprain, alluded to by Recupero, in descending the mountain, not in ascending it. Recupero, it will be noticed, only says that Brydone deceived him in representing that he ascended to the *crater*, and says nothing about the *summit* of the mountain, which Brydone might have visited, granting all that Recupero asserts on his bare affirmation. Brydone's errors, in "sacrificing truth to piquancy in his narrations," have not led so eminent a judge as Spallanzani, who freely censures these errors, to question the truth of his ascent. Lord Monson's testimony also will add to the weight of evidence in favour of Brydone's general accuracy, so far as his lordship's not observing "a series of errors in the account while reading him on the spot" extends. On the whole, perhaps, it will be thought by candid judges that Brydone's severest critics, who are chiefly foreign writers, indignant at being misled by him on some minor points, have been guilty of injustice in stigmatising the entire account of his ascent as an ingenious romance.

John Macray.

PHOTOGRAPHIC CORRESPONDENCE.

Photography applied to Engraving on Wood. — The current number of the *Art Journal* contains a proof that the important question, Can photographs be produced on the wood block so as to be used by the engraver? has at length been solved in the affirmative. The engraving of the moon there given is most satisfactory; and we think our readers will be obliged to us for transferring to our columns the following letter from the Rev. St. Vincent Beechey, by whom this good service has been accomplished. We hope Mr. Beechey will soon make known the means employed by him.

"Sir,

"Enclosed I send you, I believe to be, the first fair specimen of a woodcut engraving, executed by Mr. Robert Langton, of Cross Street, Manchester, upon a block on to which I have succeeded in transferring it in a condition exactly suited for the graver. It is a photographic copy of the celebrated map of the moon delineated by James Nasmyth, Esq., of Patricroft, on a scale of four feet diameter, which is certainly by far the most accurate in detail and execution that has yet been laid down; the result of years of observation and most accurate micrometric measurement. The scale to which this map is reduced on the block of course rendered it impossible to engrave all these minutiæ; but by this process the exact position of all the principal mountains and ridges has been preserved, and much detail introduced, which it would have required days, and a very clever draughtsman, to have reduced and laid down to scale. The photograph was impressed upon the plain surface of the wood without any ground black or white, duly reversed, and requiring no other treatment than if it had been drawn, except that here and there a crater, &c., had to be made a little more distinct, depending merely upon the imperfection of the photograph.

"To some of your readers it will doubtless appear a very simple thing to photograph on wood,—'Why not on wood as well as on paper or on glass?' I will therefore take the liberty of setting before them the difficulties which have to be overcome in this process, and which I am sure you, Sir, will duly appreciate.

"I am indebted to Mr. Langton, both for the first instigation and for the necessary instructions which enabled me to prosecute this research. Without the former I should never have undertaken it, and without the latter I should have burrowed in the dark. We were both perfectly aware that certain rude attempts had been made and published; but it was evident from the specimens that they were of the roughest possible description, and quite unadapted to the purposes of Art-design. In order to impress a photographic image on wood for the purpose of engraving, the following difficulties have to be overcome: —

"1. The block must not be wetted, or it will cast, and the grain will open.

"2. No material must be laid on the surface which will sink into the block and stain even the hundredth part of an inch below the surface, or else the engraver cannot see his cuts to any delicacy of detail.

"3. Neither albumen, nor pitch, nor any brittle material can be allowed upon the block, or else of course it will chip in the cross-lines, or those close beside each other.

"4. Whatever ground of any description is made use of must be so impalpably thin as to be really tantamount to the surface of the block itself, or else it cannot be equally cut through to any degree of certainty.

"5. The block should be so prepared for the purpose of the photographer, that his collodion or other preparation may freely flow over it without sinking in, and that it may be easily cleared off in case of any failure in a first attempt, in order that another photograph may be put upon the same block without fresh dressing.

"6. The photograph must be either a positive upon a white ground (or, as in the present instance, the unaltered wood itself), or a negative upon a blackened surface.

"I need scarcely say that several attempts were made before all these difficulties were surmounted; but I believe the present process will be found as effective as it is simple. My very first attempt succeeded in impressing my church on a black ground, and we both thought that ground would have been of a nature to allow of easy engraving; but Mr. Langton found, that though not more than one hundredth part of an inch thick, and not brittle, no degree of excellence could be obtained in its execution. I shall yet endeavour to perfect this latter process, as it may sometimes be more convenient than the white ground. In the meanwhile, should you think this communication worth inserting in your valuable journal, the block shall be immediately sent up to your office. For any farther information I must refer your readers to Mr. Langton, Engraver, Cross Street, Manchester, with whose skill and ingenuity I believe you are already acquainted.

I remain, dear Sir,
Faithfully yours,
St. Vincent Beechey.

Worsley Parsonage, June 19, 1854.

"P. S. — I should much like to be able to whiten the

surface of the wood before commencing. At present it is more difficult to do so than to blacken it."

Mr. Langton, in reply to a communication from the editor of the *Art Journal*, writes:

"It is four years since I first tried to find some way of getting photographs on wood; and it is now nearly a year since (with the very able assistance of Mr. Beechey) anything at all satisfactory was produced. From what little experience I have had in engraving these photographs, I see no reason why the process should not be extensively used; but especially for some subjects, such as portraits, architectural detail, and even landscapes, where the view is not too extensive for the lens. And for producing reduced copies of works of Art in general, it would be invaluable."

Mr. Lyte's Instantaneous Process (Vol. x., p. 111.). — In answer to C. H. C., I am somewhat surprised that he is unacquainted with a fact so very generally known to photographers, as the solubility of iodide of silver in a solution of the nitrate of the same base. The quantity taken up by a thirty-grain solution is *very small* indeed; but quite enough to spoil several plates first immersed in a new bath, unless it has been previously saturated with the iodide of silver, hence the principal object of the proceeding. I have never taken notes of the actual quantity capable of being dissolved in a solution of any given strength, but, like the same salt in a solution of iodide of potassium, the *stronger the solution of nitrate* the more of the iodide it will take up. I believe Mr. Horne of Newgate Street has tested the exact weight, and I have no doubt he would communicate the result.

With regard to Mr. Lyte's process, I have unfortunately not had time to try it one way or other; but have no doubt whatever that it succeeds in his hands.

GEO. SHADBOLT.

Replies to Minor Queries.

Double Christian Names (Vol. x., p. 18.). — In the two quotations which ERICAS gives from *Co. Litt.*, Lord Coke's meaning evidently was, not that a man should not bear two Christian names, but that though any one might change his surname at pleasure, a change in his christian name was permitted at his confirmation only. (See Paper on Surnames, *Archæologia*, vol. xviii. p. 105.)

The instances of double christian names given by your correspondents are, first, John James Sandilands, 1564; and second, Henry Frederick Stanley, the son of James, seventh Earl of Derby, 1635.

I may add that of Thomas Pope Blount, matriculated Trinity College, Oxford, 1574, being then aged eighteen; he therefore, having been born in 1556, may in point of time have preceded Sandilands. J. H. MARKLAND.

"*Forgive, blest shade*" (Vol. ix., p. 241.). — These lines are said to have been, in the first instance, inscribed upon the headstone of the grave of Mrs. Anne Berry, in the churchyard of Brading, Isle of Wight.

In 1813, when I there read the epitaph, I was informed that it was written by the clergyman of the parish.

In what year did Dr. Callcott set these lines to music? J. H. MARKLAND.

"*Jah*," *in Psalm* lxviii. 4. (Vol. x., p. 105.). — VOKAROS will be assisted in his inquiries into this alteration, by knowing that the Psalms, Epistles, and Gospels in the Prayer-Book were not copied from the Great Bible of Cranmer, 1539 and 1540, in both of which the word "JA" is correctly printed; but that they were taken from the Great Bible revised by the Bishops of Durham and Rochester, 1541, of which many editions were subsequently printed. In all these the word no longer appears in capitals, but in ordinary type, "yea." Upon the restoration of Charles II. the Convocation of 1661 made about six hundred alterations* in the Prayer-Book, which were ratified by the Act of Uniformity. Among these alterations *the Epistles and Gospels* were ordered to be read according to the last translation, but the old version of the Psalter was retained. The word "yea" was continued, in conformity with the sealed book, until the eighteenth century. It is so in Basket's edition, 8vo., 1736. The first edition altered to "JAH," in my humble collection of Prayer-Books, is the beautifully-printed royal 8vo. by Baskerville, Cambridge, 1760. By what authority the alteration was made does not appear. The Scottish Psalter, being from the Genevan version, has the word "JAH" from the earliest editions. GEORGE OFFOR.

Hackney.

Singed Vellum (Vol. x., p. 106.). — In addition to the information supplied by you, in answer to MR. HUTCHINSON's Query, I beg to observe that I have several times witnessed the process of restoring the Cottonian MSS., and can assure that gentleman that great skill, patience, and delicacy of touch is required in the operation, as a MS., when badly burnt, must be reduced to a state of pulp before the *laminæ* can be separated.

To Mr. Henry Gough, sen., of Islington, belongs the honour of having (under the direction of Sir Frederick Madden) succeeded in restoring to use, in a most admirable manner, the injured treasures of the Cottonian library, some of which have proved to be of the highest historical importance. Zz.

Holy-loaf Money (Vol. ix., pp. 150. 256. 568.). — The reply of HONORÉ DE MAREVILLE (Vol. ix., p. 568.) reminds me that the custom he relates as being common in Normandy and Brittany, I also

* Dr. Tennison. See Stephen's *Book of Common Prayer*, published for the Eccles. Hist. Society, 1849, vol. i. p. clxxi.

witnessed during the celebration of high mass at St. Gudule in Brussels, and the Madeleine and St. Roch in Paris. It struck me at the time that it might be a somewhat similar ceremony to the ancient *agapæ*, but on inquiry I found it was not, though my informant failed to satisfy me what it really was. At St. Roch I particularly noticed children of six or seven years of age were recipients: it looked to me more like English sponge-cake than bread. Perhaps Dr. Rock or Dr. Husenbeth would kindly inform us what is the custom referred to above, and whence its origin?

THOMAS COLLIS.

Boston.

Saying of Voltaire (Vol. x., p. 88.).—

"Mes Révérends Pères, mes Lettres n'avoient pas accoutumé de se suivre de si près, ni d'être si étendues. Le peu de temps que j'ai eu, a été cause de l'un et de l'autre. Je n'ai fait celle-ci plus longue, que parce que je n'ai pas eu le loisir de la faire plus courte. La raison qui m'a obligé de me hâter, vous est mieux connue qu'à moi," &c. —Pascal, *Lettres Provinciales*, Lettre XVI., du 4 Décembre, 1656.

C. FORBES.

Temple.

"*Time and I*" (Vol. vii., p. 585.).—It is to Philip II. of Spain and England that Mr. Stirling assigns this adage, and not to the Emperor Charles V. CHEVERELLS.

Pictures at Hampton Court Palace (Vol. viii., p. 538.; Vol. ix., pp. 19. 85.).—I take the following extract from a biographical sketch of Sir William Beechy, R.A., which appeared in the *London Monthly Mirror* for July, 1798:

"It is hardly necessary to particularise occurrences of so recent a date, except as they show the high esteem in which the subject of this memoir is held by the sovereign. Nothing can afford a clearer proof of this than his majesty's entrusting him with a subject of so much difficulty and extent as the grand picture representing the king at a review, attended by the Prince, Duke of York, &c., a work which, independent of the illustrious portraits it contains, requires an historical mode of treatment, and a judgment in the disposal of the figures, that none but a master could effectually administer. As a reward for the skilful execution of this arduous task, and to show his exalted regard for the arts in general, the king has lately conferred on the painter the honour of knighthood."

From what is written above, it is evident that the Query of your correspondent Φ. is not yet answered, and that the review which the picture represents must have taken place before July 1798, and not in 1799, as M.A. and NARRO have supposed. W. W.

Malta.

Palæologus (Vol. ix., pp. 312. 572.). — In Schomburgk's *History of Barbadoes*, 1848, is an account of Fernando, or Ferdinando, Paleologus, who appears to have settled in that island soon after the death of his father Theodoro, in 1636 (of whose monumental tablet in Llandulph Church, Cornwall, there is an account in *Archæologia*). It seems that the family of his mother, Balls, had property in Barbadoes. His name occurs in records there as having held various parochial and municipal offices from the year 1649 till 1669. He was buried October 3, 1678, under the title of Lieut. Ferdinando Paleologus; and his will, dated 26th September, 1670, was proved 4th January, 1680. In it he mentions his wife Rebecca, and his son Theodorius, who was then young, and who died apparently soon after; his widow then succeeding to all his property. He probably had no other children. His sisters Mary and Dorothy Arundell have also small legacies left to them.

W. C. TREVELYAN.

Rev. Dr. Scott (Vol. ix., p. 35.).—Your correspondent C. H. D. applies for a biography of the reverend gentleman, and mentions him as author of the *Characters of the Commons of Ireland*, at the time of the defunction of that assembly at the termination of the year 1800.

Although I cannot entirely solve the Query of C. H. D., yet I think the following statement will throw so much light upon it, that some correspondent of "N. & Q." in Ireland will be enabled to do so. In the summer of 1811 I was encamped with a regiment upon Bagshot Heath, and upon taking the ground we made inquiry for a clergyman to officiate to the soldiers on Sundays. The neighbouring clergy were fully employed, and we were obliged to send to Farnham in Surrey, a distance of ten or twelve miles, where we procured the assistance of this reverend gentleman. He was, I should suppose, about fifty-five, had a powerful voice, though his articulation was not very distinct. He gave us three sermons extemporally, on three successive Sundays, on one text, Acts xxvi. 28., "Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian." I can well recollect the effect his discourses had upon his auditors, and I never knew greater attention paid to any one's preaching, so admirable were his sermons. The late Lord de Clifford, as lieut.-colonel, commanded the regiment, and Dr. Scott gave him a copy of his work above mentioned. I read it, and was much gratified with the perusal; and there was one thing which particularly struck me, that among such a host of memoirs, Dr. Scott never in his descriptions introduced two characters in a similar way, and I never saw so much variety of style in any work of the kind. The reverend gentleman was then (in 1811) tutor to the sons of Sir Nelson Rycroft, Bart., at Farnham. I should be glad to know the exact title of Dr. Scott's book. Δ.

Ranulph Crewe's Geographical Drawings (Vol. x., p. 65.). — If CESTRIENSIS will refer to Fuller's *Worthies* (vol. i. p. 193., Nichols's edit.),

he will find the authority for Dr. Gower's statement, which is given by the latter loosely and without acknowledgment. Fuller only mentions a map of Cheshire, drawn "so exactly with his pen, that a judicious eye would mistake it for printing, and the graver's skill and industry could little improve it."

An engraving from this drawing will be found in King's *Vale Royal* (1656), at p. 3. of Webb's portion. It is dedicated to the memory of the amateur artist mentioned, "qui hanc totius Cestrie mappam suo calamo designavit, et designatam suis sumptibus exaravit." LANCASTRIENSIS.

"*To lie at the Catch*" (Vol. vi., p. 56.; Vol. vii., p. 132.).—Your correspondent M. D. seems somewhat at a loss for the meaning of this expression, as used by Bunyan. It appears to me that the meaning is, as we should say at the present day, "You are trying to catch me tripping;" or, as you have stated in your explanation, "You are trying to put a trick upon me, so as to place me in a false position." I think it not unlikely that the figure is derived from the position of the fowler, lying *perdu*, with the cord in his hand ready to close the spring or net upon the unwary bird. There is a curious picture in the *Pia Desideria* of Herman Hugo (from which Quarles copied most of his emblems), representing Death lying "on the catch," and inclosing the worldly-minded man in his net,—Psalm xviii. 4., "The snares of death overtook me," being the motto under the picture. HENRY T. RILEY.

The Herodians (Vol. x., p. 9.).—Very little is known of the Herodians, as they are only slightly mentioned in the Gospels, and do not appear at all in Josephus. Prideaux (*Connection*, vol. ii. p. 396., Oxford, 1838) supposes them to have been a religious sect favouring Herod, who willingly paid the Roman tribute, and complied with him in many heathen customs. The following list of ancient authors, who give any account of the Herodians, is recorded in Greswell's *Harmony of the Gospels*, vol. ii. p. 323.:

"Epiphan. *Oper.* i. 45.
Chrysostom. *Oper.* vii. 687. A. B. in Matthæum Homilia, lxx. 1.
Theophylact. *Oper.* i. 119. B. in Matt. xxii.
Ibid. 186. D. E. in Marc. iii.
Ibid. 211. B. in Marc. viii.
Ibid. 236. C. in Marc. xii."

F. M. MIDDLETON.

"*For he that fights and runs away*," *&c.* (Vol. vii., pp. 298. 346.).—You are certainly mistaken in withdrawing your assertion that these lines are in the *Musarum Deliciæ* of Sir John Mennis, 1656. There was a copy of this work in Sion College Library, and I have a distinct recollection of searching for these lines in 1841, and in that copy I found them. I presume that it is to be found there still. HENRY T. RILEY.

Irish Characters on the Stage (Vol. vii., p. 356.).—I would refer your facetious correspondent PHILOBIBLION (who inquires, by the bye, whether Shakspeare was an Irishman) to the *Twin Rivals*, by Farquhar, where Teague, an Irish footman, is introduced, with a *patois* very much resembling that of the low Jew of the present day; and *Love and a Bottle*, by the same author, where Roebuck, an Irish gentleman, figures, but speaks respectable English. I do not at this moment recollect any others of the old plays in which the "Dear joys" (as Tom Brown and Fred Ward delight to call the Irish) are introduced.
HENRY T. RILEY.

Leslie and Dr. Middleton (Vol. ix., pp. 324. 575.).—The Rev. John Henry Newman, who has since separated from our Church, in his *Essay on Miracles*, p. clxxxviii., prefixed to the first volume of his translation of Fleury, refers to the discovery of the relics of SS. Gervasius and Protasius, and the miracles wrought by them; a fact that completely fulfilled Leslie's "four conditions." WILLIAM FRASER, B.C.L.

Black Rat (Vol. x., p. 37.).—It may interest one of your correspondents, MR. WADDINGTON, to know that Bristol is said to be the last stronghold of the black rat. It is, I believe, about ten years since they have been extinct. Their last refuge was in the great sewer of that city. J. J. C.

View of Dumfries (Vol. ix., p. 516.).—Having examined Gough's collections of topographical prints in the Bodleian (as well as such volumes in the portion of the Gough library which relates to Scotland, as appeared likely to reward the search), I beg to inform BALIVUS that no such engraving as that respecting which he inquires can be found amongst them. W. D. MACRAY.
New College.

Chaucer and Mr. Emerson (Vol. vii., p. 356.).—Is an OXFORD B. C. L. correct in his quotation from Emerson's *Representative Men?* "Chaucer, it seems, drew continually, *through Lydgate* and *Caxton*, from Guido di Colonna," &c. If so, it passes my comprehension how Chaucer could *draw* from Caxton, who was born about twelve years *after* Chaucer's death, or even from Lydgate, who was probably about twenty-five years of age at that period, and unknown as a poet. I trust, for the credit of literature, that Mr. Emerson never penned such nonsense as this, and more especially when engaged in so arduous an undertaking as destroying old Geoffrey's reputation as the father of English poesy. He might just as well attempt to bombard Sebastopol with oranges or tennis-balls. HENRY T. RILEY.

Myrtle Bee (Vol. ix., p. 205. &c.).—In reference to the above subject, I beg to observe, that I inspected a specimen of the hawk-moth a few days since at the British Museum; and farther to assure Mr. W. Hazel that no two animals are more dissimilar than it and the myrtle bee—the one being distinctly an insect, and the other a bird; in fact, due allowance being made for disparity in size, no more similarity exists than between a butterfly and blackbird. The cause of my having so minutely inspected the so-called myrtle bee is stated in Vol. ix., p. 205., to which I beg Mr. Hazel's attention. At that time it was, and still is, out of my power to answer Mr. Salmon's Query, as to its size compared with the golden-crested wren,—never having had one in my hand, or even seen one; yet, strange enough, I am informed that it is *common* within two miles of this place (Egham, Surrey); and as soon as I procure a specimen I shall reply to Mr. Salmon's Query, being desirous of affording all the information in my power on the subject. C. Brown.

I was staying at the house of a friend at Uffculme, near Cullompton, in July last year (1853): and one day as I was standing near the porch, which was overgrown with honeysuckle, my attention was attracted by the appearance of a humming-bird, as it appeared, hovering over the flowers. It visited different blossoms in succession, hovering near them, and extracting the honey without alighting, by means of a long proboscis, as undoubted humming-birds are described to do. I have seen humming-birds in North America, but not so small as this, which was no larger than the minute kinds of the torrid zone. The body of it may have been about an inch and a half long. Being anxious to secure so great a prize before it should leave the spot, I approached cautiously, and made a blow at it with the stick I held in my hand. I struck it hard and full; for I felt the blow I gave, and heard the sound. It fell upon the path; but it instantly darted away sideways a yard or more into a flower-bed. For half an hour I hunted diligently, and was assisted by others who witnessed the occurrence; but although the search was assiduously made, and renewed afterwards, we never could find the little creature. The whole circumstance only occupied a few seconds, so that there was not much time for observation. To the best of my recollection, it was dark brown in colour—that is, the upper part, which alone is what I remember seeing; the beak, or proboscis, tapering away from the head, and about two-thirds the length of the body. I thought I heard the sound of the wings, and the tone appeared to resemble that of the whirr produced by feathered animals—such, for instance, as that of sparrows in their flight. This peculiar whirr impressed me with the idea that the little creature was a genuine bird, covered with feathers; but I may have been mistaken. Query, What could this have been? Was it a humming-bird, or the hawk-moth? Peter Hutchinson.

Miscellaneous.

Notes on Books, etc.

Every student of Shakspeare will feel grateful to Mr. Lettsom for the addition which he has made to the numerous works already existing devoted to the illustration of the poet's writings, by the publication of *Shakspeare's Versification and its apparent Irregularities, explained by Examples from Early and Late English Writers*, by the late William Sidney Walker. The object of this work is a very simple one, but one for which the late Mr. Walker, from his profound classical knowledge, deep poetical feeling, and discriminating intellect, was peculiarly fitted to accomplish. Mr. Walker assumes that the reader is familiar with the rules of modern English verse, and then enumerates the points of difference between Shakspeare and his cotemporaries on the one hand, and their successors on the other. He considers in sixty distinct articles the essential characteristics of the old versification, and when the latter differs from that to which we are accustomed, he explains how far such differences may be attributed to the custom of the age, how far to changes in pronunciation, and how far to corruptions of the text. This brief description of the book and its object will be sufficient to awaken attention to this little volume, which is one "lacking which" no Shakspearian library can be complete.

The History of Magic, by Joseph Ennemoser, translated from the German by William Howitt; to which is added an Appendix of the most remarkable and best authenticated Stories of Apparitions, Dreams, Second Sight, Somnambulism, Predictions, Divinations, Witchcraft, Vampires, Fairies, Table-turning, and Spirit-rapping, selected by Mary Howitt, is the title of two volumes recently issued by Bohn in his *Scientific Library*, in which the author treats of those remarkable phenomena and uncommon effects which have certainly hitherto been looked upon as mere phantoms, or belonging to a sphere quite unconnected with nature, but which nevertheless are a portion of history, and on that, as well as on other and higher grounds, of universal interest. It says something for the better spirit in which works which treat of the marvellous and inexplicable are now received, that the present volumes should find a place in a scientific library.

By the publication of the eighth volume, which is devoted to the life of *Queen Anne*, who is obviously very far from a favourite with her biographer, Mr. Colburn has completed his cheap edition of Miss Strickland's *Lives of the Queens of England*. We might indeed speak of this edition as *the best* as well as the cheapest: for it has not only been carefully revised, but is accompanied by a most full and well-arranged Index, which gives great additional value to the work.

Books Received.—*Gibbon's Decline and Fall of the Roman Empire*, edited by Dr. William Smith. The fourth volume of this handsome library edition of Gibbon, forming this month's issue of *Murray's British Classics*.—Messrs. Longman's *Traveller's Library*, Parts LXV. and LXVI., are devoted to Laing's *Notes of a Traveller on the Social and Political State of France, Russia, Switzerland, Italy, and other Parts of Europe during the present Century*, in which this observant and intelligent traveller has attempted to collect materials for the future historian of the new social elements in Europe which are springing up from and covering the ashes of the French Revolution.

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Rasmussen, Janus, Annales Islamicæ, sive Tabula . . Chalifarum, etc. 4to. Hafniæ, 1825.

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Stevens' Twenty Plays of Shakespeare. 1766. Vol. III.

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Notices to Correspondents.

E. S. (Philadelphia), *who inquires where the passage* "The tongue is an unruly *member*" *is to be found, warning us that it is not found in Holy Writ, as most people imagine, must surely have overlooked the 3rd Chapter of the Epistle of St. James.*

Viator *is thanked for his kind note. We have no power to compel the purveyors of books and papers at the railway stations to supply* "Notes and Queries." *The demand for it on the part of those who like the paper will in time, we presume, lead to its supply.*

Lex. *There is no question that the recent decision on Copyright will have the effect suggested. We may perhaps shortly touch upon the point in question.*

X. Y. Z. *The lines quoted in a morning paper occur in Prior's ballad,* "The Thief and the Cordelier." *We subjoin the correct reading:*

"Now fitted the halter, now travers'd the cart,
And often took leave, but was loth to depart."

Ivica. *Our Correspondent is mistaken in his conjecture that, in any* complete *version of the Bible, the Hebrew word for* God *is printed* Eloahim. *He may probably have seen Julius Bate's* Translation of the Pentateuch, *London, 1773. 4to., where this word is printed* Aleim.

Replies to other Correspondents in our next.

Errata.—In Vol. ix., p. 468. col. 2., l. 2. from the bottom, *for* "Philadelphia" *read* "Pennsylvania;" pp. 468. 480., *for* "J. Balch" *read* "T. Balch" at the end of the communications; p. 522. col. 2., *for* "Wilkesbury" *read* "Wilkesbarré." This is the county town of Luzerne County, in the lovely vale of Wyoming. It was called after John Wilkes and Colonel Isaac Barré, two friends of America in the British House of Commons.

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LONDON, SATURDAY, AUGUST 19, 1854.

Notes.

THE INQUISITION.

(*Concluded from* p. 122.)

To substitute truth for fiction, we may here give a more trustworthy statement than that before quoted. It is from a gentleman who really inspected this house of the Inquisition at Madrid in March, 1820, when that evil sanhedrim was legally suppressed. The relator, an eye-witness, was no inventor of marvellous and doleful stories to defame it; neither had he, we may be sure, asked for its restitution, like the Duke de Bailen. His account is as follows:

"At the change of the absolute government of Ferdinand VII. for the constitutional rule of the Cortes, on the 7th of March, 1820, the Tribunal of the Inquisition was legally suppressed. The people of Madrid, more from curiosity than a well-judging hatred, flocked in a crowd to see and examine the building. It was found in the street known by its odious name, entering by the right-hand from the Plazuela de San Domingo, communicating at the back with the Dominican Convent Del Rosario in the Calle ancha de San Bernardo, that leads to the gate of Fuencaral, without which was the Quemadero, or burning place. There was a communication from the building to the Dominican Convent by a subterraneous passage, as appeared by that we passed through. Whether inquisitorial cruelty had been less active since 1814, than before the French invasion, or that the instruments of torture had been removed, the fact was, that nothing was now found except traces which proved the use of them.

"By the recommendation of Don Rodrigo de Aranda, second alcaide at that time, who was commissioned to collect the effects, books, and papers remaining there, torches were provided to enable us to penetrate the darkness of the passages below ground. Externally, the building presented nothing remarkable. We went in from the street by a large gateway; a little to the right was the door of entrance, large and massive, approached by five or six stone steps. Crossing a short, wide, and dark passage, and descending more steps than were at the first door, we came out into a large *patio*, or inner court, without corredores round it, as are usual in such cases. Access was reached to the first floor by several staircases, some wide, some narrow, that, by intricate communications one with another, led, some to the halls of the Tribunal, and some to the places of imprisonment. Here these, in general, were roomy; with lofty ceilings and windows more than two feet square, placed at a considerable height from the floor. Every prison had a very solid outer door, braced with strong ironwork. When these were opened, a small cell about four feet square was found within the apartment, formed of solid masonry. In the right-hand wall of this was a grating of strong iron bars about an inch square; and opposite the first door of entrance was another very solid door with a similar iron grating. By this means the jailor, by only opening the first door, could review everything within the whole circle of the apartment. These were distinguished by the names of certain prisoners who had been confined in them; such as Friar's Prison, the Beata Clara's, Juan Van Halen's, and others.

"Returned to the ground-floor in order to descend to the vaults, the Senora Marquesa de B—— shrank back in terror; but the flambeaux being lighted by her footman, and again reassured, we descended above thirty steps, and found ourselves in an apartment some twenty feet square; entirely empty, and dimly lighted by a sky-light from the ground of the *patio*, or inner court. The floor was firm and level; but perceiving halfway along the wall, where the light from the court struck upon it, a moveable part, we examined the spot by the light of the torches; and found at the height of some seven feet from the floor, two large wooden plugs firmly bedded in the wall in a line with each other. In one of them a large iron ring, much rusted, of the thickness of a finger, still remained. The inference is, that it was a kind of torture, by fixing the wrists of the victim to the two rings, and removing the part of the floor below, so as not to be able to feel his feet at that height, he would be left suspended by the wrists. After examining several other apartments containing nothing worthy of notice, we entered one through a breach that we found made through the thick masonry of the entrance cell, such as before described in the upper prisons. This was a very roomy parallelogram, and its floor, although tolerably firm, was very damp; so much so, that we thrust a walking-stick into it, without any great force, up to the handle, and drew it out whitened as though it had passed through moist chalk. Opposite the place we entered stood an altar; the whole square shaft of it, and the step below, of yellow marble; and on the steps were many droppings from wax candles. We could find no image, crucifix, or painting of any kind, nor aperture where this vault could have received light, nor could we discover the proper entrance to it. On the point of leaving, we perceived a kind of large window shutter at one corner, about five feet from the floor. It opened without difficulty, and we found a square space which led down to a well or sunken shaft. To prove whether it was so, we rolled a fragment of masonry into it. It returned no splash of water, but a heavy sound like a blow upon wood, followed by a lengthened creaking noise, as if of a trap-door opened reluctantly. Withdrawing from this frightful spot, the footman, who carried the torches, picked up a rib of metal from the floor, one of the pair that form the compass legs of a lady's fan, by which it is opened and folded. The metal was so corroded, that it crumbled between the fingers. A singular thing to find in such a place, having no communication from the street or from the inner court. Leaving this dismal part of the edifice, we took a staircase, that after a descent of twenty steps, ended in a passage about a yard wide, and something like forty feet long; terminating in another shorter one that formed with this a cross, or head-line of the letter T. In the left-hand arm of this cross was a large square funnel; on the upper part of it, on each side, were fixed iron spikes, in the manner that gardeners call *quincunx*. The damp and chillness of this underground vault were most distressing to our feelings; and fearing that the torches might become extinguished, and ourselves left in total darkness, we hastened back by the passage through which we entered; noticing that in this passage there were on each side recesses, or very narrow cells, the frames of the doorways alone remaining. We found by a plumbline, sunk from stage to stage, that these fearful and noisome cells were fifty feet below the ground of the principal court."

This is the record of the house of the Inquisition at Madrid from the remembrance, after the lapse of thirty years, of one whose character and simple manners avouch its credibility; and whose name, if it might be given, would confirm it.

Several of the authors of the volumes, useful and instructive as they are in their general subject, into whose pages the story has found an introduction, have, we are fully persuaded, no wish to mislead or merely amuse their readers with a romantic fiction; and we can suppose that a narrative concerning an institution so mysteriously shrouded as that of the Inquisition, might not without some apparent reason, though incautiously and without examination, be taken up by them. Still they furnish the advocates of intolerance with a ready argument against the reception of what can be authentically proved; they divert the mind from the apprehension of larger wrongs than those of individual suffering, shocking as they are; they hold forth a false security, that this evil was destroyed, which is even now weaving its toils anew. That thundercloud still threatens which has for three long centuries shaded the best genius of whole nations in religion, in social arts, in practical science; and they, the brightest people in Europe. Its influence through successive generations has inflicted a bad *instinct* upon a race,—the *instinct of mistrust* between rulers and people, priest and worshipper, man and man—even between the nearest ties of relationship; and isolating man, prevents co-operation and reliance on one another in spontaneous combinations for mutual benefit. It has destroyed *faith* in a double sense. That motive or principle, formed of free and willing belief, and complete and spontaneous trust of the whole mind, which when exercised in religion we call *faith*, when applied to the physical sciences has, through confidence and co-operation, formed railways, tunneled rivers, bored through mountains, and despatched our very words and wishes on the wings of lightning. It is one of the lasting and greatest crimes of the Inquisition, that it has destroyed this principle in countries where its power prevailed; and it may be evident to any one, that this must remain the latest among the Christian commonwealth, to exercise native invention, and to apply it in the triumph of mind over matter for their own and the world's incalculable advantage. B. B. Wiffen.

MEMOIRS OF GRAMMONT: THE COUNT DE MATTA.

(Vol. viii., pp. 461. 549.; Vol. ix., pp. 3. 204. 356. 583.)

"Ce même Matha était un garcon d'esprit infiniment naturel, et par-là de la meilleure compagnie du monde."—*Madame de Caylus.*

Any future edition of these Memoirs will be incomplete without some better notice of the frank and gallant Matta, than that he "is said to have been of the house of Bourdeille, which had the honour to produce Brantome and Montresor."

The family of Bourdeille is very ancient and honourable. In 1198 a Jean de Matha founded the order for redemption of the captives, and in 1212 he was associated with Hugh Count de Vermandois in founding the order of the Mathurins.

The Counts de Mastas, Mathas, Matha, Matta, or Mata, as the name is variously written, of our hero's family were a younger branch of the house of Bourdeille. Brantome was the uncle of Matta's father, and Claude de Bourdeille, Count de Montresor, was also a grand nephew of Brantome.

The earliest title of the family of Bourdeille was that of Baron, and they claimed to be the first in rank of the four barons of the province of Perigord. The title of Mastas came into the family by the marriage of André, Viscount de Bourdeille, the eldest brother of Brantome, with Jacquette, the eventual sole heiress of Francis de Montberon, Baron d'Archiac and Mastas. Her brother René, who was present at her marriage, was killed shortly afterwards at the battle of Gravelines, in the year 1558. The Viscount de Bourdeille had a suit before the Parliament of Paris, with other relatives of the family of Montberon, concerning the distribution of the property, and by an agreement with them he obtained the free burgh of Mastas.

Our Matta (as we shall write the name throughout) was the fifth of the eight children of Claude de Bourdeille, Baron de Mastas, d'Aumaigné and de Beaulieu, and captain of fifty men at arms of the king's ordinances, who was himself the youngest son of the said André, Viscount de Bourdeille, and Jacquette de Montberon. She by her will devised to Claude, her youngest son, the estate and barony of Mastas, in Xaintonge.

Matta's father was killed at the siege of Royan, in Xaintonge, on May 9, 1622, at the age of forty-eight years. He was first wounded in the arm by a pike, and then slain outright by a cannon-ball. He had married, in April, 1602, Marguerite de Breuil, by whom he had eight children, viz. 1st, Claude de Bourdeille, Count de Mastas, who died young; 2nd, Henry Sicaire, baptized July 24, 1610, who was made a captain of a new company in the regiment of Guards in 1635, and was killed the same year at the passage of the bridge of Bar-sur-Seine, at the age of twenty-five years; 3rd, Francis, styled the Seigneur de St. Amand, Count de Mastas, who was made captain in the Guards in the room of his brother; he was killed at the combat and rout of Quiers, in Piedmont, in 1639, leading a forlorn hope, and was buried in the church of St. Amand, where his mother, by her will, directed a monument to be erected to his memory; 4th, Barthelemi, baptized on April 18, 1613, succeeded his gallant brothers as captain in the Guards, and was killed at the siege of Turin in 1640; 5th, our friend himself, of whom hereafter; 6th, Marguerite, one of the maids of honour

of the queen mother, Marie de Medicis: she was married on July 1, 1624, to James de Broc, Chevalier, Baron de St. Mars, Sizardiere, Chemiré, &c., brother of Peter de Broc de Stellars, Bishop of Auxerre; 7th, Louise, baptized January 6, 1615, who died unmarried; and, 8th, Marie, who also died unmarried in 1687.

Matta, who must have been born in 1614, is thus described in Moreri's *Dictionary:*

"Charles de Bourdeille, Marquis of the same and of Archiac, Baron de la Tour Blanche and de la Feuillade, Count de Mastas, Seigneur de Brantome, St. Pardoux, la Riviere, of the noble houses of Perigueux," &c.

He succeeded his brothers in the command of the same company of Guards. He had probably, from his age, about twenty-six, served some years in the army, as a volunteer or otherwise, when Grammont joined the forces at the siege of Trino. They were distantly connected by intermarriages with the family of Lauzun.

Matta married, in April, 1641, Catherine de Nouveau, daughter of Arnoul de Nouveau, Seigneur de Fremont, treasurer of the "Parties Casuelles" and master of the couriers, superintendant and controller-general of the ports of France, by Charlotte Barthelemi, his first wife. Matta had an only child, a daughter, Louise de Bourdeille, who was baptized October 2, 1642, and died unmarried.

In 1647 or 1648 Matta went to the Court, then at Amiens, to thank Cardinal Mazarin for releasing his relative, the Count de Montresor, from the Castle of Vincennes, in which and the Bastille Montresor had been imprisoned for fourteen months for mixing himself up with the intrigues of the Duchess de Chevereuse. Matta also inquired whether Montresor would be received by the cardinal, who informed him that Montresor would be well received; whereupon the latter presented himself at Court.

As the remainder of our materials cannot be condensed into a space shorter than the foregoing observations, we must leave them for the subject of a future article. W. H. Lammin.

Fulham.

VENERABLE BEDE.

"Accipe tuum calamum, tempera et scribe velociter."

Most of your readers will recognise these as the remarkable words addressed by Venerable Bede, an hour or so before his death, to his attendant Cuthbert. It is amusing to see how they have puzzled the translators. I quote specimens from such as I have at hand:

"Take your pen and write presently."—*Cressy.*

"Take your pen, and write fast."—*Alb. Butler.*

"Take your pen, and write hastily."—Wright, *Biog. Litt.*

"Take your pen and write, only lose no time."—*Churton.*

"Take your pen, and make ready, and write fast."—*Giles.*

"Take your pen, and mend it, and write quickly."—Lingard, *Angl.-Sax.*

Not one of these authors gives a literal translation of the words. Four of them shirk the word "tempera" altogether. Giles and Lingard insert *and;* and the latter alone has ventured to give to the word "tempera" a distinct meaning. It is clear that they found some difficulty about this word, arising, I suspect, from an idea that, inappropriate as it seems to be, it must necessarily have reference to the pen. Is it not more probable that it refers to either, even of the two other requisites for quill-writing, fluid ink and well-prepared parchment? One is timid about a leap that so many veterans have deliberately looked at, and declined; but the field will be disgraced, if no one has courage to "go at it." What think you of the following contribution to the list I have furnished you with?

"Take your pen, dilute (the ink), and write quill," or "Take your pen, moisten (the parchment), and write quill."

On the latter supposition, *moisten* or *soften* would be equally admissible.

There is an interesting passage, bearing upon this question, in one of Cicero's letters (15 *ad Quint. Frat.* lib. ii.), from which it appears that his brother had complained that his last letter was almost illegible; and, somewhat in the style of our modern graphiognomists, had speculated on the circumstances which he supposed might have occasioned it; all of which, however, Cicero honestly declines to avail himself of, and frankly confesses that he is habitually careless about his writing:

"Scribis te meas literas superiores vix legere potuisse: in quo nihil eorum, mi frater, fuit, quæ putes. Neque enim occupatus eram, neque perturbatus, nec iratus alicui: sed hoc facio semper, ut, quicumque calamus in manus meas venerit, eo sic utar, tanquam bono."

Of course he makes a magnificent promise to be more careful for the future.

"Calamo, et atramento temperato, charta etiam dentata res agetur."

But this passage is not without its difficulty either. I give the punctuation of my edition. Allen (art. Calamus, Smith's *Antiq.*) quotes it without the comma; and having informed us that, when the reed (pen) became blunt, the ancients sharpened it with a knife, adds:

"To a reed thus sharpened, the epithet 'temperatus,' used by Cicero, probably refers."

There is something not satisfactory in this. For, though it may be said that to isolate "calamo" from the epithet, is to rob it of the emphasis which it is intended to bear; to extend the epithet to it, robs the epithet itself of all definite import.

Extended to both, it can have no meaning but well-prepared, which leaves us where we were.

"I come to counsel learned in the law." "Atramentum temperatum" would be translated without hesitation, "ink to which water had been added, to give it fluidity." Why should not "tempera," standing in direct reference to writing-quill, mean "add water to your ink?"

RUPICASTRENSIS.

PLURALITY OF WORLDS.

Two persons, who know all the telescope has told, are fighting the farther question, whether the stars and planets are inhabited. Until the matter is settled, I shall copy the answer given by a young aspirant for his degree when he was asked whether the sun moved round the earth, or the earth round the sun: "Sometimes one and sometimes the other," said he. In the meanwhile your correspondents may be allowed to pick up matter for a Note or two.

One of the opposed philosophers is an inhabitant of this earth, confessed; the other is only identified by reasoning and analogy, like the inhabitant of a planet. But anything may be done (or undone) by reasoning. Some months ago I was startled by hearing that fourteen persons were to dine, at the Crystal Palace, inside the skull of one of the pre-adamite monsters. But my composure was restored by hearing that this wonderful dining-room was only built by deduction from some of the bones. "Oh!" said I, "that may have *altered the case:* a hundred people may dine inside an inference, if you draw it large enough." Nevertheless it does lend a little force to the reputed authorship of the anonymous treatise, that the reputed author, twenty-one years ago, spoke of the universal dissemination of organised living beings as rather the idea of others than his own. Witness the following extract (some words of which I have put in Italics) from the first *Bridgewater Treatise*, p. 272.:

"If we take the whole range of created objects in our own system, from the sun down to the smallest animalcule, and suppose such a system, or something in some way analogous to it, to be repeated for each of the millions of stars thus revealed to us, we have a representation of the material part of the universe, *according to a view which many minds receive as a probable one.*"

It is very desirable that the question should be argued from time to time, because, as the only thing clear about it is that it will never be settled, it may form a point of comparison for the minds, the methods, and the states of opinion in different ages. Not, however, that it is *quite* clear. The telescope is getting on; and it is not impossible that millions of *moving specks* may some day be found on the moon, the motions of which may be utterly lawless, and may give strong suspicion of free will. Such a discovery, in the mere optical point of view, would not be so great an advance upon us, as our best maps of the moon are upon those which could have been made in the sixteenth century. They talk of spots already, of not more than a few hundred yards in diameter. If there should happen to be a few thousand monsters, inside whose skulls the lunar philosopers are to dine five thousand years hence—or fifty thousand, as there is no occasion to be particular to a cipher,—it would not be at all safe to take it for granted that Lord Rosse will not get hold of them. A lunar megalosaurus may figure on his tomb yet, for anything we can undertake to say to the contrary, with the tips of his claws duly inferred by Professor Owen from the curve of his back.

The early Copernicans seem to have adopted the theory of stellar and planetary organisations, as almost a natural consequence of the new position of the earth. Kepler, writing to Dr. Brengger in 1607, gives his opinion as follows:

"You take the globes of the stars to be perfectly unmixed and simple; in my opinion they resemble our earth. You, a philosopher, would remit the question to a philosopher: if she could be interrogated, Experience should speak [I here make a conjectural emendation of the text]. But Experience is silent, as no one has been there; whence she neither affirms nor denies. I myself argue as you do, by induction from the moon, which has many points of similarity with the earth [Dr. B. had probably argued from points of difference]. And I moreover give moisture to the stars, and tracts which are rained on by evaporation, and living creatures to whom this is advantageous. For not only that unfortunate Bruno, who was roasted on a wood fire at Rome, but my friend Tycho Brahe as well, held this opinion, that the stars have inhabitants. To this I the more readily agree, that I hold, with Aristarchus, the motion of the earth as well as of the planets.'

Bruno certainly held the opinion, as appears by his work *De Monade*, &c. The curious letter of Schoppius, written from Rome immediately after the execution, puts this opinion at the head of the list of *horrenda prorsusque absurdissima* with which Bruno was charged, and winds up by saying that he was gone to tell the people in the worlds he had invented how blasphemers were treated at Rome.

M.

CHURCH-BUILDING AND RESTORATION DURING THE YEARS 1844 TO 1854.

It may be as well to put on record in "N. & Q." what has been done during the last few years in the way of church-building and restoration. I send you a list for this county (Lincoln); there are, doubtless, others which a private layman like myself would not hear of. If persons from other counties would follow the example I have ventured to set, we should soon have a goodly list: I, for one, think it would be a good answer

to the "cooked" census returns on "Religious Worship."

1. Horbling: open seats.
2. Swaton: restoration, open seats.
3. Rauceby: restoration.
4. Sleaford: restoration, open seats.
5. Edenham: restoration.
6. Halton-Holegate: restoration, open seats.
7. Handleby: church rebuilding.
8. Keal East: tower rebuilt.
9. Miningsby: restoration (?), open seats.
10. Sibsey: chancel rebuilding, restoration.
11. Spilsby: restoration, new *pews*.
12. Stickford: new chancel (at the expense of Bishop Kaye).
13. Thorpe: restoration (?).
14. Lincoln: St. Michael, rebuilding.
15. St. Peter-in-Eastgate: (?) restoration.
16. St. Peter-at-Arches: restoration; new *pews* (?).
17. Hogsthorpe: restoration.
18. Mablethorpe: new chancel.
19. Saleby: new church.
20. Langton St. Andrew: new church.
21. Barrowby: church restored; *chancel screen destroyed.*
22. Woolsthorpe: church rebuilt.
23. Sansthorpe: church rebuilt.
24. Algarkirk: church elaborately restored; open seats.
25. Boston: church elaborately restored, open seats.
26. Brothertoft: church rebuilt.
27. Fishtoft: church restored, open seats.
28. Holland-fen: chancel built.
29. Pinchbeck: church built.
30. Skirbeck: church built.
31. Swineshead: chancel rebuilt.
32. Whaplode: church restored, open seats.
33. Horncastle: church built.
34. Walcot: church built.
35. Lincoln: chapel of St. Anne built.
36. Fulbeck: restoration.
37. Elkington, N., and 38. S.: churches restored.
39. Haugham: (?) church built.
40. Welton-le-Wold: church rebuilt.
41. Deeping-fen: church built.
42. Stamford: St. Mary, church restored.
43. Torrington: church built.
44. Holton: church rebuilt.
45. Ulceby: church restored.
46. Gainsborough: Holy Trinity, church built.
47. Stockwith: church built.
48. Lea: church restored, open seats.
49. Riseholme: church built at the expense of Bishop Kaye.
50. New Bolingbroke: church built.
51. Manthorpe: church built.
52. Stickney: rebuilt, &c.

The above is probably incorrect in some *very slight* particulars; it is also capable, doubtless, of considerable enlargement, communications towards which will be thankfully received.

Thomas Collis.

Boston.

ABDUCTIONS IN IRELAND.

The recent attempt of Mr. John Carden, a magistrate, a Deputy-Lieutenant, and lately High Sheriff of the county of Tipperary, to carry off by force Miss Eleanor Arbuthnot, a young Scotch lady, sister of the Honorable Mrs. Gough, has excited great indignation throughout the empire. The crime of abduction was formerly very common in Ireland amongst the rural classes; gentlemen were not altogether free from a disposition to follow their example; and a few details will be illustrative of the former state of society in that country. The trial and conviction of Sir Henry Brown Hayes, Knt., before Mr. Justice Day, at the Cork Spring Assizes of 1801, for the abduction of Miss Mary Pike, a Quaker heiress, was a very remarkable one; the prosecution having been specially conducted by the celebrated John Philpot Curran. The anecdote is well known,—that when the mob cheered Curran, who was very popular, on his way to court, with a genuine Irish greeting: "Counsellor, we hope you'll gain the *day!*" his reply was: "If I do, take care you don't lose the *knight!*"

Two very young girls, sisters, of the name of Kennedy, who were supposed to be entitled to fortunes of 2000*l.* each, considerable sums in those days in Ireland, had been some years previously carried off under circumstances which created a great sensation at the time, and the case was alluded to by Mr. Curran in his address to the jury. An application had been made on the part of Sir Henry Hayes to the Court of Queen's Bench, that his trial should take place in Dublin instead of in the city of Cork, where the offence had been committed; on the ground, that great prejudice existed against him in that quarter:

"That application," he observed, "was refused; and justly did you, my Lord, and the learned judges, your brethren, ground yourselves upon the reason you gave: 'We will not,' said you, 'give a judicial sanction to a reproach of such scandalous atrocity upon any county in the land, much less upon the second city in it.' 'I do remember,' said one of you, 'a case which happened not twenty years since. A similar crime was committed on two young women of the name of Kennedy; it was actually necessary to guard them through two counties with a military force as they went to prosecute. That mean and odious bias, that the dregs of every community will feel by natural sympathy with everything base, was in favour of the prisoners. Every means was used to try and baffle justice by practising upon the modesty and constancy of the prosecutrixes and their friends; but the infuriated populace, that had assembled to celebrate the triumph of an acquittal, were the unwilling spectators of the vindication of the law. The Court recollected that particular respect is due to the female who nobly comes forward to vindicate the law, and give protection to her sex. The jury remembered what they owed to their oaths, to their families, to their country. They felt as became the fathers of families, and foresaw what the hideous consequences would be of impunity in a case of manifest guilt; they pronounced that verdict which saved their characters, and the offenders were executed.'"

Again:

"In the case of the Misses Kennedy, the young ladies had been obliged to submit to a marriage and cohabit-

ation for a length of time, yet the offenders were most justly convicted, and suffered death."—*Curran and his Cotemporaries*, by Charles Phillips, edit. 1851, pp. 390, 391, 392.

Sir Henry Hayes was found guilty, and received sentence of death, which was commuted to transportation for life; he was, however, subsequently pardoned, and permitted to return home.

Catherine and Ann Kennedy lived with their mother, a widow in the county of Waterford; and having, on September 14, 1779, gone to witness a dramatic performance at Graiguenamanagh, in the county of Kilkenny, two young men, James Strange of Ullard, in that county, and Garrett Byrne of Ballyanne, in the county of Carlow, resolved to carry them off by force. They accordingly surrounded the house with a hundred armed men, with shirts covering their dress as a disguise, a habit which procured for the Irish peasantry of that day the name of Whiteboys. They broke into the room in which the girls sought shelter, and seized them; having two horses saddled in readiness, Catherine was placed before Byrne on one, and Anne before Strange on the other, and surrounded by a desperate clan, sufficient to overawe the county, they were carried off from their friends. A person, who represented himself to be a priest, was introduced in the night; a mock ceremony performed, and the terrified victims were obliged to submit. They were subsequently attended by a lawless cavalcade through several counties, put on board a vessel at Rush, north of Dublin; and after six weeks, were rescued by an armed party at Wicklow. Byrne and Strange escaped to Wales; but were pursued, apprehended at Milford, and, on July 6, lodged in Carnarvon gaol. They were subsequently tried at the Kilkenny Spring Assizes on March 24, 1780, before Chief Justice Annally; when letters were produced written by the girls, speaking of the men, with whom they had so long cohabited, in an affectionate manner, calling them their dear husbands; but these were proved to have been dictated to them, and written under strong impressions of terror. The prisoners were both convicted, and although much powerful intercession was made to spare their lives, in which the Austrian ambassador participated; yet, in accordance with the sanguinary administration of our criminal code in those days, they were both executed. (*Ireland Sixty Years Ago:* M'Glashan, Dublin, edit. 1851, pp. 35—39.)

The Times has justly arraigned the feeling expressed at Clonmel in favour of Mr. Carden; who is now undergoing, for his failure, two years imprisonment with hard labour, to which he was so justly and impressively sentenced by Judge Ball. We are however told, so deep was the sympathy felt for those whose example he sought to follow, that all the shops were closed and business suspended on the occasion in Kilkenny, and other neighbouring towns. W. B.

Minor Notes.

Correction of an Error in Sir Edward Coke's Genealogy.—Nothing being of greater importance than accuracy in family genealogies, I do not offer any apology for correcting an error into which those learned authors, Mr. Nichols and Sir Harris Nicolas, have, no doubt inadvertently, fallen, in reference to Sir Edward Coke's family pedigree. The former gentleman, in his highly interesting work on the *Royal Progresses*, vol. iii. p. 465., states, that Elizabeth, eldest daughter of Sir Edward Coke by Lady Hatton, died unmarried; which statement Sir Harris Nicolas adopts in his valuable *Life of Sir Christopher Hatton*, p. 480. Now, according to a well-authenticated MS. I possess, the lady in question, who is supposed to have died single, married Sir Maurice Berkeley, Knt. (of the noble family of Berkeley Castle), by whom she had issue a daughter, whom it appears both Sir Edward Coke and Lady Hatton treated very unfairly as their grandchild. T. W. Jones.

Nantwich.

Oblige pronounced obleege.—I have little doubt that this was the fashionable pronunciation of the word some sixty years ago. I am acquainted with one or two octogenarians, persons who pride themselves on their education; they always say *obleege* and *obleeged*. In a spelling-book of the date of 1748, I find that the young ladies of that generation were directed to pronounce farthing *farden*, such being the fashionable mode of pronunciation. Times are changed; we only find *farden* now among the very lowest classes. Henry T. Riley.

Cuckolds, Epigram on.—On the fly-leaf of a Martial, 12mo., Amsterdam, 1628, I find the following epigram. The book has, from notes on it, belonged to a German. The epigram is written with abbreviations, and the ink is faded. I am not aware if it has ever been printed, or who is the author:

"Uxorem mœcham qui nescit, vertice cornu
Unum habet; et duo qui dissimulare potest.
Qui videt et patitur tria gestat, quatuor ille
Qui ducit nitidos in sua tecta procos.
Qui non istorum se credit in ordine poni,
Credit at uxori, cornua quinque gerit."

I. H. L.

Pope's "Ethic Epistles" are being discussed in "N. & Q." I have a one-volume edition which is not mentioned in Mr. Carruthers' list of Pope's works, entitled *Ethic Epistles, Satires, &c., with*

the Author's Notes. Written by Mr. Pope: London, printed for the Company, 1735.

There are considerable variations from the later editions; the arrangement is different, the "Atossa" is not included; it contains the "Essay on Man," *seven* Ethic Epistles, of which the sixth is the epistle to Lord Oxford, and the seventh that to Arbuthnot. It also contains the "Imitations of Horace," and the "Satires of Donne," the originals of both being added at the bottom in Italics. At the end are ten of the epitaphs; those upon Craggs, Newton, Buckingham, Atterbury, and "one who would not be buried in Westminster Abbey," not being included.

I have little doubt of its being a pirated and spurious edition. E. J. Sage.

Queries.

THE COLLIER'S CREED.

In an able paper (No. 23. of the 2nd vol.) of the *Weekly Pacquet of Advice from Rome*, the object of which is to prove that the Holy Scriptures are the only rule of Faith, by the Word of God, by Reason, by the Fathers, and by the Confession of the Romanists themselves, the writer (p. 178.) quotes the acknowledgment of a Popish writer, Gregory de Valentia, in these words:

"If a man be askt why he believes, for example, that God is one in Nature, and three in Person: let him answer, because God hath revealed it. If again he be demanded how he knows God has revealed it, let him answer that he believes it infallibly by Faith, the infallible proposition of the Church moving him thereunto. If yet he be askt how he knows the proposition of the Church to be infallible, let him say, because the Scripture hath revealed it; which he believes, not upon the credit of any other revelation, but for itself."

And the author of the paper adds:

"But this was before the easie, ridiculous salvo of the *Collier's Creed* was invented."

What is the "Collier's Creed" referred to? In 1679, the date of this paper, Jeremy Collier, the Nonjuror, had not made himself known as a controversialist. The *Weekly Pacquet* is too generally underrated, for though virulent enough, as might be expected from the character of the age, and the stirring subject of the publication, it is full of very valuable matter, and is ably written. I would except, however, the last leaf appended to each number, under the name of the "Popish Courant," which is mere ribaldry. I possess five volumes, the date of the last number being July 13, 1683.* Was it continued beyond this time?

H. L.

[* This is the last Number in the British Museum.]

QUERIES ON THE "FAIRY QUEEN."

An American reader will be greatly obliged by an answer to any of the following Queries relating to the *Fairy Queen.*

Book I. canto vi. l. 3. Are there instances of *bewail* being used in the sense of *select?*

Book II. canto ii. 44. 4. *Entrold, introld,* or *enrold.* How is this word to be understood?

Book II. canto ix. 22. I have not much doubt that Digby's and Upton's mystical interpretation of this stanza is quite gratuitous; and I had myself understood it pretty much as a writer in the *Athenæum*, before I saw the reference to his article furnished by one of your correspondents. But the last verse might be thought to countenance a more subtle explanation. Will some one, who has the book at hand, furnish a passage from Paulinus (*Hebdomades*, lib. III. cap. ii.) cited by Thomas Moore (*Works*, vol. ii. p. 169., note †), in which it is attempted to be shown "that man is a diapason or octave, made up of a diatessaron, which is his soul, and a diapente, which is his body."

Book II. canto ix. 41. 7. What is *castory?* Was the secretion of the beaver (*castoreum*) ever used for a dye, or could it be so employed?

Book II. canto x. 12. 9. Are there other instances of *inquyre* used in the sense of name (ask for by the name of)?

Book III. canto iii. 13. 6. What authority does Spenser follow in this stanza? and where did he get the names Matilda and Pubidius?

Book III. canto v. 28. 6. *Persue.* Should not this word be *issue?*

Book III. canto v. 48. 9. Does *by art*, in this verse, mean only in a wonderful manner? or may *levin* be explained *leaven*, that is, an artificial caustic?

Book III. canto viii. 22. 2. Are there other instances of *drover* meaning boat?

Book III. canto ix. 46. 3. What is *Overt gate by North?*

Book IV. canto iv. 29. 6. *Cuffling.* Must this word be altered to *cuffing?* or, if allowed to stand, how is it to be explained?

Book V. canto vi. 19. 6. What is the origin of the phrase *well shot in years?*

Book V. canto ix. 34. 5. Does *boone* signify homage, service? (Compare boon-days, &c.)

I would add, by way of note, that the word *gelt* (book IV. canto vii. 21. 3.), which is not (rightly) explained in any of the editions, is the Irish *geilt*, a wild man or woman, a crazy person. The feeble Todd says *gelding.* Also, that most of the editors have changed *Sabaoth*, at the end of the last line of the *Fairy Queen*, into *Sabbath*, without reason. The God of Sabbaoth, as Spenser has it, was the same, in his apprehension, as the God of Sabbath, or of rest, as the seventh verse shows. F. J. C.

GENERAL WASHINGTON AND DR. GORDON.

Messrs. W. S. Lincoln & Son, of Blackfriars Road, Booksellers, in a Catalogue just published, announce for sale a cabinet inlaid with ebony, rosewood, and pearl:

"Confidently said to have been presented by General Washington to Dr. Gordon, while *acting as his private secretary*, by whom it was brought from America to England, where he died. His widow for some time resided at St. Peter's, Ipswich; at her death, which *occurred about six years back*, the cabinet, with other effects, was sold by auction."

The Rev. William Gordon, D.D., author of *The History of the American War*, 4 vols. 8vo., 1788, became pastor of a dissenting church at Ipswich in 1754. He removed in 1764 to Old Gravel Lane, London; and in 1770 to America. After two years, he was installed pastor of the third church in Roxbury. During the war, he took an active part in public measures; and was chosen chaplain to the Provincial Congress of Massachusetts. In 1786 he returned to England; and in 1789 was resettled in the ministry at St. Neots, Huntingdonshire; but he afterwards returned to Ipswich, and died there "Oct. 19, 1807, aged seventy-nine years," as appears by his gravestone in the burial-ground attached to the Meeting House in Tacket Street. On the same stone is inscribed: "Elizabeth Gordon died Nov. 18, 1816, aged eighty-seven years."

Query 1. Was not this his widow?

Query 2. Was Dr. Gordon ever private secretary to Washington? S. W. Rix.

Beccles.

Minor Queries.

Huntingdon Witchcraft Lecture.—In an *Historical Essay concerning Witchcraft*, by Dr. Francis Hutchinson (afterwards bishop of Down), London, 1718, p. 101., it is stated that Sir Samuel Cromwell gave forty pounds to the mayor and aldermen of Huntingdon for a rentcharge of forty shillings yearly, to be paid out of their town lands, for an annual lecture upon the subject of Witchcraft, to be preached at their town every Lady Day, by a Doctor or Bachelor of Divinity of Queen's College, in Cambridge. The above sum was the value of the goods of the witches of Warbois, who were condemned at Huntingdon, April 4, 1593, for bewitching various persons, among whom was the Lady Cromwell. Is this rentcharge still paid? and is the lecture still preached? These Cromwells were, I presume, of the same family as he Protector Cromwell. Is it so? E. H. D. D.

"*Bibliotheca Hibernicana.*"—In Shaw Mason's *Bibliotheca Hibernicana, or, a Descriptive Catalogue of a Select Irish Library, collected for the Right Hon. Robert Peel*, 8vo., Dublin, 1823, the following paragraph occurs, p. 4.:

"The present attempt, perhaps, would not have been made, had he not been able to avail himself of the assistance of a literary friend, who is now engaged in preparing a similar work on a much more extended scale; being designed to comprehend whatever has been written upon Ireland, so as to form a complete Irish Historical Library. A work of much labour and research, and to the completion of which he is not without hopes that this *prelusion* may have given a stimulus."

What has become of this undertaking? Was it left ready for the press; or was it relinquished through want of encouragement? A publication of the kind is much to be desired. Abhba.

Genealogical.—Can any of your correspondents give me any information with respect to the following subjects:

1. Which of King John's daughters married William, Earl of Pembroke, and the first few generations of their family?

2. Any information with respect to a certain Prince Guisch, from whom I have heard that the Wises of Totness and the neighbourhood are descended?

3. Any information with respect to William de Lodryngton of Great Gunby, of whom there is still existing a monumental brass in the church of the above-mentioned place. Had he any children, and how many? Ἀρχαιοφιλος.

Capture of the Spanish Treasure-frigates in 1804.—In an article in the 40th volume of Blackwood, styled "Recollections of the Siege of Cadiz," an account, marked by the utmost violence of language, is given of this transaction. Without discussing the merits of the question (on which I believe the world in general has come to a more lenient judgment than this writer, who seems transported beyond the bounds of reason in treating of it), is there any ground for the extraordinary insinuation it contains, that the late Sir Graham Moore acted on the occasion without any orders, and entirely on his own responsibility, "knowing that it would gratify his countrymen?" I never heard that the ministry of the day put forth such an excuse, fiercely assailed as they were on this point; on the contrary, they vindicated it as a just and politic act, although informal.

J. S. Warden.

Registration Act.—The Act for the secular registration of births, marriages, and deaths, directs that if after a child has been registered under a certain "christian" name, it shall be baptized under another different "christian" name, such baptismal name shall be added in the register in a column provided for the purpose.

Query, Which is the *legal* name?

Such a case having occurred, the Registrar-General "can offer no opinion as to which of the

names may be considered the legal one." The clergyman who officiated very naturally decides in favour of the legality of the baptismal name, which was given by mistake, and which it is desired to repudiate. J. P. A.

Hoxton New Town.

Dr. South on Extempore Prayers. — Having received no reply to my Query (Vol. ix., p. 515.) concerning South's authority for the statement referred to, I beg to be allowed to put my Query in another shape, and to ask whether the anecdote is to be found in any writer or writers anterior to South? W. H. Gunner.

Winchester.

"*Never more*," *&c.*—In the year 1849, while serving in India, a review of a volume of poetry met my eye in a Plymouth newspaper, embodying an extract from one of the small poems contained in the work entitled *Cistus Leaves*, the first verse of which ran thus:

"Never more
Shall my footsteps press the heather,
Lightly by the side of thine,
As that sunset hour together,
Forth we walk'd where streamlets shine—
Pilgrims twain to Poesy's shrine—
Never more!"

I cannot recall either the title of the work or the name of the newspaper in which I saw the review; but it is possible that some of your numerous readers may kindly oblige me by stating through your columns how or where I can procure the work, or who the author may have been.

S. R. G.

"*Trafalgar*," *&c.* — Can you inform me who is the author of the following drama: *Trafalgar, or the Sailor's Play;* printed at Uxbridge, 1807. I have some reason for supposing that the author of this play was W. Perry, M.D. of Hillingdon, near Uxbridge; but I would be obliged to any of your readers who could inform me with certainty who is the author.

In the *Gentleman's Magazine*, 1806, p. 154., there is a short notice of a work of Dr. Perry's, *Dialogues in the Shades.* There is also some farther information regarding him in a letter from himself to the editor of the *Gentleman's Magazine* for 1806, p. 218. In the same magazine for 1807, there is also a notice of the play I have mentioned.

Sigma (1).

Murray of Broughton.—There are two or three steps in the pedigree of this family I am anxious to obtain. Douglas, in his *Scottish Peerage*, says Cuthbert Murray, of Cockpool, died in 1493, having married Mariote, daughter of Menzies of Weem. Sir John Murray, his eldest son, died in 1526 (whom did he marry?); and Mungo Murray, his second son, of Broughton, was living in 1508; his descendant, John Murray, of Broughton, married, in 1630, Marion, third daughter and coheiress of Sir James Murray, of Cockpool. The names and marriages of the two or three generations of the Broughton branch between those latter two dates I want. Y. S. M.

English Words derived from the Saxon.—Is there a dictionary of English words derived from the Saxon? If so, what is its description, and where is it published? Botolph.

Artificial Breeding of Salmon from Spawn.—Who first discovered or projected the idea of the artificial breeding of salmon from spawn, and where was it first carried out? Was the discoverer a Frenchman or an Englishman? What connexion had the late Sir Francis M'Kenzie, of Gairloch, with the discovery? Was it discovered and practised prior to 1838? Anon.

The Russian Language.— Is this not a dialect of the Slavonic, and the most pure of them all: the Polish being much corrupted with Latin and German? Are the differences great between the pure Russian and the Bohemian, Moravian, and Hungarian? Is not the last called the Slavack? The Bulgarian is the roughest, I am well aware, of all the dialects; and the Bosnian and Servian the most agreeable in sound: in what do they differ from the Croatian? Is it not contended that the Russian approaches the Asiatic rather than the European tongues? has it not more affinity with the Greek, Latin, and German, than with the languages of the East? Whence were the Russian letters, so much more numerous than the northern Runic? Until A.D. 803, it is well known the Russian, Bohemian, and Illyrian Slaves had no alphabet; as the introduction of letters then was under the reign of the Greek Emperor Michael, consisting of some new letters with the Greek characters a little altered at present. What are the oldest Russian writings extant? Who was the author of *The Present State of Russia*, translated from the High Dutch, 1723? This last work contains an accurate account of the proceedings of Peter the Great against his only son by his first wife, whom he secretly murdered in prison, together with a relation of many of his cruelties? Cyrus Redding.

Orangeism.—In a small work published by Gilbert, Paternoster Row, London, 1844 (*A Ritual and Illustrations of Freemasonry, &c.*), I find the following account of the history of Orangeism. Can any of your correspondents tell me if it is correct?

"The order was instituted in the year 1794, and organised into lodges in 1795 by Thomas Wilson, who was a clandestine mason in Dyon, county of Tyrone, on the estate of Lord Calladon. It first consisted of only one

degree, viz. Orangeman. Afterwards, in the year 1796, the Purple Degree was added by John Templeton, near Loughgall or Portadoun. After that the Mark-man's Degree, and the Heroine of Jericho, were added, which have been since annulled."

KENNEDY M'NAB.

Fraser. — On the monument recently erected in Kegworth Church (Leicestershire), to the memory of the late rector, the Rev. Peter Fraser, it is stated that he was born at Richmond, in Yorkshire. From some conversation I once had with that gentleman, I inferred (though he did not exactly say so) that he was a member of the family of Fraser of Lovat. There was a degree of mystery about the learned and reverend gentleman's ancestry, which may probably justify my asking any reader of "N. & Q." to enlighten me on the point. THOMAS R. POTTER.

"*Church and Queen.*" — In a note appended to Payne's *Brief Description of Ireland* (edited for the Irish Archæological Society by Dr. Aquilla Smith, 1841), I find the following words:

"May not the custom of giving the 'Church and Queen' as the first toast after dinner, in our times, be derived from those of Henry VIII.? when the grace after dinner, as published in his primer, concluded with the words: 'God save the Church, our King and realme, and God have mercy upon all Christian souls. *Amen.*'"

Can any one throw light upon this point?

ABHBA.

St. Cyprian's, Ugbrooke. — In Dolman's *Metropolitan and Provincial Catholic Almanac* for this year I find, under the head of the "Diocese of Plymouth:"

"Ugbrooke, St. Cyprian, consecrated by Dr. Anthony Sparrow, Bishop of Exeter, July 11, 1671, but converted to Catholic uses in 1779."

Can you or any of your correspondents inform me under what circumstances the above-named church or chapel of ease was diverted from its original use to its present one?

CHARLES GEO. RHODES.

The Cardinal De Rohan. — The following is translated from the *Memoirs of the Baroness D'Oberkirche:*

"Louis were struck at the Strasburg mint at the time of the law proceedings respecting the necklace, with an infamous and insulting alteration. It need not be said that this was not repeated, and that the authors of it were rigorously prosecuted, although they protested that it was an accident in the engraving."

Could farther particulars respecting the alteration be given, without offending decency, in the columns of "N. & Q.?" * UNEDA.

Coleridge's unpublished Manuscripts (Vol. ix., pp. 496. 543. 591.). — This appears a proper time to revive the following Note and Query, which are extracted from an article on Coleridge in *Blackwood's Magazine* for January, 1845 (p. 118. footnote).

"We ourselves had the honour of presenting to Mr. Coleridge Law's English version of *Jacob Böhmen*, a set of huge 4tos. Some months afterwards we saw this work lying open, and one volume, at least, overflowing, in part, with the Commentaries and the Corollaries of Coleridge. Whither has this work, and so many others swathed about with Coleridge's MS. notes, vanished from the world?"

J. M.

Oxford.

Croyland, its Epithets. — In Holditch's *History of Croyland*, 1816, it is said that the place is not uncommonly called "Curs'd Croyland." May not this be a curious corruption of its ancient epithet *curteys*, or *courteous*; which, according to Ingulph's *History*, was given to it by Turketul, on being kindly received by the Sempects, and which still survives in some rhymes which you have given in former Numbers? As the place was said to have been the abode of evil spirits and sorcerers till St. Guthlac took up his residence there, it is just possible that its original bad reputation survives in its title "Curs'd Croyland."

HENRY T. RILEY.

The Fashion of Brittany. — The Baroness D'Oberkirche, in her *Memoirs* (lately published in Paris), says:

"The eldest (daughter) of Madame de Châtillon married the Duke of Crussel, her uncle, after the fashion of Brittany." — Vol. ii. p. 53.

What was this fashion of Brittany? UNEDA.

Philadelphia.

Sir Peter Temple. — Extract from the register of the parish church of St. Peter Mancroft, Norwich. Buried—

"January 14, 1659. — a Gent, stranger, called by the name of John Brown, otherwise after his buryall announced by the name of Sir Peter Temple."

Will any of your subscribers favour me with any particulars of this "gent," or of his family and connexions? H. D.

"*Manual of Devout Prayers.*" — It appears by an original order of the Court of Exchequer in Ireland, bearing date 1709, that two booksellers of Dublin, named James Malone and Luke Dowling, were convicted for selling a book entitled *A Manual of Devout Prayers.* From the affidavits, &c., which accompany the order, it would seem that this book was extensively sold in Dublin, as several editions published by different parties are mentioned. Is there anything known of its author? The seditious character of some of the prayers was the cause of the booksellers being fined. ENIVRI.

Monkstown, Dublin.

[* The louis had *horns* inscribed upon them.]

Church of St. Nicholas within-the-walls, Dublin. — Where can I find copies of the following documents connected with this church:

1. The foundation charter, by which Archbishop Comyn granted to the then collegiate establishment of St. Patrick the church of St. Nicholas within-the-walls?

2. The confirmation of same by Pope Celestine?

Is there any print of this church of an earlier date than that in the *Gentleman's Magazine* for 1786?

Is there any print representing it at the period when it was taken down, A. D. 1835? ENIVRI.

Monkstown, Dublin.

Age of Oaks. — What are the dimensions and what are the ages of "The Parliament Oak," near Mansfield, and of the "Major Oak" and "Shambles Oak," near Ollerton, Notts? The "Greendale Oak" in the grounds of Welbeck Abbey is probably in too shattered a condition to allow of its age being determined. A comparison of any admeasurements which may have been made fifty or a hundred years ago with those made in late years would be interesting. J. M. B.

Phosphoric Light. — Why is phosphoric light not always equally apparent on the surface of salt water? Is it owing to a difference in the amount of phosphorus? and, if so, what occasions this difference? IGNORAMUS.

Prophecies respecting Constantinople. — The following passage from Gibbon, containing an account of a prophecy, with his remarks upon it, is curious and interesting at the present time.

"By the vulgar of every rank, it was asserted and believed, that an equestrian statue in the square of Taurus was secretly inscribed with a prophecy, how the Russians in the last days should become masters of Constantinople. In our own time a Russian armament, instead of sailing from the Borysthenes, has circumnavigated the continent of Europe; and the Turkish capital has been threatened by a squadron of strong and lofty ships of war, each of which, with its naval science and thundering artillery, could have sunk or scattered an hundred canoes such as those of their ancestors. Perhaps the present generation may yet behold the accomplishment of the prediction, of a rare prediction, of which the style is unambiguous, and the date unquestionable." — Gibbon's *Roman Empire*, vol. v. ch. lv.

In a note to the passage he gives his authorities, and adds:

"They witness the belief of the prophecy; the rest is immaterial."

Can any of your correspondents inform me what is the authority for the existence of another prophecy of which I have heard, that the Turks were only to hold Constantinople for four hundred years? H. D. N.

Minor Queries with Answers.

Prohibition of the Rev. Mr. Maurice (about 1721). — In the sixteenth Number of the *Terræ Filius* (a curious medley of scurrility and good sense), it is said that the Vice-Chancellor of Oxford "demanded Mr. Maurice's notes upon a complaint made against a sermon which he preached, that it contained something contrary to one of the Articles of the Church of England, without any particular allegation: and he was prohibited to preach in the precincts of the University on that account." Can any of your Oxford correspondents give some particulars of this case? The name recalls to mind a recent occurrence of a somewhat similar nature. HENRY T. RILEY.

[The particulars of this case will be found in the following sermon: "The True Causes of the Contempt of Christian Ministers. A Sermon, preached before the University of Oxford, at St. Mary's Church, by Peter Maurice, A.M., Fellow of Jesus College, Oxon. With a Preface in Vindication of it against the Censure passed upon it in the University: London, 8vo., 1729." It was considered at the time that certain passages in this sermon contradicted the Twenty-sixth Article.]

London Topographical Queries. — 1. At which house in the Polygon, Somers Town, did Mary Wollstonecraft Godwin reside during the latter part of her life?

2. What street in Somers Town did Theodore Hook live in after the Mauritius affair? And at which house?

3. Which was Horace Walpole's town house in Berkeley Square? E. J. SAGE.

[Probably some topographical friend, resident in St. Pancras, may be able to reply to the first Query. — Theodore Hook never (as far as we know) dwelt in *Somers* Town. At Kentish Town he sojourned for many months, soon after his return from the Mauritius. The house occupied by him is the second to the left hand, contiguous to Providence Row, and nearly opposite to the Nag's Head Tavern, as this suburb is entered from London. — No. 11. Berkeley Square was the house in which Horace Walpole died in 1797.]

Archbishop Herring (Vol. vii., p. 158.). — Was this prelate first Archbishop of York and then of Canterbury? If so, is he not the only instance of the same person having filled both of those sees? HENRY T. RILEY.

[Four prelates were translated from York to Canterbury. In 1452, John Kemp; 1575, Edmund Grindal; 1747, Thomas Herring; 1757, Matthew Hutton.]

William III. and Cooper. — Can you inform me whether Samuel Cooper, who died in London in 1672, painted a miniature portrait in oil of William Prince of Orange, subsequently King William III. of England? If he did, where is his painting to be found? I possess a likeness of the king in question in his younger days (when about one-and-twenty years of age), said to be by Cooper,

and certainly, whether his work or not, very well done. I have consulted Pilkington upon the subject, but without success. William wedded the Princess Mary in 1678. ABHBA.

[This portrait is not noticed by Walpole; but in his *Catalogue of Engravers* he speaks of Henry Hondius having, in 1641, engraved a print of William Prince of Orange from a painting by *Alexander* Cooper.]

Cennick's Hymns.— Can you inform me if Cennick's *Hymns* were published in a collected form? ANON.

[In 1743 was published *Select Hymns for the Use of Religious Societies*, by John Cennick, in two parts, Bristol, 12mo. This collection also contains six hymns by J. Humphreys.]

Replies.

"THE DUNCIAD."

(Vol. x., pp. 65. 109. 129.)

I am obliged by MR. MARKLAND's endeavour to answer my inquiry, though I was (I may say of course) not ignorant of the passages in the Pope and Swift correspondence to which he refers. The evidence of these passages, though only *negative*, would be abundantly sufficient if we had not Pope's own *positive* and repeated assertion to the contrary, namely, that there were no less than *five* imperfect editions in 1727. To this direct assertion, placed in the front of Pope's own three avowed editions, and even in that presented to the king and queen, the *inferences* from the letters cited do not seem a sufficient answer. Moreover, it has been long known that the published correspondence has been extensively *garbled*, and some recent articles in the *Athenæum* have shown that this *garbling* had been pushed by Pope himself to an extent that renders the correspondence very suspicious evidence of any matter of fact. But in this particular case MR. MARKLAND, and readers in general, will be surprised to learn that the passage which he quotes from a letter of the 27th November, 1727, is but an additional proof of the inaccuracy of the published correspondence. No such letter exists. The letter referred to under that date is really a combination of two different letters, and neither of them of that date. They are to be found in their separate forms and dates in the Longleat copies; how they came jumbled I do not comprehend, but it proves the gross inattention of *all* the editors. The first portion is probably of the date given by Warburton to the whole, viz. 23rd November, 1727, and talks of the *Beggar's Opera* as in preparation, which was true; but then it proceeds to talk of its being acted and printed, which did not happen till two or three months later. So that these passages belong to a second letter, the real date of which is the 26th of February, 1728. This does not, I admit, invalidate the inference that MR. MARKLAND draws about *The Dunciad*; indeed, it rather corroborates it as bringing down Swift's evidence three months later; but it shows how untrustworthy the correspondence is in matters of date and detail. I would beg MR. MARKLAND to look at a preceding letter of Gay and Pope to Swift, 22nd October, 1727, in which Pope says he is afraid of sending Swift "a copy of the poem for fear of the Curlls and Dennises of Ireland." What copy could he mean but a *printed* one? And then he goes on to cite the four verses of the opening address to Swift, "Whether thou chuse," &c., which four lines do *not* appear in the edition dated 1728, by A. Dodd, which Malone believed to be the first. All this makes a puzzle, the more difficult to unravel because, as I suspect, it was prepensely concocted by Pope himself for some purpose which we have not yet discovered. C.

I have a small 8vo. copy of *The Dunciad*, of which the following is the title:

"The Dunciad, with Notes variorum, and the Prolegomena of Scriblerius. The Second Edition, with some Additional Notes. London: printed for Lawton Gilliver, at Homer's Head, against St. Dunstan's Church, Fleet Street, 1729."

It has the owl engraving as a frontispiece; and, though purporting to be printed in London in 1729, as B. H. C.'s copy is, it was printed for Gilliver, not Dods, as his copy was. It contains the first three books only. Perhaps, however, my only excuse for mentioning this is, that I have a note in the fly-leaf, that "A fourth book was published, *printed separately*, in 1742;" together with the following extract from Porson's *Tracts*, by Kidd, pp. 323, 324.:

"Another facetious friend of Dr. Bentley, Mr. Pope, 'used to tell' Warburton, that when he had anything better than ordinary to say, and yet too bold, he always reserved it for a second or third edition, and then *nobody took any notice of it.*"

Accordingly in the first edition of *The Dunciad*, Pope tried the public taste for slander; and succeeding beyond his most sanguine hopes, he, diffident creature, added a fourth book*, in which he gratified the ignorant and malicious by assailing men of real learning and worth, amongst whom he very properly ranked Dr. Bentley. The Doctor being informed that Mr. Pope had abused him, replied, "Ay, like enough; I spoke against his Homer, and the *portentous cub* never forgives?"† P. H. FISHER.

C. is surprised that any one who has looked ever so superficially into the subject, should ask where "Pope has distinctly and repeatedly stated"

* See Mr. Pope to Warburton, ix. 351.

† "Mr. Pope's verses are pretty; they are not the translation of Homer, but of Spondanus."

that there were three editions of *The Dunciad* published in 1727? C. says that he had not specified the number, refers to a prefatory note to Gilliver's edition (1729) as his authority, and assumes that I shall be still "more surprised to find Pope there asserting that there were five." Now I quoted C.'s words; and I will quote them again, that the reader may determine between us, whether he did or did not specify the number of editions:

> "Pope himself says *distinctly* and *repeatedly* that an imperfect edition was published in Dublin in 1727 [1.], and republished, *in that year*, both in 12mo. [2.] and 8vo. [3.]."—*Notes & Queries*, Vol. x., p. 65.

It was precisely because I did know of the mention of the *five;* because I did know of the editions mentioned by Savage; did know of the famous battle of the asses and the owls; that I asked for C.'s authority for his assertion that Pope *distinctly* and *repeatedly* mentioned *three* editions. It now appears, as I always supposed it would, that the *distinct* reference to *three* is the mention of *five;* and that the *repeated* assertion simply signifies that there were more than one edition of *The Dunciad* published in Pope's lifetime! Your correspondent is anxious for *exact* information on this subject; I trust therefore that he will excuse my comment on his own want of exactness.

As we now know the grounds on which he made his statement, and defends it—as he is pleased thus literally to read the introductory flourishings to the first three books of *The Dunciad*—I will ask whether he believes that the fourth book was found by accident in "the library of a late eminent nobleman?" If not, why not? for it was from the first *distinctly*, and has been *repeatedly*, asserted.

Why, it has been distinctly and repeatedly asserted that Lemuel Gulliver was of an Oxfordshire family, and that there are several tombs and monuments of the Gullivers at Banbury; but I submit that your correspondent, should he ever visit that town, will be more pleasantly and even profitably employed in eating its celebrated cakes, rather than hunting through its parish registers. Seriously, others perhaps may express surprise that "any one who has looked ever so superficially" into the writings of Swift, Pope, and their cotemporaries, should mistake a joke and a mystification for a fact; and deliberately assert that if this story of the surreptitious editions be not true, it is a "distinct and circumstantial lie!" I, however, am afraid this severe judgment is just; indeed, that all our humorists are open to like objections, which many of them have not been ashamed to acknowledge. Thus Swift has, with unblushing assurance, put on record that an Irish bishop was disgusted with the want of truthfulness in Lemuel Gulliver, and did not believe one half of what was recorded by that immortal traveller.

I would have here added a few words for the information of your correspondent, but that I have been in some degree anticipated by Mr. Markland (*antè*, p. 129.), to whose letter I will hereafter add a few Notes and Queries. E. T. D.

LONGEVITY.

(Vol. viii. *passim.*)

In *Virginia, its History and Antiquities*, p. 147., is the following

> "*List of Persons who have lived* 110 *years and over:*
>
> William McKim, of Richmond, died 1818, aged 130.
> John de la Somet, of Richmond, died 1766, aged 130.
> Wonder Booker (a negro), of Prince Edward Co., died 1819, aged 126.
> Eleanor Spicer, of Accumac Co., died 1773, aged 121.
> Charles Lange, of Campbell Co., died 1821, aged 121.
> Charles Roberts, of Bullskin, died 1796, aged 116.
> Philip Cruce, of Fairfax Co., died 1813, aged 115.
> William Taylor, of Pittsylvania Co., died 1794, aged 114.
> Frank (a negro), of Woodstock, died 1820, aged 114.
> Alexander Berkeley, of Charlotte Co., died 1825, aged 114.
> Priscilla Carmichael, of Surry Co., died 1818, aged 113.
> Sarah Carter, of Petersburg, died 1825, aged 112.
> Mrs. A. Berkeley, of Charlotte Co., died 1826, aged 111.
> William Wootten, of Charlotte Co., died 1773, aged 111.
> A negro, of Richmond, died 1818, aged 136.
> Mrs. Harrison, of Brunswick Co., died 1805, aged 110.
> John Cuffee (slave), of Norfolk, died 1836, aged 120.
> Gilbert (negro), of Augusta Co., died 1844, aged 112."

T. Balch.

Philadelphia.

In a book called *Virginia, its History and Antiquities*, p. 435., I find the following, under the head of Prince Edward County:

> "There died in this county, in 1819, a slave named Wonder Booker, belonging to George Booker, Esq., who had reached his 126th year. He received his name from the circumstance that his mother was in her fifty-sixth year at the time of his birth. He was of great strength of body, and his natural powers, which were far superior to those of people of colour in general, he retained in a surprising degree. He was a constant labourer in his master's garden, until within eight or ten years of his death."

M. E.

Philadelphia.

Hannah, a slave belonging to a lady in Petersburgh, Virginia, recently died in that city at the age of 128 years. She died of no particular disease, but sank under the exhaustion incident to old age. She was born in Powhatan County, Virginia. M. E.

Philadelphia.

A Philadelphia newspaper, of the date of Jan. 10, 1798, is the authority for the following:

> "Died at New London, Mr. John Weeks, aged 114. He married his tenth wife when 106: she was only 16! His

grey hair had fallen off, and was lately renewed by a dark head of hair; a new set of teeth had made their appearance, and a few hours previous to his death he ate three pounds of pork, two or three pounds of bread, and drank nearly a pint of wine."

J. H. Chateau.

Philadelphia.

"On the 30th of May past, the children, grandchildren, and great-grandchildren of Richard Buffington, senior, to the number of 115, met together at his house in Chester County, as also his nine sons and daughters-in-law, and twelve great-grandchildren-in-law. The old man is from Great Marle upon the Thames, in Buckinghamshire, in Old England, aged about eighty-five, and is still hearty, active, and of perfect memory. His eldest son, now in the sixtieth year of his age, was the first born of English descent in this province." — From the *Pennsylvania Gazette*, No. 551., for July 5, 1739.

James.

Philadelphia.

Mrs. Mary Clifford, daughter of Highgate Boyd of Rosslare, county Wexford, Esq., and widow of Robert Clifford of Wexford, died at the age of 101.

In 1835 died Mrs. Sarah Colvill, daughter of C. Lennox, Esq., of Londonderry, and widow of Robert Colvill, Esq., of Youghal, whom she survived forty-seven years, having lived to the age of 105.

A letter from Seville of October 28, 1853, mentions the death of Isabella Chava, in the 115th year of her age. (Saunders' *Newspaper*, December 8, 1853.)

Y. S. M.

"Haller, who has collected the greatest number of examples of longevity, says that he has found more than

1000	who have lived from	100	to	110	years.
60	" "	110	to	120	"
29	" "	120	to	130	"
15	" "	130	to	140	"
6	" "	140	to	160	"

and

1 who reached the astonishing age of 169 years.

It has been remarked that England, Sweden, and Denmark have produced the greatest number of long-lived persons." — *Monthly Mirror*, London, November, 1800.

W. W.

Malta.

I copy the following from the *Hull News*, No. 135., Saturday, July 29, 1854, p. 1.:

"The Dublin *Freeman* says, 'Owen Duffy, of Monaghan county, is 122 years old. When 116 he lost his second wife, and subsequently married a third, by whom he had a son and a daughter. His youngest son is two years old, his eldest 90. He still retains, in much vigour, his mental and corporeal faculties, and frequently walks to the county town, a distance of eight miles.'"

J. Sansom.

"*Sarum, April* 30. We hear from Leamington, in Hants, that one Mrs. Mitchell was lately brought to bed there of a daughter, whose great-great-grandmother is still living, and has already seen her fifth generation, and all daughters; so that she may say the same that the distich doth, made on one of the Dalburg's family of Basil:

'Mater ait natæ, die natæ, filia natam
Ut moneat, natæ, plangere filiolam.'

'Rise up, daughter, and go to thy daughter,
For her daughter's daughter hath a daughter.'

She is about ninety-two years of age, is in perfect health, has all her senses clear, and hopes to see five generations more." — From the *Pennsylvania Gazette*, No. 556., of August 9, 1739, printed by Benjamin Franklin.

James.

Philadelphia.

Perhaps the following instance of longevity, taken from the *London Monthly Mirror* of January, 1798, may be found of sufficient interest to claim a space in "N. & Q.":

"A Mulatto man at Frederick Town, Virginia, at the extraordinary age of 180 years, 140 of which he was a slave to the family of Colonel Sims."

W. W.

Malta.

"The register of the parish of Bremhill commences with the year 1591. It contains the following remarkable entry:

'Buried, September the 29th, 1696, Edith Goldie, Grace Young, Elizabeth Wiltshire. Their united ages make 300 years.'"

The above is extracted from Britton's *Beauties of Wiltshire*, London, 1825, vol. iii. p. 170. Is the register authentic and genuine? J. Sansom.

MORGAN ODOHERTY.

(Vol. x., p. 96.)

It would be very interesting — and now that poor Wilson is no more, the time seems very opportune — if the Blackwoods would favour the world with a list of the contributors to *Maga* as far as they are known, and up to Wilson's resignation of the office of editor. I think there can be no doubt but that Dr. Maginn originated the notion of the redoubtable ensign; but the idea was so simple, and so easily adhered to, that many writers afterwards took up the notion; and the character, I believe, owes much of its reality to the various jocular spirits who each contributed some new yet harmonising feature to the grotesque structure. Of the truth of this fact the present writer can speak of his own knowledge. He himself contributed one or two papers among the *Horæ Cantabrigienses*, introducing the merry Morgan to Cambridge. These papers were sent anonymously, yet they were not only inserted, but referred to afterwards by the veritable Morgan (whoever he might be) as part of his series. This proves the truth of Mr. Warden's conjecture, that there must have been "more than one writer." Indeed, I believe there were many, homo-

geneous as the character may seem; nothing being so fallacious as an attempt to discriminate styles, more especially when there is any wish in the writers to harmonise with each other. R. P.

When Maginn was first taken into connexion with Blackwood, although I had but little personal acquaintance with him, I had good opportunities of knowing his proceedings, and I was not without interest in them. If I had access to the early volumes of the *Magazine*, I could point to the first article which he contributed; a severe, but unfair critique, in which he turned his knowledge of Hebrew to account. In the course of years I became less acquainted both with him and with the *Magazine;* but I never doubted that he was "Signifer Odoherty," and I am quite satisfied that any one who now doubts it must labour under some great mistake.

In connexion with this *nom de guerre*, I may as well mention a fact which may possess some interest in future years, if it do not at present; when the reason of the name *Standard* being appropriated to a Conservative journal may be sought. When the prospectus of the present paper appeared, it was with the motto from Livy [?]: "Signifer, pone signum; hic optume manebimus." This motto was continued in the advertisements of the paper till the very eve of its publication; but it never appeared in the paper itself. The cause of its omission was much discussed, and many thought at the time that it was because the motto appeared to point to Maginn, the well-known "Signifer" of Blackwood, as the editor; whereas, though he was connected with the paper, it was only as a subordinate. E. H. D. D.

PHOTOGRAPHIC CORRESPONDENCE.

Mr. Lyte's Instantaneous Process. — I think it may be as well for me to fight my own battles, as to leave Mr. Shadbolt to do so on my behalf; notwithstanding that, I must thank him for having taken up the cudgels in my defence: so I am going to ask you to reply for me to the Query of C. H. C. It would be a fortunate thing for many photographic inquirers, were they to content themselves with trying the experiment, before putting the Query, as in the present instance: since this new science of photography, having opened an entirely new field of research to the chemist, new discoveries are being daily made, and new reactions made evident, which were before unknown. We must not, therefore, search chemical books previously edited, hoping thereby to test the accuracy of a photographic formula, and only adduce their authority when the evidence they give is contradictory, not where it is null.

With regard to the case now in point, there exists no doubt of the solubility of iodide of silver in the nitrate solution, as will be easily seen by the following experiment (I quote, as nearly as I can recollect, the substance of Mr. Archer's words):—Take a collodion plate, coat it with iodized collodion, sensitize it in the nitrate bath, and then take it out and place it in a dark corner: when dry it will have become transparent, the nitrate solution having by evaporation become concentrated, and having dissolved the iodide of silver out of the film.

Now I myself have made farther experiments on this head, which may interest some of your readers. I find that iodide of silver forms two compounds with the nitrate, probably each a definite combination. The first is insoluble, the second is soluble. To prepare the first it suffices to add to a nearly saturated solution of nitrate of silver, in cold water, some iodide of silver, or a soluble iodide; when first of all the iodide dissolves, but immediately precipitates again as a crystalline double salt. This is probably a crystalline modification of the real sensitive compound we photographers use. The second or soluble compound is made by adding this substance to the nitrate of silver solution, when it will to some extent dissolve, and obviously forms another and soluble compound. Neither of these salts can be treated with pure water without decomposition; but the former may be washed with a strong solution of nitrate of silver, previously saturated with iodide. Of the second salt I have not yet been able to obtain any definite crystallisable compound; but the first (or insoluble one, as I call it for the sake of distinction) appears to be composed of equivalents of the two salts employed.

Now for the instantaneous process. I can assure you I have been as much annoyed as any of your readers by failures; but I think now I can give some certain modifications to my former process which will ensure success, or at least which gives *me* perfect results. The causes of failure are, in the first place, the almost impossibility of procuring a completely pure grape sugar; and next, certain foreign matters contained in almost all samples of honey. To obviate this I have rejected for the present (till I have time to make farther researches) the grape sugar, and I use only honey. For this I take the same proportions I have indicated before, only that I reject the *iodide of silver*, since I find that, though soluble in a solution of *nitrate of silver*, it is not sensibly so in a solution containing *grape sugar*. The honey I use is real old honey, quite candied, and not the white, or partly candied honey, sold under the name of Narbonne honey, and which is made by adding water to common honey, which causes it to take a crystalline form after a short time. These, when mixed, I filter through paper first, then expose the filtrate to the light, and when well embrowned filter through animal charcoal. I expose again to the light, and filter through the charcoal as before; only this time I perform the operation in a dark room, and let the liquid fall into a bottle containing a lump of camphor. The object of this treatment is first to remove all the impurities by the animal charcoal, and next the use of the camphor is to exert a sort of preservative influence on the liquid and on the plate prepared. The liquid I have thus prepared I use as I have before indicated. F. Maxwell Lyte.

Luz, Hautes Pyrénées.

Fading of Positives. — I have a large collection of photographs, and I am grieved to see them fading day by day. The cause I believe to depend upon the small portion of hyposulphite of soda still remaining in the paper. Will any of your correspondents favour me with a *delicate test* for the presence of this salt? A gentleman of very great experience has used the alum, as recommended by Sir W. Newton and others, to secure the permanence of positives, but he states that he has met with very partial success. Will you allow me, therefore, to ask a second Query? What is the most effective agent in decomposing the hyposulphite of soda, or, at least, rendering its presence harmless? for I am convinced it is much more dif-

ficult to extract this salt from the paper than is generally supposed. PHOTO.

Replies to Minor Queries.

Raphael's Cartoons (Vol. x., p. 45.).—The inaccuracy pointed out by E. L. B. in that cartoon of Raphael which represents the solemn commission given by our Blessed Lord to St. Peter, as recorded in the last chapter of St. John, undoubtedly deserves attention; but I am unwilling to consider it as a *mistake*. I think it may be fairly presumed, that the prince of painters was quite aware of what he did, and that he did it intentionally; even as he purposely sacrificed proportion in the pillars of the cartoon of the "Healing of the lame Man," and purposely made the boats out of all proportion in the "Miraculous Draught of Fishes." I think E. L. B. has not correctly described the scene. He says that "St. John is so eagerly pressing forward, that St. Peter's expression, 'What shall this man do?' is clearly represented." But the Gospel relates this as a subsequent event, when our Saviour told St. Peter to follow him. When he had begun to walk on after him, he turned round, and saw St. John following too. Then it was that he asked: "What shall this man do?" No part of this appears in the cartoon; for St. Peter is on his knees, and St. John is no more following than the other disciples.

I believe, then, that the great Raphael intended indeed primarily to represent the commission to St. Peter to feed the lambs and sheep; but that he wished at the same time to associate with this the previous power of the keys; and, accordingly, St. Peter is kneeling, and holding a massive pair of keys, which E. L. B. overlooks. Having thus intentionally admitted one anachronism, it was no great stretch of pictorial license to introduce more apostles, as they were all present when St. Peter received the power of the keys. F. C. H.

"*Forgive, blest shade*" (Vol. ix., p. 241.; Vol. x., p. 133.).—The lines were written by the Rev. Mr. Gill, curate of New Church, Isle of Wight, and are inscribed on the stone of Mrs. Anne Berry. They were set to music by Dr. Calcott, when on a visit to Lord Amherst, at St. John's, near Ryde, then the property of his lordship, but now of Sir John Simeon. G. H.

Sepulchral Monuments (Vol. ix., pp. 514. 539. 586.).—The language used by C. T. and F. S. B. E. seems to show that they are unacquainted with the volumes entitled *Musée des Monumens Français*, par Alex. Le Noir: Paris, 1802.

Before the restored Bourbons had obliged Le Noir to give up the monuments of their ancestors, of which he had become possessed when they were at the mercy of the revolutionary vandals, I remember several sepulchral statues in his collection, in which the imitation of the corpses of the persons to whose monuments they had belonged was carried to such a degree of hideous accuracy as to exhibit the long aperture cut for the purpose of disembowelling the deceased, and the thong with which the sides of that aperture had afterwards been brought together by lacing.

Such was the case with the figures of Louis XII. and his queen, Anne of Brittany; as also with those of Francis I., and of Henry II., who died in 1580. In this last elaborately executed, and otherwise beautiful monument, the corpse of the monarch was represented as so placed on a couch, that the head reached beyond the pillow by which it should have been supported, and consequently as having dropped into a position which made the beard rise in the air above the chin.

In all these instances the recumbent figures had a flat roof or scaffold above them, bearing the full-dressed effigies of the same persons, in the posture of prayer. HENRY WALTER.

Dr. Reid and Lord Brougham v. *Bishop Berkeley and Horne Tooke* (Vol. x., p. 74.).—It is the opinion of your correspondent Q., that Berkeley and Tooke have been misunderstood and misrepresented by their respective opponents. Now, that your readers may judge of the correctness of this opinion from the words of the writers themselves, I give a quotation from each, exemplifying the application of their respective theories.

"As to what is said of the absolute existence of unthinking beings without any relation to their being perceived, that seems perfectly unintelligible. Their *esse is percipi*, nor is it possible they should have any existence, out of the minds or thinking things which perceive them."—Berkeley's *Principles of Human Knowledge*, Part I. § 3.

"Truth supposes mankind: for whom and by whom alone the word is formed, and to whom only it is applicable. If no man, no truth. There is therefore no such thing as eternal, immutable, everlasting Truth; unless mankind, such as they are at present, be also eternal, immutable, and everlasting."—Tooke's *Diversions of Purley*: London, 1840, p. 607.

In opposition to Bishop Berkeley's statement, Dr. Reid appealed to the "Common Sense" of mankind, and said: "The belief of a material world is older and of more authority than any principles of philosophy;" and Common Sense decided in his favour. In like manner, Dugald Stewart and Lord Brougham appeal to the *Moral* Sense of mankind, whether the belief in the existence of eternal, immutable, and everlasting truth is not older and of more authority than any principles of *philology*; and the Moral Sense of mankind will heartily respond to the appeal. I am far from wishing to deny or disparage the utility or value of metaphysical or philological investigations within their proper limits. But when the metaphysician asserts that there is no external world,

and the philologist denies the existence of eternal truth, I heartily sympathise with the Reids and the Broughams who oppose them.

'Αλιεύς.

Dublin.

Canker or Briar-rose (Vol. vii., p. 500.). — It is a not uncommon belief that a scratch with a thorn of this plant is peculiarly venomous; and indeed, from the hooked shape of the thorn, it is not unlikely to be more severe than a prick from the thorn of an ordinary rose. May not the fact of its causing an inflamed and somewhat obstinate sore have originally obtained for it the name of *canker?*

Henry T. Riley.

Hæmony (Vol. vi., pp. 65. 275.). — With reference to the plant so called, I observe in the *Monthly Packet* (published by Mozleys, London, 1853), vol. v. p. 467., it is stated that the lemon-scented Agrimony is sold in Bristol market as Hæmony; but what is the botanical name of the lemon-scented Agrimony, I know not. Not having your former volumes at hand, I cannot refer to the volume and page in which the subject was brought forward in the nascent state of a Query. Nor can I be sure that the same information as I now offer has not been already given by another correspondent.

Geo. E. Frere.

Roydon Hall, Diss.

Mantel-piece (Vol. ix., pp. 302. 385. 576.). — The following is an extract from a work, called *Memoirs of the Life and Adventures of Colonel Maceroni, late Aide-de-camp to Joachim Murat, King of Naples:* 2 vols. 8vo., London, 1838. In vol. ii. p. 130., the author, speaking of the less frequented roads of Champagne, by Troyes, &c., says:

"Another motive induces me to speak of a thing which most readers will deem impertinent, which is — the desire of giving a little bit of etymology. Around the spacious cupola over the French and Italian fire-places, is a ledge to which are affixed pegs, on which the postilions straightway proceeded to hang their wet cloaks to dry. We call the stone or wooden shelf over our fire-places *Mantel-pieces*, or *Mantel-shelves;* but we no longer hang *our* mantles upon them to dry. In some of the old palaces at Rome, I have seen similar Mantel-pieces applied to the similar original purpose."

Perhaps you will allow me to use this Mantel-piece as a peg on which to hang the following Queries. — Is there any account of Colonel Maceroni besides that which he has been pleased to give of himself in the above-named memoirs? He has been praised in the *Edinburgh*, and abused in the *Quarterly Review*. According to his own account, he was, at the time of writing his *Memoirs*, in very reduced circumstances. Though passing for an Italian, he was doubtless an Englishman; and the name "Maceroni," like that of "George Psalmanager," is of course fictitious.

D. W. S.

Story of Coleridge (Vol. x., p. 57.). — A somewhat different, and perhaps more spirited version of the anecdote related in Mr. Collier's interesting papers on Coleridge's Lectures, is given in a foot-note to p. 23. of M'Phun's *Tourist's Guide to the Falls of the Clyde, &c.*, Glasgow, 1852, as follows:

"A distinguished living poet was admiring this fall (Corra), when he overheard a well-dressed man say to his companion, 'It is a majestic waterfall!' The poet was so delighted with the epithet, that he could not resist turning round and saying: 'Yes, sir, it *is* majestic; you have hit the expression; it is better than sublime, or fine, or beautiful!' The unknown critic, flattered by the compliment, pursued his strain of admiration thus: 'Yes! I really think it is the *majestickest, prettiest thing of the kind* I ever saw!'"

J. R. G.

Dublin.

Miscellaneous Manuscripts (Vol. x., p. 28.). — By a note to De Sacy's "Mémoire sur les Druzes," in the third volume of the *Mém. de l'Institut, Classe d'Histoire*, p. 121., I see that the Druse MSS. are now in the French Library, numbered as 1580, 1581, and 1582. They were brought from Syria in 1700, and presented to the king of France, July 25, 1700, by the person who brought them, called there *Nasr-allah ben Gilda*. The MS. mentioned by E. C. S. is very possibly by Petis de la Croix, who was a professor of Arabic, and attached to the Royal Library. He afterwards translated these MSS., but his translation was never published. M. De Sacy retranslated them, and I believe, but cannot at present ascertain how correctly, that he published a separate work on the Druses. The memoir was very probably drawn up to show the importance of the MSS., and induce the king to purchase them.

W. H. Scott.

Edinburgh.

Armorial (Vol. ix., p. 398.). — On the tombstone of John Selden, in the Temple Church, were engraved the arms of the Bakers of Kent, of which family his mother was an heiress. Selden had no arms of his own, his father having been, as Anthony à Wood informs us, "a sufficient plebeian," and he himself not having applied for a grant. (*Athenæ Oxonienses*, iii. 376.)

Cheverells.

Water-cure in the last Century (Vol. x., p. 28.). — It appears to have been practised at Malvern very much according to the present system. H. Walpole writes to Cole in 1775:

"At Malvern they certainly put patients into sheets just dipped in the spring," &c. — *Letters*, vol. v. p. 419.

Cheverells.

Iris and Lily (Vol. x., p. 88.). — The fleur-de-lys, in its heraldic form, triple-leaved, bears traces of the ancient mediæval symbolism, being essen-

tially distinct from the garden flower, which has five petals. It has been said that it is the corruption of "delice," as if "flos deliciarum," as Spenser spells it (*Shepherd's Calendar*, April); and Drayton, in his *Poly-Olbion*, Song xiv., makes it rhyme with "point device." I believe this to be pure trifling; it was long called the "Fleur de S. Louis," and so adopted into the arms of France, alternately with the cross: it now adorns the crown of England. "De luce" and "de lys" are mere colloquial vulgarisms. The emblem flower — lowly and spotless — of the Visitation of the Blessed Virgin, is a white lily in blossom. The Iris, so called from the brilliancy of its colouring, is the common water-flag. One species has been called "Iris liliata;" and Peacham, *On Drawing*, speaks of a "lily or flower de luce," so that probably the names were interchanged. Other lilies were sacred to holy names, as the Lent lily, now the daffodil, and the "Star of Bethlehem."

MACKENZIE WALCOTT, M.A.

Proxies for absent Sponsors (Vol. ix., p. 321.).— Without venturing an opinion as to the period in the history of our Church when proxies were first allowed at the baptismal font, I may yet adduce for the information of your readers a much earlier instance of its occurrence than that quoted by E. M. His bears date 1696; mine is older by nearly eighty years, as will appear by the following extract from "The Domestic Chronicle of Thomas Godfrey, Esq.," given at length in the second volume of Nichols's *Topographer and Genealogist*. This gentleman was the father of Sir E. B. Godfrey, the Westminster magistrate who was murdered in the year 1678, of whom a memoir appeared in the *Gentleman's Magazine* for December 1848. After enumerating in their chronological order the births of several children, and the frequent premature mischances of his second wife, our diarist proceeds as follows:

"My wife was delivered of a girle, at my house in Grub Street, on Wednesday, being the 30th August, 1615, betweene five and six o'clock in the morning, and it was christened at St. Giles's Church without Cripplegate, the Thursday sevennight after, and named *Jane*. My gossips were, Mrs. Jane Hallsye, wife to Mr. John Hallsye, one of the citty captains, and my sister Howlt and Sir Multon Lambard, who sent Mr. Michael Lee for his deputy: my brother, Thomas Isles, afterwards bestowed a christening sermon on us."

This extract gives rise to another Query. When were sponsors first denominated *gossips?* *

T. HUGHES.

Chester.

Rous, Provost of Eton (Vol. ix., pp. 440—442.). — In a note at p. 442. it is stated that the year in which Provost Rous acknowledged his will, should doubtless be 1657, and not 1658. I apprehend it will turn out that the text is perfectly correct. It should be borne in mind that at the period in question the date of the year was commonly changed, not as at present on the 1st January, but on the 25th March; consequently, the 10th February, 1658, was *after*, and not *before*, the 12th April, 1658. Assuming that the old style was used throughout the provost's will, its real date would be March 18, 1657–8, its acknowledgment April 12, 1658, and its probate, Feb. 10, 1658–9.

In addition to the books cited by MR. ELLACOMBE, I may mention *Alumni Etonenses*, 22.; Bridges's *Restituta*, ii. 240., iv. 7. 425. 458.; *Lords' Journals*, vi. 419.; Fuller's *Worthies* (Cornwall).

THOMPSON COOPER.

Cambridge.

"*Branks*" (Vol. ix., p. 336.). — Much satisfactory information may be found on "branks" and "jorgs," or "jugges" (Fr. *joug*), in Dr. Jamieson's *Scottish Dictionary*, under the words. I may mention that till about twenty years since a pair of these *jugges*, which I have often seen, hung at the cross steeple (the site of the old gaol) in Glasgow. They were near what was called the "houf door," or entrance to the common staircase leading up to the prison. Dangling from the wall at a height of seven to eight feet above the pavement were two iron chains at least a foot long, and at the end of each an iron collar for encircling the necks of the offenders, who must have stood on some block of stone or wood, or stool to be raised to the proper elevation. It is said one was suffocated before proper assistance could be rendered from the support having been accidentally kicked away.

It is yet quite common among us to hear the term "branks" applied to the collar or harnessing about the necks of work horses, and I believe is also still used in the country as a particular species of muzzling bridle. G. N.

Broad Arrow (Vol. iv., p. 412.; Vol. vii., p. 360.; Vol. viii., p. 440.). — Agreeably to A. C. M.'s suggestion, that previous to farther research as to the origin of the broad arrow, it would be as well to ascertain how long it has been used as the "king's mark," I beg to observe that I have somewhere seen it stated that this government mark was first adopted in the days of the first Edward, when "the iron sleet of arrowy shower" was so formidable. A. C. M. will perhaps find a confirmation of his opinion that it is of Celtic origin, in the circumstance of its having become an English hieroglyphic at the period when Wales was first subdued. ARMIGER.

Polygamy among the Turks (Vol. x., p. 29.). — When in London in the summer of 1846, I had the pleasure of receiving a volume of poems from

[* See "N. & Q.," Vol. ix., p. 399.]

the classical author, whom nearly three years before I had met in that eastern land where the *Palm Leaves* were gathered.

> "Eastward roll the orbs of heaven,
> Westward tend the thoughts of men:
> Let the poet, nature driven,
> Wander eastward, now and then."
> *Richard Monckton Milnes.*

I take a brief extract from the preface of this work, p. 17., for the purpose of answering the Query of G. T. H.:

"Polygamy is usually spoken of as the universal practice of the East, while a little inquiry will inform the traveller that it is a licence almost confined to the very wealthy, and by no means general even among them. A plurality of wives implies a plurality of houses, or apartments, with separate establishments, and this of course can be seldom afforded."

W. W.

Malta.

Curious Prints (Vol. x., p. 51.). — "Midas" is Mr. Gillam, the magistrate under whose orders the soldiers fired upon the mob in the "Wilkes and Liberty" riot in St. George's Fields, on the 10th May, 1768. Five or six of the rioters were killed, and he was prosecuted for the murder, but acquitted (July 11) on the close of the case for the prosecution, without being called upon for his defence. Party spirit was then strong and virulent. Malcolm gives an account of some outrageous caricatures on both sides; and Horace Walpole says: "Whitfield, who had a mind to be tampering with these commotions, prayed for Wilkes before his sermon." See Malcolm's *Historical Sketch of the Art of Caricaturing*, p. 99.; Horace Walpole's *Memoirs of the Reign of George III.*, vol. iii. p. 206.; and Adolphus's *History of England*, vol. i. p. 312., ed. 1810.

H. B. C.

U. U. Club.

Charles Povey (Vol. x., p. 7.).—Your correspondent, who seeks for information as to this ingenious projector, may find some interesting matter in the address prefixed to one of his speculative pamphlets, viz. *Britain's Scheme to make a New Coin of Gold and Silver to give in exchange for Paper Money and South Sea Stock*, 8vo., 1720. To Povey belongs the credit of having projected and set on foot the Sun Fire Office, from which I believe he enjoyed an annuity. Mr. Francis, in his *Annals, &c. of Life Assurance*, p. 59., mentions the former fact, together with a few other particulars; but styles the promoter, by error, *John* instead of Charles Povey. William Bates.

Birmingham.

Nicholas Ferrar and George Herbert (Vol. x., p. 58.).— Your correspondent Mr. Mayor, in his P. S., p. 59., mentions Edmund Duncon as Herbert's executor. Was he so? Iz. Walton, in his Life of Herbert, narrating the particulars of Duncon's visit to him about a month before his death, makes Herbert say to Duncon, on that occasion: "Sir, *I see by your habit* that you are a priest," &c. An inference from this is, I think, that up to that period they were personally strangers to each other. A reference to the same biography will show that, after Duncon left, Herbert's old friend Woodnot arrived; and that on his deathbed, Herbert, having desired Mr. Bostock to hand him his last will from a cabinet in the room, "delivered it into the hand of Mr. Woodnot, and said, 'My *old friend*, I here deliver you my last will, in which you will find that I have made *you sole executor* for the good of my wife and nieces,'" &c.

J. K.

Sons of Richard III. (Vol. vii., p. 583.).—I question Drake's correctness when he says that Richard knighted his natural son Richard Plantagenet at York. I rather think that he alludes to the fact, that at York, in 1483, Richard elevated his legitimate son Edward to the rank of Prince of Wales, with the insignia of the wreath and golden wand. (See *Third Continuation of the History of Croyland*, Bohn's edition, p. 490.)

Henry T. Riley.

Divining Rod (Vol. x., p. 18.).—I do not know what may have been advanced upon this subject in former articles, but it is my firm conviction that the whole effect is produced simply by "unconscious employment of muscular force," or, more properly speaking, by the employment of muscular force without recognising the effect produced by it. When I first came into this neighbourhood to reside, I found my house badly supplied with water, although there were two wells upon the premises. I was told that there were men, who lived a few miles off, whose employment was to sink wells, and find the proper spots for so doing by means of the divining rod. As many instances were mentioned of their having done so, as at Woolwich, I sent for them; and, after trying several spots, they came to one over which the stick began to turn. I disbelieved the cause, and offered to give them ten pounds if they found water there, and nothing if they should fail. They would not accept my offer, although if they had they would certainly have won; for the fact is, water may be found anywhere if only you go to the proper depth. I say *proper* depth: for if you do not go deep enough, you do not meet with it; and if you go too deep, you get through the proper rock into one through which it will filter away. Such, at least, is the case in this neighbourhood. I cut a rod for myself, grasped it in the usual manner (in which the whole secret lies), and turned it wherever I chose. Any of your readers may do the same, and make the rod turn over the very spots where others have decided, by

the same means, that there was *no* water below. This I think would be proof. That Lady Noel should find her fingers hurt by the stick is all in favour of my views. The harder you grasp the stick to *prevent* its turning, the more it will turn; till it breaks to pieces, to the serious inconvenience of the hand that holds it. I should like to see this matter decided by the experiments and acknowledgments of those who do *not* allow that the whole effect is produced *unintentionally* by the holder. It is my conviction that this is the case.

A SOMERSETSHIRE INCUMBENT.

Second Exhumation of King Arthur's Remains (Vol. v., pp. 490. 598.; Vol. vi., pp. 65. 68.).—An account of this exhumation is to be found in the *Histories of Glastonbury* by Adam de Domerham and John of Glastonbury, published by the indefatigable Hearne (these works are full of interesting information; and as they are not to be purchased for less than five guineas each, I have prepared a translation of them with a view to publication). The second exhumation took place in presence of King Edward I. and his Queen Eleanor, both of whom assisted in the reinterment of the bones. It is singular that Miss Strickland has overlooked the presence of Queen Eleanor on this interesting occasion. The first exhumation took place either in the last year of Henry II., or the first of Richard I.; it is somewhat doubtful which, but most probably the former. HENRY T. RILEY.

Norfolk Superstition (Vol. x., p. 88.).—I believe there is no superstition more prevalent, or more deeply-rooted, in the minds of the people of Norfolk, than the "limp corpse." In the city of Norwich it is as firmly believed as in the lone village. The "warning" has very recently occurred in my own family; and whether fulfilled or not (barring myself being the "destined"), you will learn, when the given time expires, the failing or fulfilment of the omen. HENRY DAVENEY.

The REV. A. SUTTON is respectfully informed, that a similar opinion is recorded by Grose, the author of *Military Antiquities* and other reputable works. In his collection of *Superstitions*, p. 48., is the following item:

"If the neck of a dead child remains flexible for several hours after its decease, it portends that some person in that house will die in a short time."

C. H. (1)

Camden Town.

Moon's Influence (Vol. x., p. 8.).—It is a very common custom among the farmers and peasantry of Devonshire, to gather in the hoard fruit at the "shrinking of the moon." I should also add the reason given for this custom, viz. that apples, when bruised in the gathering in, do not decay afterwards. L. DE CAUDEVILLE.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

A PLAIN AND AUTHENTIC NARRATIVE OF THE SAMFORD GHOST, by the Rev. C. Colton.
TOOKE'S DIVERSIONS OF PURLEY, 1 Vol. or 2 Vols. 8vo.
MARTIAL VARIORUM, edition Gronovius or Græcius.
An imperfect copy, or 2nd Volume, of FOXE'S MARTYRS. Folio. 1583.
An imperfect copy of the BISHOPS' BIBLE. 1574. Folio.
THE BISHOPS' BIBLE, 4to., 1584, with the First Part perfect.
Title to small 4to. BIBLE, Cambridge, 1683. Or an imperfect copy, with Title, and STERNHOLD & HOPKINS' PSALMS to correspond.
STERNHOLD & HOPKINS' PSALMS, Cambridge, 1637. Small 4to. Or an imperfect copy having the end.
——— Small 4to., 1612; or the last Part.
A small work on the IDENTITY OF POPERY AND SOCINIANISM IN PRINCIPLE.
JOSEPH HUSSEY'S GLORY OF CHRIST.
The first three leaves, or an imperfect copy of DR. CRISP'S SON'S DEFENCE OF HIS FATHER'S SERMONS.
H. CORNELII AGRIPPÆ OPERA. Lyons, 1531. Tom. II.

*** Letters, stating particulars and lowest price, *carriage free*, to be sent to MR. BELL, Publisher of "NOTES AND QUERIES," 186. Fleet Street.

Particulars of Price, &c. of the following Books to be sent direct to the gentlemen by whom they are required, and whose names and addresses are given for that purpose:

LETTER TO LORD BYRON, by John Bull. London. 8vo. 1821.

Wanted by *Charles Blackburn*, Leamington.

BROUGHAM'S STATESMEN. 3 Vols. royal 8vo.
BURGESS' LIFE, by Matthew Henry.
BELL'S QUADRUPEDS.
ARCHÆOLOGICAL JOURNAL. No. XXXII. for Dec. 1851.

Wanted by *T. Kerslake*, Bookseller, Park Street, Bristol.

LONDON MAGAZINE for 1773, 1774, and 1783, and Volumes (if any) after June, 1785.

Wanted by *Frederick Dinsdale, Esq.*, Leamington.

PUNCH. Vol. XXIV., numbers or bound.
TUPPER'S HYMN OF ALL NATIONS.
THE CONQUERORS OF THE NEW WORLD AND THEIR BONDSMEN. Vol. II. Pickering.

Wanted by *Jno. Weston*, 197. Bradford Street, Birmingham.

ANQUETIL DU PERRON, ZENDAVESTA TRADUIT ET COMMENTE. Vol. II. 4to. Paris, 1771.
MÖLLER, J. H., DE NUMIS ORIENTALIBUS IN NUMOPHYLACIO GOTHANO ASSERVATIS COMMENTATIO *Prima*. 4to. Gotha? 1828?
RASMUSSEN, JANUS, ANNALES ISLAMICÆ, SIVE TABULA . . CHALIFARUM, ETC. 4to. Hafniæ, 1825.

Particulars to be addressed to *Dr. Scott*, 4. Rutland Street, Edinburgh.

Notices to Correspondents.

We are induced by the number of REPLIES TO MINOR QUERIES *waiting for insertion to omit this week our usual* NOTES ON BOOKS, *&c.*

J. R. G. *We cannot discover any document giving the names of the officers in Cromwell's army, which landed in Dublin, August* 15, 1649.

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LONDON, SATURDAY, AUGUST 26, 1854.

Notes.

MEMOIRS OF GRAMMONT: THE COUNT DE MATTA.

(*Continued from* p. 139.)

Matta eagerly embraced the party of the Fronde. Cardinal de Retz mentions him as accompanying the Marquis de Noirmoutier and others to the Hotel de Ville on January 11, 1648–9, to the apartments of the Duchess de Longueville, which were full of ladies. The duchess, who was the sister of the Princes of Condé and Conti, was the soul of the party at that time. She had just had a child, whom, in compliment to the City and Parliament, she had baptized as Charles Paris. He was afterwards killed through his own misconduct at the celebrated passage of the Rhine. The cardinal narrates that "the mixture of the ladies' blue scarfs, the men in armour, the fiddlers within the hall and the trumpets without, made up a spectacle which is oftener found in romances than anywhere else." On January 18 the cardinal informs us that he and the Dukes of Beaufort and Bouillon, Matta, and others signed a document whereby they engaged to stand by each other.

In 1649 Madame de Motteville relates that, in the demand sent to the Court and Cardinal Mazarin by the Prince of Conti, who was then the leader of the party, —

"Monsieur the Count de Matha demanded the payment of his pension of 1200 crowns, of which he had received nothing for six years; that the letter sent to Monsieur de Fontrailles should be revoked, and a brevet of Marechal de Camp should be given to Monsieur de Crenan."

In the same year we find Matta, in company with the Duke de Brissac, Fontrailles, and some other Frondeurs, after making a great banquet with the Count de Termes, sallying out intoxicated and scouring the streets, committing a thousand extravagances. Meeting two of the king's servants, they forgot the respect they owed his Majesty, and abused and beat them shamefully, and told them to take that to their master, to the queen, and to Cardinal Mazarin. By the advice of the cardinal, the queen regent took no notice of this outrage, owing to the bad state of the royal affairs in Paris; so the authors went unpunished.

The Duchess de Nemours, in writing of the principal actors in the Fronde, says, —

"Matta ranged himself on the side of the Parliament; but he did not make much of a figure there. I have not even heard say that he acted otherwise than as General of the Posts which belonged to Nouveau, his brother-in-law."

Another author informs us that Nouveau wanted the appointment of Secretary of State.

During the conferences at Ruel, in March, 1649, for an accommodation with the Court, when each of the Frondeurs tried to make the best terms for himself, Cardinal de Retz writes, —

"I found the Duke de Brissac to be the only man that did not come in at that time with his pretensions; but Matha, a man of little brains, having persuaded him that he was wronging himself, put him upon retrieving that false step by demanding afterwards a post which you shall in due time hear of."

After the amnesty the cardinal still kept a little party together, and thus writes of them:

"Among those who remained united with me were Messrs. de Brissac, de Vitri, de Matha, and de Fontrailles, but the benefit I received by it was mixed with great inconvenience. These nobles were prodigiously debauched, and the public licentiousness giving them still a free scope, they every day fell into excesses, that grew at last scandalous. One day, after they had dined together at Coulon's, they met as they came back a funeral procession, which they charged, sword in hand, shouting out to the crucifix, 'Here's the enemy!' Another time they fell in a rude manner on one of the king's footmen. In their drunken songs God Almighty himself was not always spared. This behaviour of theirs was an occasion of trouble to me."

On the conclusion of the war of the Fronde we lose sight of Matta for some years: he had most probably to retire to his estates, like others of his party, including even Gaston, Duke of Orleans, the king's uncle, and his daughter the "Grande Mademoiselle." Matta does not appear to have followed the Prince of Condé in his retreat amongst the Spaniards. We find Mademoiselle relating that, after one of her visits to her father at Orleans, on her return to St. Fargeau, she found "the company of the province augmented by Monsieur de Mathas, his wife, and sister, Mademoiselle de Bourdeille. As he had been in the interest of monsieur the prince (of Condé), he was very glad to remove himself from Guienne, where had been all the disorder, to dwell on an estate in Nivernois called St. Amand, which is but three leagues from St. Fargeau." This had been the estate of his brother Francis, who was styled the Seigneur de St. Amand. "He is," continues Mademoiselle, "a man who has wit, very pleasant in conversation, and who games. His sister also is a very nice girl. They did not stir from St. Fargeau." This must have been in the years 1653 or 1654. On January 1, 1655, Madlle records a sad accident which occurred during a visit of Monsieur and Madame de Mathas, who were going to Paris. Monsieur de la Boulenerie fell into the fosse and broke his neck. A year or two afterwards Madlle, then at Corbeil, writes, —

"Monsieur de Matta came also. I believe the inclination he had for Madame de Frontenac (one of her ladies of honour) gave no displeasure there. I believe she thought him a very good sort of man, as he is, and did not care to disguise that his conversation was agreeable to her. I remember she was all day talking to him at a

window, without thinking that it was her duty to remain with the ladies who came to see me, and to do the honours of my house. I was obliged to call her, and make her a reprimand, which embarrassed her very much: she did not know how to answer."

In 1659 Matta accompanied Madlle to Sedan, on her recall to the Court. The queen mother inquired of her "what has Matta come to do here." Madlle knew nothing about it. On Madlle's leaving the Court, Matta accompanied her to Paris, where she mentions his coming to her and speaking warmly in favour of the Countess de Frontenac, whom Madlle had removed from being one of her ladies; Matta ventured to threaten Madlle with the anger of her father, the Duke of Orleans. Madlle writes,—

"They brought me some food, and very apropos, for his conversation began to make me very angry; and if he had not been thus interrupted, I would have had him thrown out of the window."

We have no particulars of Matta's future life: we meet with him occasionally, contributing his share in the brilliant and witty conversation of the salons of Madame Scarron and Ninon de l'Enclos. He was celebrated for his stories and repartees. Madame de Caylus praises his simple and natural disposition, and his humour, as rendering him the most delightful society in the world.

Matta resigned his commission in the Guards in 1673, after the death of Francis Sicaire, Marquis de Bourdeille, his cousin-german of the elder line of his family, which happened in 1672. Matta claimed his estates, but his family were not adjudged entitled to them by the Parliament of Grenoble until 1678, and then they were so loaded with debts that little more than the titles they conferred was obtained.

Matta died at Paris on July 14, 1674, and was buried on the 16th in the church of the Barefooted Carmelites. He died as he had lived. "Matta died without confession," writes Madame de Maintenon to her brother on Sept. 6, 1674. Madame de Matta survived her husband, and died on July 14, 1689, aged about sixty years, and was buried the next day near him. W. H. Lammin.

Fulham.

THE LANCASHIRE SONG.

In Ritson's *Ancient Songs*, p. 188., this song, often quoted by Sir W. Scott, is given, with references to previous publications of it in *Wit and Drollery*, 1661, Dryden's *Miscellanies*, and in a more modern work. The last was, perhaps, *The Choice*, 1733, where it occurs in the third volume.

From the following reasons I am inclined to refer the date of the song to October 1536, and the commencement of the "Pilgrimage of Grace;" and of course to consider the Lord Monteagle mentioned to be Thomas Stanley, who died in 1560, and to vary from Ritson's conjecture as to his being William Stanley, who succeeded him in that year. The mention of an Abbot of Chester is sufficient disproof.

Amongst constant allusions to a subject previously "unpleasant to the married ear" of royalty, the song mentions the position of "Sir Percy" under the line, prays for the safety of the "good Earl of Shrewsbury," notices the full millstreams of "Doncaster's mayor," and his embarrassments from wine and gout; the dangers of a galloper on Blackstone Edge, and the death of Lord Monteagle's bears and jackanapes. Then follows the non-existence of a "haven in Skipton," allusion to failure of Joan Moulton's (or Malton's) Cross, and the frailty of "the wife of the Swan," and the Prior of Courtree's (Cov'ntree's) preparations for festivity, with the expected demise of the Abbot of Chester. The concluding stanza desires Lancashire to "sell its old whittle (Whittal R.), buy a new fiddle, and sing God save the Queen."

The date above mentioned, October 1536, seems to be fixed by the words in Italics. In that month *Shrewsbury* had ventured on an unauthorised levy to oppose the advance of Aske, Sir Thomas Percy, and others. (See Lord Herbert's *Hist. Kennett*, vol. ii. p. 206.) The swollen streams at *Doncaster* twice stayed the progress of the rebels (Ibid.), and notwithstanding ecclesiastical treason at Whalley and Salley, and disloyalty of retainers, the Cliffords were faithful, and held *Skipton Castle* for a time. (Compare Herbert and Whitaker's *Craven*, p. 340.) At the same time John Birchenshaw, *Abbot of Chester*, may be presumed to have been in his last sickness, for his place was shortly void by death. (See *Hist. Cheshire*, vol. i. p. 216., and Willis.) The *Queen*, who is recommended to the *new fiddle*, and to the prayers of Lancashire, would clearly be Jane Seymour, married five months previously.

Space does not allow comment on the other points, but they seem to involve considerations, perhaps of historical, and certainly of local interest.

Lancastriensis.

CHRISTOPHER CLAVIUS.

In 1850, I picked up a copy of Albertus Pighius, *De æquinoctiorum solsticiorumque inventione . . . ejusdem de ratione paschalis celebrationis, deque restitutione ecclesiastici calendarii* (folio, Paris, circa 1520). At the top of the title was the written name of an owner, partly worn out, but distinctly leaving *hristophor;* followed by a capital C, an effaced long letter, the bottom of an *a*, a beginning of some letter broader than *v*, and *ii;* with the date 1556, or possibly (the top of the 6 being doubtful) 1558. The second 5 is worn at the top, and it may be suggested that the figure was 8: but too much of it is left, and the resemblance

to the first 5 is indubitable. There was then every appearance of *Christophori Clavii*, 1556. The most doubtful point was the quantity of space left for the *v*. Seeing, in the establishment of this signature, an illustration of a point worth illustrating, I had the case brought before some members of the order of Jesuits in London: and these gentlemen, knowing that manuscripts of Clavius are preserved in the archives of their order at Rome, had the kindness to procure a tracing, which was forwarded to me. It is as follows: "Vidi tabulas stellarum fixarum à P. Christophoro Grienbergen calculatas, easq' iudico dignos, quæ imprimantur. Christophorus Clauius." Grienbergen's *Tabulæ peculiares* (the earliest work in which the gnomonic projection of the sphere was systematically treated) was published in 1612: probably, then, Clavius (born 1538, died 1612) was upwards of seventy when the above paragraph was written. If the writing in the book be his, he was not more than eighteen (or twenty, at the utmost,) when he bought the book.

The writing and the tracing agree remarkably, both in character and detail. In both, the *s* is joined to the top of the *t*, which is crossed very low down: the *h* is hooked at the top, and the *r* is of precisely the same form in both; and so on. There is somewhat more flourish in the written than in the traced signature, being the sort of difference we expect between the hand of youth and that of age: and in particular, the *C* which commences *Clauius* in the tracing cannot be called a capital letter. The *u* which is written instead of *v*, in the middle of the surname, seems to explain the superabundant space which made me doubt when I first examined it. The resemblance is so great, that if the two writings were known to be of one man, and the times only were in question, it would be difficult to believe that one signature was written at eighteen, and the other at seventy. Not to be too hasty, I put both the writings aside, in order to examine them repeatedly before allowing myself to come to a final decision: and I find, after four years, that I am thoroughly convinced my first suspicion is correct.

In 1555, Clavius entered the Jesuits' College at Rome: in 1577, or shortly after, he was appointed a member of the commission for regulating the details of the reformation of the calendar; and of this commission he is known to have been the working member. It appears then, that he was not selected only as a learned commentator on astronomical writings, but as a person who had made the calendar his special study.

It seems to me, on examining the work of Pighius, that there are curious agreements between him and Clavius, both in tone and thought, and, in certain cases, even of expression. But to develope this point would take too much room.

A. De Morgan.

LEGENDS OF THE COUNTY CLARE.

About half a mile from the lake of Inchiquin (some legends of which have already appeared in "N. & Q.") is situated the small lake of Ziermacbran; high lime stone cliffs nearly surround it, one of which is crowned with the picturesque ruins of an old castle, while the cliff immediately opposite has been occupied by the eyry of a falcon for many years: no stream appears to flow into or out of the lake. A solitary coot may generally be seen floating motionless in the dark sullen water, and a hawk hangs poised in mid air over it, or slowly circles round, uttering a harsh scream from time to time: altogether, a more *eerie* spot could not be easily found. The lake is popularly believed to be unfathomable, and though supposed to contain fish of fabulous size, it would not be easy to tempt the most zealous disciple of Izaak Walton among the peasantry to cast a line upon the sullen waters. The following legend accounts for the awe with which the lake is regarded.—Once upon a time Fuenvicouil (Fingall) went out with his attendant chieftains to hunt upon the heath-covered sides of Mount Callaw, famous as being the burial-place of Conan, whose monument with its Oghden inscription is still extant; a noble hart, snow-white, whose hoofs and horns shone like gold, was soon started, and eagerly did the chieftains urge their hounds in pursuit. Hour after hour passed on, and still the deer sped on with unabated vigour, while one by one hunter and hound dropped exhausted from the chace—till none were left but Fuenvicouil and his matchless hound, the snow-white Bran; and now, as the sun was fast declining, the wondrous hart reached the cliff over the lake where the ruins of the old castle now stand. A moment's pause, and it plunged into the lake, followed almost instantaneously by the gallant hound: the moment the deer touched the water it vanished, while instead appeared a beautiful lady seated on the rippling waves, and as the noble dog rose to the surface from his plunge she laid her hand on his head and submerged him for ever! and then disappeared. Some relate in addition that she inflicted a curse on Fuenvicouil. In memory of the event the cliff from which the dog sprung is called "Cregg y Bran;" while the lake and castle are called by the name of "Ziernach Bran,"—"the lordship of Bran," corrupted in conversation to "Ziermacbran." It is a curious fact that the "machinery" of this legend is so peculiarly that of the metrical romances (see *Partenopex of Blois*, &c.). Somewhat different versions of it are given in Miss Brooke's *Translations of Irish Poetry*, and in the spirited translations by Dr. Drummond; but as in Clare alone have the lake and cliff obtained names from the event, we may claim the legend as peculiar to that county. The old castle, once

the property of the B——d family, whose mansion of R——n within a mile of it is still (strange to say for Ireland) inhabited by a member of the family, as it had been for the last three hundred years, was destroyed by lightning: most of the inhabitants had time to make their escape, but the heir of the family, a young child, was left behind, and more than a week afterwards was discovered alive and unhurt under the great table which stood in the great hall, and which now groaned under the mass of ruins instead of the rich banquets which used to grace its ample surface. This event took place only about sixty or seventy years ago. I have conversed with persons cognizant of the fact. FRANCIS ROBERT DAVIES.

GRAY AND STEPHEN DUCK.

It may appear somewhat surprising that Gray was in any way indebted for a notion to Queen Caroline's thrasher poet, but I cannot help thinking that such was the fact.

In the *Midsummer Wish*, printed in the *Gentleman's Magazine* for February, 1731, speaking of Windsor, Duck says:

"Where tufted grass and mossy beds
Afford a rural, calm repose—
His crystal current Thames displays,
Through meadows sweet by flowers made,
Along the smiling valleys plays,
And bubbling springs refresh the glade."

These lines are somewhat similar to those in Gray's Poem, "On a distant Prospect of Eton College."

"And ye that from the stately brow
Of Windsor's heights th' expanse below
Of grove, of lawn, of mead survey;
Whose turf, whose shade, whose flowers among
Wanders the hoary Thames along
His silver-winding way."

But in the lines which, in both poems, almost immediately follow, there is a still greater resemblance: and if Gray was *not* indebted to Duck in this instance, it is a curious coincidence. Speaking of the Thames, Duck says:

"Where'er his purer stream is seen
The god of health and pleasure dwells.
Let me thy pure, thy yielding wave,
With naked arm once more divide:
In thee my glowing bosom lave
And gently stem thy rolling tide."

So in Gray, we find a succession of the same ideas, *sprightliness* or *health*, *pleasure*, and *cleaving the wave*:

"Say, Father Thames, for thou hast seen
Full many a sprightly race,
Disporting on thy margent green,
The paths of pleasure trace,
Who foremost now delight to cleave
With pliant arm thy glassy wave?"

And then, to make the resemblance more complete, Duck has "herbage green" to rhyme with "stream is seen," while Gray employs a similar rhyme. In 1731 Gray was a boy at Eton, in his fifteenth or sixteenth year. He no doubt was well acquainted with Duck's poem, and, when composing his ode in after years, may have unconsciously been influenced by the train of ideas succeeding in the rhymes which he had committed to memory in his boyish days. HENRY T. RILEY.

Minor Notes.

"*Old Bogie*" *not a fictitious Character.*—Many, no doubt, still remember among their earliest impressions, the terror produced by the nurse's threat of sending for "Old Bogie:" such vulgar errors are now happily discarded from nursery discipline. Infants of the present day are taught arts, and sciences, and philosophy. They are no longer to be intimidated by phantoms of the imagination. In the spirit of the age they would ask (if they were able), Who *is* Old Bogie? As some children of a larger growth may be curious to learn who *was* Old Bogie, we copy from an old writer what we believe to be the original of the myth that for so many years helped to keep unruly brats in order.

In the year 1664 (?) Surat was "pillaged and burnt by a certain robber named *Bogie*." Our author states that in this conflagration the houses of the Dutch merchants escaped through the especial intervention of Providence in favour of that most virtuous and industrious little republic, Holland.

The extirpation of Bogie is not perhaps to be ascribed so much to the march of intellect, as to individual good sense and the force of example: for it is worthy of remark, that Bogie's irrevocable expulsion from the nursery, and his extinction as a myth, may be dated from the birth of the present heir apparent to the English throne. TIMON.

Academical Degrees, especially in Law.—The newly devised degree of Master of Laws is a great anomaly. The old academical system recognises two degrees in every faculty: first, Bachelor; secondly, Master or Doctor. These last, I submit, are terms essentially synonymous: both meaning διδάσκαλος, or teacher, though Doctor is employed in the higher faculties as a name of greater dignity. The degrees in the faculty of Arts—the pathway, according to our ancient system, to all other faculties—are B.A. and M.A. In the civil law, the degrees are B.C.L. and D.C.L.: for S.C.L., though commonly regarded as a degree, and having its peculiar hood, is not, I think, in strictness a degree, but merely an indication that the person bearing it has been admitted to the study of the civil law; which, however, implies that he has the standing of a

Bachelor of Arts. Degrees in the canon law (sometimes designated Bachelor and Doctor of the Decretals—*Decretalium*) seem to have fallen into disuse at the Reformation, though degrees in both laws (*Utriusque Juris*, or *In utroque Jure*) are still, in name, continued and usually expressed by LL.B. and LL.D. The corresponding degrees in the common law (conferred in London or Westminster) are Barrister and Serjeant.

In divinity, in medicine, and in music, we have the two degrees, Bachelor and Doctor. The brilliant idea of Masters and Doctors in the self-same faculty (which reminds us of a Mary and a Maria in one family) was reserved for the nineteenth century. H. G.

"*The Perverse Widow.*"—In the book-catalogue of Mr. Kerslake, of Bristol, there is mention made of a copy of Cowley's *Works*, "with Autograph of Sir Roger de Coverley's 'Perverse Widow,' and her 'Confidante;'" a note to this folio informing us that the fly-leaf contains the following:

"'*Catharina Boevey*, February the 10th, 1688-9,'

under which the following verses, blotted out, but can be read:

'Surely a pain to love it is
and tis a pain that pain to mis
but of all pains the greatest pain
it is to love and love in vain,'

under which, unblotted,

'Discreet wit
Catharina Boevey, 1691,' &c.

On the title is written,

'Mademoiselle Maria Pope,
Le Livre Catharina Boevey.'

"Mrs. Mary Pope, the cause of Sir Roger's disappointment, and the object of his detestation, was for forty years the constant companion of Mrs. Boevey, and became her executor, and erected her monuments in Westminster Abbey and at Flaxley."

Whether the above be authentic or not, it is worthy of a corner in "N. & Q." Abhba.

"*Dombey and Son.*"—Knowing the care with which Mr. Dickens has selected his names, in indication of the characters or peculiarities of his *dramatis personæ*, I was curious to discover if the individual described (p. 122.) as having "two unbroken rows of glistening teeth, whose regularity and whiteness was quite distressing—the observation of which it was impossible to escape, for he showed them whenever he spoke," &c., and who is generally spoken of throughout the book as "the man of teeth," derived his name "Carker" from the Greek καρχαρόδους. I received a courteous reply from the author, stating that "the coincidence in question is accidental."

John South Phillips, M. A.

Bury St. Edmunds.

Northumbrian Burr.—Is it not possible that this burr, or, as the Northumbrians term it, "cinder in the throat," may be the last trace of the mode in which the Saxons pronounced many words which now begin with the simple *r*? For instance, Ripon, in Yorkshire, is called by the earlier chroniclers *Hripum*; in later times we find the first two letters changing places. Now it appears to me, that if we attempt to pronounce the word *Hripum* as it is written, the result will necessarily be a guttural sound; either identical with, or closely resembling, the burr of the Northumbrians when dealing with the letter *r*. Henry T. Riley.

Bishop Cartwright.—The following items, extracted from the register books of St. Margaret's, Barking, may interest those of your readers who possess the bishop's diary, edited for the Camden Society by Mr. Hunter:

"1662. May 27. This day was married, Thomas Cartwright, D.D., and Sarah y^e^ daughter of Henry Wight, Esq., and Margaret his wife, both of this parish."

"1688. June 17. Here Mr. Chisenhall was turned out for not reading the declaration, and Mr. Hall was appointed his successor by the B^p^ of Chester, D^r^ Cartwright."

"1689. Feb. 3. Exit Mr. Hall, restored Mr. Chisenhall."

"1718. Dec. 19. Mrs. Elizabeth Chisenhall buried."

"1724. April 3. Buried, Rev. Jno. Chisenhall, *Vicar*."

Mr. Hunter has added several useful notes to this *Diary*; but at p. 31. it seems to have escaped his notice, that the "Thomas Wilson, B.A., deacon," to whom a licence was given, was afterwards the celebrated Bishop of Sodor and Man.

W. Denton.

Queries.

THE POPE SITTING ON THE ALTAR.

What is the origin of this custom at the Pope's election, and what is its meaning?

Catalani, in his *Cæremoniale*, mentions that its introduction is comparatively modern. A writer in a late number of the *Christian Remembrancer* treats it as a mere optical delusion; and says, that the Pope merely sits upon his throne placed in its primitive position behind the altar, and raised above it. It appears however plainly, from the *Cæremoniale*, that he actually sits upon the altar, *supra altare*; and he is so depicted in the illustrations of his coronation, published at Rome. But why does he sit there?

The absurdity of treating it as an assumption of divine honour, needs no elaborate refutation. The altar is not the seat of Deity, but the place for the victim sacrificed to him: as a table is the place not for the person eating, but for the thing eaten.

In Menin's *Description of Coronations*, p. 184.,

I find this passage upon the election of the Emperor of Germany:

"When the election is concluded by a plurality of suffrages, if the new Emperor is of the assembly, the electors go from the conclave or place of meeting, to the high altar of the church and seat [q. him] upon it; and here the Archbishop of Mentz makes him sign the capitulation. When he departs from the altar, he is conducted to a gallery over the entrance of the choir; where, seating himself with his electors, he hears the proclamation made of his election."

Is this observed now the monarchy is hereditary? Probably many of the ceremonies at the Pope's election were *adapted* from those observed at the election of the Emperors. H. P.

WHERE WAS THOMAS SAMPSON THE PURITAN BORN?

Strype says at "Playford" (*Eccl. Memorials*, vol. ii. par. 1. p. 403., Oxford edit.). But, if so, why did he not inherit the Playford property, which passed to the Feltons of Shotley, by the marriage of Robert Felton with Margery, sister and sole heiress of Sir Thomas Sampson, who died *s. p.*?

In the Heralds' Visitations (Harl. MSS. 1139. 1532. 4108. &c.) mention is made of *Thomas* (al. *Turner?*) Sampson, as sprung from another branch of the same family, and living at Bingfield, in Berks, who *died in the same year as the Puritan* (1589). Can this be the identical person?

Thomas Sampson the Puritan is said to have married a niece of the martyr Latimer, who accompanied him to Frankfort, and died there. Thomas, or Turner, Sampson of Binfield appears to have married, first, Julian, daughter of John Redish, and afterwards Ellen, daughter of John Younge. Was Julian Redish, or Radyshe, Bishop Latimer's niece? The registers of Thurcaston in Leicestershire might possibly determine this.

It is observable that Latimer, after resigning his bishopric in 1539, was placed "in ward" for a considerable time in the house of Richard Sampson, then Bishop of Chichester, who was great uncle to Thomas of Binfield.

On the other hand it is to be noticed, in the long list of children given to this Thomas in the Harl. MSS., that the names of a son and a daughter of the Puritan (viz. Nathaniel and Joanna) do not occur. In a letter to Peter Martyr (*Orig. Letters relative to the English Reformation, &c.*, par. i. p. 183., Parker Society's edition), the future Dean of Christ's Church writes: "All our friends are well. My wife and *our Joanna* salute you." And his monument in the chapel of Wigston Hospital, was placed there by his sons John and Nathaniel; the latter of whom I imagine to have had afterwards a stall in the collegiate church of Southwell.

Can you or any correspondent help me to elucidate this question? ANON.

Minor Queries.

Tindal MSS.—The papers of Dr. Matthew Tindal are known to have fallen into the hands of Eustace Budgell, and, upon his affairs becoming involved, to have passed into the possession of some bookseller. There is reason to believe that these papers, as well as the papers of Nicholas Tindal, the translator of Rapin, are still in existence. Any information upon this subject is much desired. M. H. A.

Lines on the Marquis of Anglesey.—Many years since, some lines (in the manner of Campbell's "Wounded Hussar") appeared in the *Naval and Military Gazette*, on the late gallant Marquis of Anglesey; whether original or extracted from some work of the period I do not know, but they were remarkably graceful and appropriate. They commenced thus:

"Erect in the pride of his chivalrous fame,
Still he moves in his glory, our Wounded Hussar."

but I remember, in addition, only the second verse:

"How gallantly still 'neath his silvery brow
Shines the spirit within of the dauntless hussar;
Whose soul at Majorga no numbers could bow,
As he led on the squadrons of Britain afar!"

The verses were much admired at the time of their publication, and I am sure their reprint, if a copy of them could be found, would gratify many persons, especially at present, when the recent setting of "Corunna's twin-star with Moore," as Lord Anglesey was styled, is a subject of such general regret. S. R. G.

Pictaveus — Tankersley.—In Brit. Mus. Harl. MS. 4630. f. 615., the following occurs:—Tankersley of Tankersley, near Barnesley, in the wapentake of Staincrosse, co. York. Coat of armour: Argent, on a bend gules, three escallops or.

Sir Henry Tankersley, Knt., was seised of the manor of Tankersley about 10 Hen. III.: he married Agnes, daughter and coheiress of Roger Pictaveus, Lord of Burghwallis, formerly De Burgo; issue,—

Sir Richard Tankersley, living 42 Hen., who had with a daughter, married to John Wortley, a son and heir,

Sir Richard Tankersley, who had issue two daughters, coheiresses: the younger, Alice, married Richard Tyas of Burghwallis; and the elder, Joan, married Sir Hugh Eland, Knt., of Eland, in the wapentake of Agbrigg and Morley, co. York.

At f. 149. this Sir Hugh Eland's pedigree of twelve generations is given; his arms were—Barry of six, argent and gules, six martlets or, three, two, and one. By Sir Hugh Eland, Joan had three sons:—1. Sir John Eland, M.P., who was the subject of the tragedy given in a very entertaining book, entitled *Romantic Records of the Aristocracy*, by Sir Bernard Burke, Ulster King of Arms (vol. i. p. 52.).; 2. Richard Eland; and 3. Sir William Eland, the constable of Nottingham Castle, who betrayed Roger Mortimer, Earl of March, in 1330.

I have searched, without success, for the arms of Pictaveus: perhaps some of your readers could assist me. MOSSOM MEEKIUS.

Edward Hyde, Earl of Clarendon.—Among the complimentary addresses prefixed to the *Jealous Lovers*, by Thomas Randolph, we find one in Latin and English, the latter beginning:

> "Desert keeps close, when they that write by guesse
> Scatter their scribbles, and invade the Presse," &c.

It is signed "Edward Hide," and is most probably an early effusion of the great Earl of Clarendon. The *Jealous Lovers* was acted by the students of Trinity College, Cambridge, before King Charles and Queen Henrietta, about the year 1632; at which time Edward Hyde would be in his twenty-fourth year. Have any of his writings come down to us of an earlier date than this?

HENRY T. RILEY.

Gavelkind at Croyland.—Does gavelkind, or a rule of inheritance of a somewhat similar nature, prevail in the manor of Croyland, in Lincolnshire? Holditch, in his *History of Croyland*, 1816, seems to attribute the poverty of the place to a custom of this nature; and to imply that the land is cut up into small pieces, just sufficient for the proprietors to starve upon. HENRY T. RILEY.

Etymology of the Title "Count."—The title *Count* is generally supposed to be from the Latin *comes*, companion, *i. e.* to the sovereign. Is it not rather from the verb "to count" (French *compter*), the emperor's steward: thus answering to the German *Graf*, which seems allied to the Scotch *grieve*, that is, bailiff? G. GERVAIS.

Sabbatine Bull.—The authenticity of this Bull (*Sacratissimo in Culmine*), attributed to Pope John XXII., "has been questioned by critics:" see Bishop Bouvier on *Indulgences*, Oakley's translation, p. 216., where among other reasons it is stated that it does not occur in the collection of Bulls issued by John XXII. I am anxious to find from some reader more diligent or fortunate than myself:

1st. What is the earliest date when I can find this Bull, and the title of the work in which it occurs?

2nd. Who is the earliest writer who questions its authenticity on *this* ground, or that of its style being dissimilar to the other Bulls of John XXII.?

In sending these Queries, to prevent misconception, I wish it to be understood, my object is merely *to obtain references to authorities* on the subject, not to discuss it, at least in the pages of "N. & Q.," though any notes on this disputed point which the kindness of those who have examined the question may prompt them to forward me will be most thankfully received, in addition to many similar friendly offices already bestowed through the pages of "N. & Q." ENIVRI.

Monkstown, Dublin.

"*Credo, Domine*," *&c.*—Who is the author of a religious piece, most properly called a prayer, beginning—

> "Credo, Domine, sed credam firmius;
> Spero, sed sperem securius:

and ending—

> "Da ut
> Mortem præveniam,
> Judicium pertimeam,
> Infernum effugiam,
> Paradisum obtineam. Amen."

F. J. C.

Cambridge, Massachusetts.

"*Solyman.*"—Can you inform me who is the author of *Solyman*, a Tragedy, 8vo., 1807? This play is very favourably noticed in the *Critical Review*, where it is reviewed at considerable length. SIGMA. (1)

Indices published in present Century.—I will feel obliged for a note of any Indices, prohibitory or expurgatory, which may have appeared in the present century, as I am preparing a list of the Indices, and find it very difficult to get information about the more recent editions. ENIVRI.

Monkstown, Dublin.

J. H. Campbell.—Can you tell me where to find particulars respecting J. H. Campbell, an Irish artist, who died in or about the year 1817? I have a landscape painted by him in 1817, pleasing and well finished, and interesting to me from its subject, the river Dodder, in the neighbourhood of Dublin. Any particulars respecting him and his works will oblige. ABHBA.

Bean Feasts.—On June 23, the porters of this Inn (Lincoln's Inn) made a collection from the occupants of the various chambers, for what they were pleased to call "the Bean Feast." They did so also last year. This evidently relates to St. John's day; but I find no allusion to it either in Brand, Forster, Brady, Hone, or Hampson.

ANON.

Lincoln's Inn.

Bibliographical Queries. — I will feel obliged to any brother bibliophile who can give me information about the following works, none of which I have been able to meet with, though I made many fruitless inquiries about some of them:

1. Maria Patrona. F. Lezana.
2. Instructio pro Carmelitis. V. Rev. Theodor Strazio.
3. Speculum Carmelitarum. "Daniel of the Virgin Mary."
4. Corona Stellarum Duodecim. F. Isidore of St. Egidius.
5. Anno memorabile dei Carmelitani. Rev. Dr. Joseph Maria Fornari.
6. Documenti Spirituli. Same author.
7. Bullarium Carmelitanum. Rev. Dr. Eliseus Monsignani.

with the names of any other works *of note* on the same subject (The confraternity of the Holy Scapular). ENIVRI.

Monkstown, Dublin.

The troublesome Baronet. — Can any of your well-informed readers produce authority for determining who the troublesome baronet was that would take no denial to his impertinent intrusions at the house of some great personage, about the middle of the eighteenth century? As this question is not one of mere idle curiosity, but connected with the degree of credit to be given to the veracity of one of our biographical writers, it may deserve a place among your Queries. The anecdote is well known, and need not be repeated *in extenso*. The porter had strict orders to deny the baronet admittance; so that when he next called, the functionary anticipated his customary string of excuses for gaining admission by saying (keeping the door half-closed), "My lord is not at home — the monkey is dead — the clock has stopped, and the fire is out," then slammed the door in the baronet's face. We have seen this story applied to *Long* Sir Thomas Robinson and the Duke of Newcastle; and we have now before us another version, which states that a certain — that is to say, an *uncertain* — Sir Francis —— used thus to plague Lord N——. There may be other variations of the anecdote in print, none of which may be correct as regards the *identity* of the parties, for it is the vice of anecdote retailers to vary their *dramatis personæ*, either through carelessness or to give novelty to repetition. The chance of arriving at the *truth* of this story is through some of the numerous volumes of published or *unpublished* correspondence about the time of Horace Walpole. The fact that the lady kept a monkey (if such fact can be ascertained) would go far to verify the party, at least, whom the baronet used to annoy. We never heard that the old Duchess of Newcastle had a *penchant* for monkeys. WILLIAM CRAMP.

Sir Richard Ratcliffe. — Of what branch of the "Ratcliffes" was Sir Richard, K.G., so historically known to us as the intimate associate of Richard III., and finally slain with him at Bosworth. I have not observed his line of descent in any pedigree of "Radcliffe," but it appears that his daughter Joane married Henry Grubb, Esq., of North Mimms, Herts, and was heiress to her brother, Sir John Ratcliffe.

A CONSTANT READER.

Heraldic. — Wanted, the coat armour of the following Sussex families, viz.:

Challenor, of Chiltington.

Nicholls, of East Grinstead. Qu. sab., three pheons arg.?

Aylwyn, of Preston in Binderton, and of West Dean; also of Lewes. 1662.

Plomer, of the Haddowne; also of Southover, near Lewes.

Brooke, of Barkham.

Arnold, of West Grinstead.

Also of the following:

Brockhull, of Allington, co. Kent.

Burton, of Westerham, co. Kent.

Milles, of Sussex?

Bragge, of Sussex, or Kent?

Harper, alderman of Stockport, co. Cheshire, c. 1670. H. T. G.

Kaleidoscope. — I had always supposed that the kaleidoscope was the invention of Sir D. Brewster, but having met with the following passage in the *Arcana Cœlestia* of Swedenborg, I am led to think that that instrument was an anterior invention: this is quite possible, although the fact might be unknown to Sir David. To myself it appears, that by the *optical cylinder* alluded to in the following extract, nothing else can be intended but the kaleidoscope. I give the passage as it occurs in the English translation, but possibly a reference to the original Latin would enable us better to decide the question.

Swedenborg is describing the difference between the literal and internal senses of the word, showing that in the literal sense, particularly of the prophetical parts of the Old Testament, "scarcely anything appears but a *somewhat* irregular and without order;" whereas its spiritual or internal sense, when perceived by the angels and enlightened mortals, appears most beautiful and delightful; and he proceeds to illustrate the difference thus:

> "Some idea of it may be conceived by those who have seen optical cylinders in the museums of the curious, in which are represented beautiful images from monstrous projections of objects placed around them; for although these projections appear destitute of form or order, like accidental marks or scratches, still, when they are concentrated in the cylinder, they represent there a neat and handsome picture." — *Arcana Cœlestia*, 1871.

Perhaps some of your readers may be able to throw farther light on this subject. ÆTHER.

Brasses of Notaries.—Can any one who takes an interest in monumental brasses inform me of any brasses of notaries now existing in churches, either in England or on the Continent?

There is one in the church of St. Mary Tower in Ipswich, c. 1475; and another, though far inferior one, in the same church, c. 1506.

Mr. Boutell, in his work on "Monumental Brasses and Slabs," mentions a brass of a notary in the church at Holme Hall, in Norfolk; but on writing to the parish clerk, to make inquiries respecting it, I was informed that there had been no such brass in the church for the last thirty years. The other brasses of notaries, of which I am cognisant, are: Chart (Great), Kent, c. 1480; New College, Oxford, c. 1510; Saint Sauveur, Bruges, c. 1520. W. T. T.

Ipswich.

Lancashire Record.—I should be greatly obliged by any of your correspondents informing me where I could find the original record, of which the following is a copy:

"Inter decreta Commissionorum ad pios usus infra Com. Lanc. in Sessione apud Bolton in le Moors 25° die Septembris 1632 habita, inter alia continetur prout seq^r.

"Wherefore the Commissioners aforenamed do this present 25^th^ of September 1632 aforesaid decree and order that the rents issuing out of the several messuages and lands in Burnley Wood, Colne, Marsden, and Blackow in this Inquisition mentioned (amounting to the sum of 15*l.* 2*s.* per annum or thereaboutes shall henceforth be paid by the occupants or tenants thereof, unto the feoffees or Churchwardens of Colne aforesaid; and by them the said feoffees and churchwardens likewise duly paid from time to time to Richard Brereley Clerk now Minister there, and to the priest or Minister there for the time being successively for ever, according to the true intent of the donors of the said Messuages and Lands.

"Subscribed Jo. Cestrien, Cha. Gerard, Tho. Barton, Tho. Standish, John Atherton, J. Bradshaw.

"Copia vera examinata
per me, THOMA WASSE, No^rium Pub^cum."

J. HENDERSON.

Parsonage, Colne.

Custom of Establishing Fairs in North Devon.—Can any of the readers of "N. & Q." throw light on a custom in North Devon as to establishing fairs? There is a notion, that if a man beats his wife from jealousy, and the mob take it up by what they term "skiverton riding" (or, as it is termed in Yorkshire, "riding the stang,") *i.e.* a man dressed as a woman seated on a donkey, escorted by a man carrying or wearing a pair of ram's horns, and a number making discordant noises with rams' and cows' horns, or, as we should term it, rough music, they have the right, after three times riding and affixing the ram's horns for an hour in three adjoining parishes on three separate days, after giving written notice of their intention of so doing, of remaining in the parishes, and cannot be turned out by force; and can keep the horns nailed up in the other parishes an hour: and farther, that the parish so riding *skiverton* has established the right to hold an annual fair for cattle; a meeting of the sellers in the first fair agreeing to the tolls to be paid, and first offering them to the delinquent husband, and, upon his refusal of the tolls, then to the lord of the manor. Such, as it is stated, was the way they established fairs at Bratton Fleming and Chittlehampton, and now at Lynton, where the fair was recently held for the first time. The *skiverton* riding duly took place three times about two months ago. The man has refused the tolls, and the lord of the manor has accepted them. D.

Letters of Thomas Moore.—I take the following advertisement from the *Boston Daily Advertiser* of June 5, 1854:

"Notes from the Letters of Thomas Moore to his Publisher James Power (the publication of which was suppressed in London), with an Introductory Letter from Thomas Crofton Croker, Esq., F.S.A."

Might I ask what is known of these "Notes," and by whom was the publication suppressed? W. W.

Malta.

General Guyon—Kurschid Pasha.—The writer is very desirous of obtaining some information relative to the family of General Guyon (Kurschid Pasha), who now seems to be distinguishing himself very much on behalf of the Turks in Asia, and who signalised himself for his great bravery during the Hungarian insurrection. The writer believes him to be an Englishman, and wishes to know whether he is any relation to a Capt. Guyon who was living in London about the time of the great riots in the year 1780? Cg.

Damian.—

"Damian, in *The Dead Alive*, describes the enormities of Queen Elizabeth, and says that when tired of her lovers, or jealous, she put them to death, and built a secret chamber with their bones, which was lighted with lamps fed by their fat. The book is a favourite with readers here (and not many can read), who believe any evil of Protestants." — *Journal of a Tour in the Neapolitan States*, London, 1741, p. 236.

Who was Damian? What is the Italian name of his book? Is there a translation? The passage referred to, or information as to where I can see it, will much oblige R. B.

Austrian Passports.—I should be obliged if you or any of your correspondents can inform me or direct me to where I can ascertain what are the rules of the Austrian authorities as to the *visàs* required before passengers can enter the Austrian territories.

I have heard it stated that before any one is allowed to enter them, his passport must be *visà'd*

by the Austrian minister of the country from which he is coming. Thus, if a traveller wishes to go from Switzerland into Austrian Lombardy, he must have his passport countersigned not only at the Austrian Embassy here, but also at the Austrian minister's at Berne; so that he is obliged either to pass through Berne, which may be much out of his way, or to send his passport there at the risk of losing it.

Is this rule still in existence, or where can I obtain trustworthy information about it?

AN INQUIRER.

Minor Queries with Answers.

Winchelsea Monuments.—Can any of your correspondents give me information regarding the monuments of knights in old Winchelsea Church? Is an angel placed near the head of any peculiar signification? C. M.

[There are five ancient monuments with sculptured effigies in St. Thomas's Church; two of cross-legged knights are in the south aisle. One in a coat of mail, partly covered with a mantle, and having in his hand a heart; at his head a mutilated angel; at his feet a lion, the emblem of his courage, is supposed by Cooper, in his *History of Winchelsea*, where all the five monuments are very fully described, to be that of Gervase Alard, Admiral of the Cinque Ports. The back of the tomb is richly adorned with quatrefoils, and the front with an elaborate canopy. The other is in the attitude of prayer, but covered with mail armour to his fingers' ends. On his shield is a much-defaced lion rampant, with two tails. From the arms this is supposed to be a monument of some member of the House of Oxenbridge, formerly of some note in this county: but Mr. Cooper believes it to be that of Stephen Alard. "If these cross-legged effigies are," says Mr. Horsfield, *History of Sussex*, vol. i. p. 484., "as their peculiar position is generally supposed to denote, monuments of Knights Templars, they must have been deposited here soon after the erection of the church, and immediately before the suppression of that Order, as the church could not have been built before the close of the thirteenth century, and in 1312, by a decree of Clement V. and the General Council of Vienna, this semi-sacred Order of warriors was suppressed."]

Bermondsey Abbey.—Are there any remains of the once famous Abbey of Bermondsey worth seeing? HAZLEWOOD.

[Mr. Cunningham (*Handbook of London*, p. 50.) informs us that "the ancient gate of the monastery, with a large arch and postern on one side, were standing within the present century. No traces, however, remain." Charles Knight too, in his *London*, remarks, "It is a curious circumstance, and one in which the history of many changes of opinion may be read, that within forty years after what remained of the magnificent ecclesiastical foundation of the Abbey of Bermondsey had been swept away, a new conventual establishment has risen up, amidst the surrounding desecration of factories and warehouses, in a large and picturesque pile, with its stately church, fitted in every way for the residence and accommodation of thirty, and forty, inmates—the Convent of the Sisters of Mercy."]

"*Cultiver mon jardin.*"—We find this phrase *emphatically* employed by Voltaire in the introduction to one of his dramatic pieces. What we wish to know is, whether there was at the time Voltaire wrote, and for some time after, any farther meaning attached to the saying than simply denoting that the person to whom it was applied had retired from the busy world to enjoy *otium cum dignitate;* and to what classical authority the Latin phrase can be traced. TIMON.

[To the former phrase there seems to be no farther meaning than that which our correspondent attaches to it: for the latter, *otium cum dignitate*, we cannot discover any classical authority; it was adopted as the motto of that statesman and poet Charles Montague, Earl of Halifax.]

Replies.

"THE DUNCIAD."

(Vol. x., pp. 65. 109. 129. 148.)

I do not understand the statement of C. He has a copy, he tells us, of

"The quarto edition of 1729, with a copper-plate vignette of an ass laden with the works of the Dunces, which Pope afterwards stated was 'the first perfect edition.' This seems to have also been printed in 8vo., but it is doubtful whether in the same year, as the date and printer's name, 'A. Dod, 1729,' are *engraved* on the copper-plate vignette, which, after being used for the 4to., appears to have been subsequently reproduced in the 8vo."

Does not C. use the term vignette arbitrarily and against all authority, sometimes for the engraving *in* the title-page, although the engraving on the title-page of *The Dunciad* is not properly a vignette, and at others for the engraved title-page itself?

Farther, am I to infer that his copy of the quarto of 1729 has neither date nor name of printer or bookseller?

Why does he consider, as I understand him, that *because* "A. Dod, 1729," is "engraved on the copper-plate vignette" of the 8vo., it becomes or is doubtful whether the 8vo. was *printed* in that year?

Does he mean not *published* when he writes not *printed?*

Is he certain that the *printer's* name engraved on the vignette is "A. Dod," or does he mean simply that, as usual, it is announced on the title-page that the work was "Printed *for* A. Dod?"

Why does he write "A. Dodd" in one instance, and "A. Dod" in the other?

If again, as he says, the copper-plate title, "after being used for the quarto," was "reproduced in the 8vo.," why was the name altered from Dodd to Dod? Can he suggest a reason?

Is he certain that it was altered to *Dod*, not to *Dob?*

These may seem trifling questions; but if we are ever to make progress in minute inquiries of this nature, it can only be by great accuracy. For instance, I have, as I believe, a copy of the edition to which C. refers; but if C.'s description be correct, it must be a different edition, or a re-issue with certain variations. E. D. T.

Some correspondents seem to doubt that editions were published in 1727. I cannot but suppose that those who doubt, and still more C., who does not doubt, know the edition of 1743, part of Warburton's "small edition" (see *antè*, p. 109.), but published first, with notice of the rest to follow. I should have supposed this edition to be quite familiar to the contending parties; but I cannot find that any of them notice it. In the Appendix is reprinted the "Preface prefixed to the five first imperfect editions of *The Dunciad*, in three books, printed at Dublin and London, in octavo and duodecimo, 1727." To this reprint notes are annexed, containing criticisms on remarks which Curl and others had made upon the matter reprinted. If this be all a lie, it is a very circumstantial one.

Has this Appendix slipped out of most of the copies? or does it belong only to the *forerunner* edition of *The Dunciad* alone? Sheet E e of the work is a half-sheet, ending with "Finis:" the Appendix repeats D d and E e, and gives F f and G g (half), with paging continued from the work. M.

SWIFT AND "THE TATLER."

(Vol. x., p. 100.)

C. will find that his remark, as to the similarity of the letter in *The Tatler* (No. 31.) with Swift's *Polite Conversation*, has been anticipated by the annotator, who I suppose was Dr. Calder, in the edition of 1786 (6 vols. 8vo.). See vol. i. p. 355. The annotator remarks, "If this letter is not by Swift, it is very much in the manner of his *Polite Conversation*."

With respect to the "Musical Instruments" (No. 153.), "The Distress of the Newswriters" (No. 18.), "The Inventory of the Playhouse" (No. 42.), and "The Description of the Thermometer" (No. 214.), C. is confident that Steele, — in his acknowledgment in the preface to *The Tatler*, where, after stating in general terms his obligations to Addison, he mentions in the next paragraph that the above four papers were written *by the same hand*, — means that "these four pieces were by one hand, and that not Addison's," and "thinks it is clear that they were not his, but were supplied by some one who probably contributed nothing else."

I have always considered these papers as so decidedly Addison's, on the ground of internal evidence alone, that I must say I was not a little surprised to see such a construction put upon Steele's words. To me the passage merely appears to be following up, by a particular reference to the four pieces, which he looked upon "as the greatest embellishment of the work," the general expression which had preceded. Is it likely that Steele would have given the palm to any papers in *The Tatler* that were not Addison's? But the general evidence in favour of their being written by Addison is too strong to admit of question. Take, for instance, only one of the four, for it is needless to carry it farther, all of them being written "by the same hand," No. 153. This paper is identified as Addison's in the list delivered by Steele himself to Tickell, who has reprinted it in his edition of Addison's works in 4to., vol. ii. p. 273. It is marked as a paper of Addison's in the MS. notes of C. Byron, Esq., who, from the information of the writers, had carefully written out MS. notes of the authors of the different papers in *The Tatler*. Steele expressly testifies that Addison wrote the distinguishing characters of men and women under the names of musical instruments. (See Steele's dedication of Addison's *Drummer to Mr. Congreve*.) It is farther identified as Addison's by those minute errata which he was so particular in causing to be corrected by subsequent references. (See *Tatler*, edit. 1786, vol. iv. p. 275., in which the annotator (Dr. Calder) has enumerated the various grounds I have stated, and which seem to be quite conclusive for ascribing this paper to Addison.)

With respect to *The Tatler*, our obligations are due, not so much to Mr. Alexander Chalmers, who merely prefixed his introduction to the revised edition in 4 vols. 8vo. (1806), in which there is little new information, as to the editors Mr. John Nichols and Dr. Calder, of the excellent edition of 1786. Jas. Crossley.

CHINESE LANGUAGE.

(Vol. x., p. 29.)

With reference to the question of L. H. Walters, as to the best method of studying Chinese, I send the following answer. Obtain a Chinese master who speaks the Mandarin dialect. This dialect is spoken by the Chinese literati throughout China. Each of the thirteen provinces speaks its own dialect, unintelligible to a native of any other province, although each province understands the written signs. Thus, spring-water, in Mandarin dialect, has another name in each province; although the natives of each province understand the meaning of the written sign. They

write the sign in the air with the finger, and so talk. I have been into a house in the country near Shang-hae, and asked for fire for my cheroot: I spoke Mandarin, the peasant spoke Shang-hae dialect. I described in the air with my finger the sign. "No," was understood. A master is also absolutely necessary to learn the pronunciation of the tones: there are 629 distinct sounds in Chinese, which, not being sufficient to express all ideas, the Chinese have intonated them to increase their variety and distinctness. There are four tones applicable to each sound, named *ping*, the even; *shang*, the acute; *k'heu*, the grave; and *jŭh*, the abrupt: thus, *ping*, ā; *shang*, á; *k'heu*, à; *jŭh*, ă. Premare and Morrison have given lists of the tones, which, if attentively perused with a teacher, will best initiate the student into this mystery. We may learn to translate without a master: purchase Medhurst's *English and Chinese Dictionary*, price 11 dollars (4*s.* 4*d.* the dollar); and *Notices on Chinese Grammar*, by Philo-Sinensis, published at Batavia. Learn the radicals, 114 in number; then how to form the remaining 43,000 signs; 9000 will be sufficient, by adding one of six marks, or strokes, to these radicals, and thus be able to use the dictionary. Read the New Testament or Gutzlaff's Bible; afterwards, the four books of Confucius. It is a vulgar error to suppose the difficulty of acquiring the Chinese language to be so very much greater than other languages. Whilst I was in China, two daughters of M. Le Grenier, the French Plenipotentiary, ages eleven and thirteen, learnt to speak Chinese from their Chinese maid-servant in twelve months. Malays, Negroes, &c., all learn it. One of the difficulties consists in the compounding two or more signs to convey a single idea. Let the student beware of learning a Chinese *patois*, only understood in one province, from any of those Chinese who are in the shops in England, probably men from Singapore, Batavia, or Malacca. A residence of three years and a half in China, authorises me to form the above conclusions. Any gentleman wishing for farther information, may call at my house, 10. Byrom Street, Manchester.

THOMAS BELLOT, Surgeon, R.N.

RECENT CURIOSITIES OF LITERATURE.

(Vol. ix., p. 475.)

Mr. Thackeray's work, *The Newcomes*, improves in eccentricity as the tale progresses. In addition to the instances already noticed, I send the following:

At p. 43., we meet the following expression: "Some of the *pleasant* evenings I have ever spent, have been," &c. Query, "pleasantest?"

At p. 60., in a speech by Barnes Newcome: "I *recollect* his saying, one doosed hot night, as it seemed to us; I *recklect* his saying," &c. Why, in two consecutive lines, spell the word differently? Surely we had enough of mis-spelling in *The Yellow-plush Correspondence*.

At p. 65. we see children disfigured (in the year 1833) by the skimping bonnets which were, happily, unknown until 1853.

At p. 71., round hats appear with narrow brims, which were not introduced until 1851; at p. 91., we read of a bow (bay?) window; and at p. 103., of a spine (spinal?) disease. At p. 32., the old lady is described as "having been engaged in reading and writing in her library until a late hour, and having dismissed her servants who (whom?) she never would allow to sit up for her."

At p. 116. we find "Countesses with *O such large eyes;*" for which I venture to substitute, "Oh! such large eyes." "Large eyes" are not vocatives, surely. Mr. Dickens has fallen into a similar error in *Bleak House*.

At p. 117. we meet, "Abellino, the Bravo of Venice." Rugantino was the name of that hero in Mr. Thackeray's youthful days.

At p. 123. Colonel Newcome says, "I know who (whom? again) I would back."

At p. 127. Mr. Bayham "made an abrupt tack larboard." Query, "*to* larboard?"

At p. 277. "*Jack's* little exploits are known in the Insolvent Court, where he made his appearance as '*Charles* Belsize, commonly called the Honorable Charles Belsize;'" at p. 278. *passim*, he is called "Jack;" ditto at pp. 279, 280. At p. 285. he is called "Jack," and "Charles" by Lord Kew; at p. 286. that nobleman addresses him as "Charles," and at p. 287. he is spoken of as "Jack,"—under which *prénom* he figures until the end of the Number for June, 1854.

An old epithet frequently to be found in *Vanity Fair* has unhappily been resuscitated for the delectation of the readers of the first four numbers of *The Newcomes*. Within a space of one hundred and twenty-eight pages, we find the term "honest" introduced as follows: "pp. 5 (twice), 6. 8. 15. 17. 40. 53. 55, 56. 59. 70. 87. 96 ("the honest *rogue!* knew good wine"), 101. 113, 114. 124. 127, and 128. the last page of number four. This epithet is sparingly introduced in subsequent numbers of the work. Surely no author has a right to treat his readers with such carelessness as I have instanced; however, it is something to escape the parentheses and imprecations which disfigured his novel of *Esmond*.

By way of a finish, you will find, at p. 316. of the July number, that Captain Belsize's Christian names are given as "Jack," "Charles," and "William:" the last, however, with design, in order to the blunder of a garrulous Doctor at a popular watering-place.

In the tale of "Quintin Bagshaw," by Dudley Costello, in the *New Monthly Magazine* for July,

we read *twice* of "Mrs. Quintin Bagshaw, Secundus." JUVERNA.

Sir Arch. Alison, in vol. xvi. of the small 8vo. edition of his *History of Europe*, p. 350., tells us that shrapnell shells were used for the first time in war at the siege of St. Sebastian, 1813; forgetting what he before said, in vol. xii. p. 114., that they were used first at the battle of Vimeira, 1808, five years before. Which of these two dates is the correct one for their introduction in warfare? LOCCAN.

FRANKLIN'S PARABLE.

(Vol. x., p. 82.)

Your correspondent M. appears to be unaware of the full discussion which Franklin's "Parable" has already received in Bishop Heber's *Life of Jeremy Taylor* and elsewhere. Many of your readers probably know that it appears in a somewhat less questionable form (for surely a *parody* on Scripture must be so regarded), as the conclusion of Taylor's noble *Discourse of the Liberty of Prophesying*, where he thus introduces it: "I end with a story which I find in the Jews' books."

Bishop Heber says (*Taylor's Works*, 3rd edit., vol. i. p. ccix.), —

"He concludes his treatise with the celebrated story of Abraham and the idolatrous traveller, which Franklin, with some little variation, gave to Lord Kaimes as a 'Jewish Parable on Persecution,' and which this last-named author published in his 'Sketches of the History of Man.' A charge of plagiarism has, on this account, been raised against Franklin; though he cannot be proved to have given it to Lord Kaimes as his own composition, or under any other character than that in which Taylor had previously published it; that, namely, of an elegant fable by an uncertain author, which had accidentally fallen under his notice. It is even possible, as has been observed by a writer in the *Edinburgh Review* (Sept. 1816), that he may have met with it in some magazine without Taylor's name. But it has been unfortunate for him that his correspondent evidently appears to have regarded it as his composition; that it has been published as such in all the editions of Franklin's collected works; and that, with all Franklin's abilities and amiable qualities, there was a degree of quackery in his character which, in this instance as well as in that of his professional epitaph on himself, has made the imputation of such a theft more readily received against him, than it would have been against most other men of equal eminence.

"Whether Taylor himself found this story where he professes to have done, it has long been a matter of suspicion. Contrary to his general custom, he gives no reference to his authority in the margin; and, as the works of the most celebrated Rabbins had been searched for the passage in vain, it has been supposed that he had ascribed to these authors a story of his own invention, in order to introduce with a better grace an apt illustration of his moral. My learned friend Mr. Oxlee, whose intimate and extensive acquaintance with Talmudic and Cabalistic learning is inferior to few of the most renowned Jewish doctors themselves, has at length discovered the probable source from which Taylor may have taken this beautiful apologue, in the epistle dedicatory prefixed to the translation of a Jewish work, by George Gentius, who quotes it, however, not from a Hebrew writer, but from the Persian poet Saadi. The story is in fact found, word for word, in the Boostân of this last writer, as appears by a literal translation, which I have received from the kindness of Lord Teignmouth. The work of Gentius appeared in 1651, a circumstance which accounts for the fact that the parable is introduced in the second, not the first, edition of the *Liberty of Prophesying*. That Taylor ascribes it to 'the Jews' books' may be accounted for from his quoting at second-hand, and from the nature of the work where he found it."

Heber still farther illustrates the subject in a note, which I need not, however, transcribe.

C. W. BINGHAM.

The following appears to be the origin of this parable:

"Illustre tradit nobilissimus autor *Sadus* venerandæ antiquitatis exemplum, Abrahamum patriarcham hospitalitatis gloriâ celebratum, vix sibi felix faustumque credidisse hospitium, nisi externum aliquem, tanquam aliquod præsidium domi, excepisset hospitem, quem omni officiorum genere coleret. Aliquando cùm hospitem domi non haberet foris eum quæsiturus campestria petiit, Fortè virum quendam, senectute gravem, itinere fessum, sub arbore recumbentem conspicit.

"Quem comiter exceptum domum hospitem deducit, et omni officio colit, cum cœnam appositam Abrahamus et familia ejus à precibus auspicarentur, senex manum ad cibum protendit, nullo religionis aut pietatis auspicio usus, Quo viso, Abrahamus eum ita affatur. 'Mi senex, vix decet canitiem tuam sine prævia Numinis veneratione cibum sumere.' Ad quæ senex: 'Ego ignicola sum, istiusmodi morum ignarus. nostri enim majores nullam talem me docuere pietatem.' Ad quam vocem horrescens Abrahamus, rem sibi cum ignicola profano et à sui Numinis cultu alieno esse, eum è vestigio et à Cœna remotum, ut sui consortii pestem et religionis hostem domo ejicit. Sed ecce Summus Deus Abrahamum statim monet 'Quid agis Abrahame? Itane viro fecisse te decuit? Ego isti seni quantumvis in me usque ingrato, et vitam et victum centum amplius annos dedi, tu homini nec unam cœnam dare, unumque eum momentum ferre potes?' Quâ Divinâ voce monitus Abrahamus senem ex itinere revocatum domum reducit, et tantis officiis pietate et ratione colit, ut suo exemplo, ad veri Numinis cultum eum perduxerit."—G. Gentius, *Historia Judaica Res Judæorum ab eversa Æde Hierosolymitana ad hæc fere tempora usque completæ*, Amstelodam., anno 1651.

Bishop Jeremy Taylor introduces the same story at the end of his *Liberty of Prophesying*, saying he found "it in the Jews' books." He died in 1667. Franklin was not born until 1706.

J. G.

Exon.

ARMS OF GENEVA.

(Vol. ix., p. 110.)

Your correspondent L. C. D. expresses some perplexity on the subject of two shields ascribed to Geneva by different authorities. This seems to me to have arisen from not having sufficiently distinguished between the free city of Geneva,

and the "seignorial territory" of Genevois: a distinction which the Counts of Genevois, and their successors the Counts of Savoy, would have gladly done away.

Gonderic, first King of the Burgundians, dying, his kingdom was divided, A.D. 466, between his four sons. Gondeband had Vienne; Chilperic, Lyons; Godesigile, Geneva; and Gotmar, Besançon. After various struggles among these petty states, and interventions of the kings of France, A.D. 620:

"The French king, Clotairius II., drove out the Burgundians from the country of the Allobroges, and settled magistrates at Geneva." — *Spon*, pp. 13—14.

I am more particular in making this quotation, unsatisfactory as it is, because every subsequent charter that I have seen noticed seems less an original grant than a confirmation of one already existing.

About A.D. 773

"Charlemain came to Geneva, where he called a council of war about his passing into Italy against Didier, King of the Lombards: he confirmed the liberties and privileges of Geneva, both in church and state." — *Spon*, p. 15.

Under date of A.D. 1050, Spon says:

"The following ages will yield us more matter, through the ambition of three lords, who would become masters of Geneva: which three were the Bishop, the Earl of Genevois, and the Earl of Savoy, who have several times brought it near to destruction: but this their striving who should become masters of it, hath been a means to continue its privileges and liberties as an imperial city, which the magistracy claims time out of mind, as well by the death of Oblius, who left his countreys free, as also by the privilege of a Roman colony under the first emperors, and by a confirmation from Charlemain, for they tell us the kings of Burgundy were usurpers. It belongs not to us to decide the contrary pretensions of these three abovementioned lords: Guichænon and other authors call the Earls of Genevois Earls of Geneva, which is contrary to several ancient titles of these earls, which name them Comites Gebennesii, and not Gebennenses; for it is well known that Gebenesium is Genevois, which is separate from the jurisdiction of Geneva. But it is very likely some have taken upon them this title, as may be seen on an ancient coin of an earl who lived about the year 1370, who called himself Petrus Comes Gebennensis, which the bishops have resented ill, especially John Lewis of Savoy."

The Counts of Genevois are understood to have been at first merely the administrators for the emperor over that province (which I think Pichot says was at that time bounded by the three mountains Jura, Saleve, and Vuache, though a much larger extent of Savoy seems now distinguished by the name of the province of Genevois), though they became at length nearly independent. The contest lay at first between them and the bishops, the people of Geneva generally siding with the bishop as the least formidable. During which time they obtained several confirmatory charters from the emperors, of which one from Frederick Barbarossa, A.D. 1162, was long known as "the Golden Bull of Geneva."

The Count of Savoy (formerly Count of Maurienne) first comes on the scene about 1211, when, alarmed by the threatening power of the Count of Genevois, the bishop entered into a league with Thomas I. of Savoy. But the Counts of Savoy soon proved more dangerous neighbours even than the other, especially when in 1402 Odo of Villars, the last Count of Genevois, ceded his lands, &c. to Amé VIII. of Savoy.

Having already occupied too large a space, I must content myself with referring to the undermentioned works for the details of the further struggles and the extremities to which Geneva was at one time reduced, till finally delivered from the Duke of Savoy in 1526, by an alliance with Berne and Fribourg, and from the bishop about 1532 by the Reformation. (*Keate*, pp. 48. 52.)

"Whatever trivial disputes have accidentally arisen, were all finally adjusted by a treaty concluded in 1754 between the present King of Sardinia and the State of Geneva, in which the latter is acknowledged by that crown to be free and independent." — *Keate*, p. 60.

Has L. C. D. adverted to this treaty?

Perhaps the following passage relative to the arms of Geneva may interest your correspondents:

"About the end of this year [1535] the city being surrounded by enemies, wanting provision and destitute of money; this put the magistrates upon coining some with the city stamp, the Savoy coyn having been most current before amongst them. And for better assurance in this point of privilege, there was search made for all old pieces of the city coyn. At length there were found some pieces, on one side of which there was S. PETRVS written round St. Peter's head; and on the other side a cross, with this motto, 'Geneva Civitas,' *The City of Geneva*, after the same manner as we have represented it on the next side [*i. e.* in the plate]. And because the ancient device of the city in its arms was 'Post tenebras spero lucem,' *I expect light after darkness*, there was coyned on one side of the new money, 'Post tenebras lux *or* lucem,' *After darkness light.* On the other side was the arms of Geneva, the key and eagle, with this device, 'Deus noster pugnat pro nobis, 1535,' *Our God fights for us.* There were likewise some coyned the year following, which instead of this superscription, had this about the name of Jesus; 'Mihi sese flectet omne genu:' *Every knee shall bow before me.*" — *Spon*, p. 107.

I do not think any of your correspondents have noticed the motto "Post tenebras lux," always now used; nor that the shield is surmounted (by way of crest I suppose) by the letters I. H. S. encircled by a glory.

Whatever the field of the dexter shield may have at one period been, it is decidedly *or* at present. The flag of the canton is scarlet and yellow, and the macer who precedes the syndics in a procession wears (or did so in 1846) a cloak made half of scarlet cloth, half of yellow.

The works consulted in writing the above are, — *The History of the City and State of Geneva*, by Jacob Spon, Doctor of Physic, &c. Translation

printed in London, 1687; *A Short Account of the Ancient History, Present Government, and Laws of the Republic of Geneva*, by George Keate, Esq.: London, Dodsley, 1761; *Dictionnaire Géographique, Historique, and Politique, de la Suisse*: Génève, 1777. (article "Génève.") G. Gervais.

EXPOSITION OF JOSHUA x. 12. 13.

(Vol. x., p. 122.)

Mr. Buckton says:

"The interpretation usually given is, that the day was lengthened by a miracle; and one mode has been conjectured, in a note on Josephus (*Ant.*, v. i. 17.), as a stoppage of the diurnal motion of the earth for about half a revolution, which appears to be the notion generally entertained."

Query, Since he acknowledges that *the interpretation usually* given," and "the notion *generally* entertained," is that a miracle was wrought, how could it happen that, as he has told us in the previous sentence, critics should have spent their wits in a vain "attempt to *extract*" a miracle? Are your readers to suppose that he employs the word *extract* as dentists do, for pulling out, to cast away? He says:

"The whole passage in Josh. x. 12. 14. being taken as poetical, historical, and commentatory (*sic*), will dispense with the supposition of a miracle, which many critics *attempt to extract* by a misapprehension of poetical phraseology."

Does this mean that if we regard one part of the passage as a fiction, another part as history, and another as the historian's comment, this *reading made easy* will render it unnecessary to suppose there was any miracle? Perhaps it would. But the "many critics" to whom he alludes, seem to have been singular persons. If they laboured to prove that the passage was intended to describe a miracle, they might have spared their pains, for such was its obvious meaning. But if they must needs meddle with what was plain *quoad* the translation, it has not been very uncommon for critics to err from a misapprehension of what they attempt to mend; but to work upon their readers by a misapprehension would seem unfair. Yet perhaps both kinds of paralogism may be properly acknowledged to exist together in your critic's article. For when he proceeds to say, —

"It is *only necessary* to call attention to the fact that the lengthening of days is of common occurrence, and is not made as Whiston suggests, but by varying the angle of the equator with the ecliptic, which might have been effected in Joshua's time by the attraction of a comet deflecting the earth from its regular motion,"

it will be evident to any scientific reader that he has argued thus *from* a misapprehension of the distinction between the earth's diurnal and annual movements; whilst, when he employs his own misapprehension to make the ignorant believe that ביום תמים means "as *on* a regular (nonal or ordinary) day," he may be said to be arguing by a misapprehension.

There are, however, misapprehensions of different kinds. He says:

"Taking the *non-miraculous* view of the question, it will not appear strange that the Israelites should think the day unusually long, when we consider that they had been in forced march all the previous night up-hill (Josh. x. 9.); had been fighting all day, and ascending the mountains in pursuit of the retreating foe in the evening, which ascent would protract the day, and give a stationary appearance to the moon and the sun."

This will seem to some rather a *miraculous* view, than otherwise, of the question. For it assumes the existence of such hills in Judæa as would require long protracted marches indeed for ascending them; and the text says plainly that the pursuit was down hill. (Jos. x. 11.) For the misapprehensions of the Hebrew text and grammar, in the translation given in his note, Mr. Buckton may not be answerable. Henry Walter.

PHOTOGRAPHIC CORRESPONDENCE.

New Camera.—I am desirous of suggesting to the photographic readers of "N. & Q." a form of Camera for the calotype process, which seems to me to possess considerable advantages. My attention was first directed to it by an endeavour to find some easier mode of shifting the excited papers into and from the dark frames, than any that has yet been proposed. Of these I look upon the *yellow bag*, suggested by Dr. Diamond, as by far the most simple and most practical; but that there are many difficulties in the way of using that with facility will be readily admitted by all who have tried it. The advantage of the *yellow bag* is, that you require but one dark frame and a portfolio for your excited paper, so that the weight of your apparatus is certainly considerably diminished; but as, without great care and nicety in changing the papers, they are liable to be exposed to light, and consequently spoiled, I was desirous of finding some safer and easier plan.

I first calculated how many pictures a photographer of ordinary skill might take and develope in the course of a day, and came to the conclusion that from ten to twelve pictures were as many as could well be calculated on. The smaller number, in fact, appeared to me as many as he could develope with ease on his return home from his day's work, and on arriving at this conclusion it was that the idea occurred to me which is the object of my present communication.

To secure these ten pictures without the trouble of shifting the papers, or the chance of spoiling the papers while so shifting them, five double dark frames would be required; and I propose therefore to have this number. Each side of the camera is to be so constructed as to be formed of two of these double frames, slipping into grooves constructed to receive them in the same manner as the fifth is received at the end of the camera when the paper is to be exposed. These dark frames will of course be numbered, and will be shifted from time to time as required. This camera, which I propose to call the *Ten-view Camera*, will enable the photographer to take, without risk, as many views as he can well develope.

Although I have not yet had the theory put into practice, I have consulted a maker of cameras of great experience (Mr. Ottewill), who has pointed out a way of getting over one or two mechanical difficulties in the way of making the body of the camera a folding one; and the only serious objection which I have heard from any practical photographic friend, namely, that the slides will be exposed all day to the action of light and heat, which may affect the paper contained in them, may readily be got over by having a small covering of white satin or flannel to throw over the body of the camera. This form of camera is clearly best calculated for a long-focus lens; but it is obvious the sides may be longer than the focus of the camera, provided the groove for the insertion of the focussing glass and dark frame be suitably adjusted. There is no reason why this should be at the extreme end of the camera; it may be at two-thirds of its length, or any other point best suited to the lens.

I should not have thrown out this idea until it had been brought into practice, but that I felt, if it was likely to prove useful, the sooner it was published the better, for the sake of those who, like myself, were dissatisfied with the present mode of shifting papers, and for the sake of eliciting any hints calculated to improve it.

WILLIAM J. THOMS.

Photographic Queries, with Replies. — 1. Would you kindly tell me how much of the amber varnish DR. DIAMOND puts into his collodion? It is a great improvement, but I want to know the best proportion.

2. I have tried DR. DIAMOND'S last formula for iodizing collodion, but cannot get the iodide of potassium to dissolve in sufficient quantity in my spirit of wine. I have tried all the spirit to be had in Bombay, but the result is the same. Can you tell me the proper degree over proof required? Mine may be too strong, it is about 50°.

3. Can the pyro-gallic solution for collodion negatives be used over and over again, or must it be fresh for each plate?

4. I send a piece of wax paper, to ask if you can tell the cause of these immovable brown spots coming over it? I have done hundreds of negatives, many of them beautiful in other respects, but spoiled from this defect alone. I think the wax paper iodide does not keep well, and that the only plan is to prepare it for one's self. What recipe do you approve of most? Crook's is very simple, but I cannot keep the light clear. Besides the spots, what else is the matter with the negative on the paper I send? A CONSTANT READER.

Bombay, June 30, 1854.

[1. About five drops to the ounce. More is apt to make the collodion tender.

2. In all probability you are right in supposing the spirit to be too strong. However, it is a rare thing not to be able to obtain a sufficiently strong iodide of potassium. In making the collodion, it should be tested by dipping a plate of glass, coated with it, into the nitrate of silver bath, so as to ascertain the quantity of iodide.

3. The pyrogallic solution must always be fresh. It is always better when fresh made.

4. Probably the heat of the climate has affected the wax paper. We have seen some admirable results of the process recommended by MR. HOWE in "N. & Q." — ED. "N. & Q."]

Replies to Minor Queries.

Mr. Jekyll and the "Tears of the Cruets" (Vol. x., p. 125.). — I find that I copied this squib from the *Morning Chronicle*, at the time it was published. I have not the date; but from the reference to Lord Melville, and Mr. Trotter, and the "Tenth Report," it must have been about 1806. If your readers enjoy fun as much as I do, although a sexagenarian, they will thank me for sending you a copy.

"THE TEARS OF THE CREWETS,

On taxing Salt and Vinegar.

Two sulky *Salt-cellars* contriv'd to meet
A pensive *Pepper-box* in Downing Street,
And these conven'd in factious consultation
The motley *Crewets* of administration.
Old Melville's *Mustard-pot* refus'd to come,
Haggis and *Trotters* kept him safe at home;
Pitt's peevish *Vinegar* made no delay,
Nor the smooth, tasteless *Oil* of Castlereagh;
The *Sugar-caster* Wilberforce supplied,
And preach'd, like Pollux, by his *Castor's* side:
Much *Salt* complain'd, much *Vinegar* deplor'd
The tax that forc'd them from the pauper's board,
Much curs'd the country gentlemen, whose bags
Shrunk at the taxing of the farmers' nags;
Who left poor *Vinegar*, like Mum and Malt,
To share the grievances endur'd by *Salt* —
Not Attic Salt; — for Billy Pitt they knew
Had not an ounce of that 'mong all his crew;
Curs'd old George Rose, who stated from his book
How little salt his Hampshire bacon took;
Salt to his porridge George had got before,
Nor car'd what suff'rings public porridge bore.
'What honest, humble Sauce can long enjoy
His fair security?' cried gloomy *Soy*;
'*Catsup* may chance escape the luckless hour,
So many *Mushrooms* now have place and power;
Finance's petty-fogging, pickling plan
May strike at *Onions* and excise *Kian*,
While stamps and annual licence must be got
For all who relish garlick and chalot.
Poor Barto Vallé! melancholy Burgess!
Victims of Pitt, of Huskisson, and Sturges!
Ah! look not sour, for Pitt, serene and placid,
May tax sour looks, that universal acid;
Ah! drop no tear, for Billy wo'n't relax,
And tears are *salt*, and liable to tax.'
So wail'd the Crewets till the meeting clos'd;
This resolution Salt at last propos'd,
That Vinegar and he should jointly sport
A new *sauce piquante* for the 'Tenth Report.'"

D. S.

"*Coaches*" (Vol. vi., p. 98.; Vol. x., p. 52.). — The song referred to will be found in Fairburn's *Universal Songster* (Lond. 1826), vol. ii. p. 215. It was composed by Collins, is entitled "Paddy Bull's Expedition," and is sung to the tune of the Irish melody *Old Langolee*. F.

Patrick Carey (Vol. viii., p. 406.). — In a letter from John Ashburnham to a lady of title (whose name does not occur), which is preserved amongst Thurloe's papers in the Bodleian Library, vol. ii. f. 503., but not printed in Birch's collection, there is the following notice of this little-known member of the Falkland family. The letter is dated November 27, 1652:

"What you finde in Mr. Harvey his letter concerning Mr. Patrick Carey (the late Lord Falkland's brother) is

(at the least) but the iust character that is due to him. And though I have not the presumption to add anything to what Mr. Harvey takes uppon to speake to, yet I may say, that greater merritt was not in any man then in his brother, nor was any man more obleidged to him then was myselfe; insomuch that if there were any occation for me to serue his memory, I would readily hazard my life for itt. By this you may see how much I am concerned in anything that relates to my dead ffreind."

W. D. Macray.

New College.

"*Nagging*" (Vol. x., p. 29.). — This should be spelt *knagging*. *To knag*, v. a. to tease, to worry with frequent recurrence to trifling points of dispute, to annoy, to tear. See *Dictionary of the English Language, from the best authorities, from Johnson to Webster*, London, 8vo., 1835, Tuckey and Co., Henrietta Street, Covent Garden. No authorities, however, are quoted for the use of the word in this work. F. S. T.

Halliwell, in his very useful *Archaic Dictionary*, defines the verb *nag* thus: "to nick, chip, or slit." C. H. (1)

Francklyn Household Book: Jumballs (Vol. ix., pp. 422. 575.). — J. K., after quoting the entry of "Nov. 10, 1646. For haulfe a pound of cakes and jumballs, 10*d*.," asks "What are jumballs?"

Jumballs are *jumbles*, a kind of sweet cake very common in this country, and which we doubtless derived, with their name, from the mother country. If the making of them is one of "the lost arts" of England, I will cheerfully transmit an approved recipe for their preparation. They contain no ginger. Uneda.

Philadelphia.

"*Quid facies*," *&c.* (Vol. viii., p. 539.). — I do not recollect that Balliolensis has received any reply to his Query, requesting some account of the lines beginning as above. Let me therefore refer your correspondent to p. 140. of No. VI. of the published *Proceedings of the Liverpool Literary and Philosophical Society*, where he will find the following reference to Englegrave's *Sacred Emblems*, made by the (then) President, Joseph Brooks Yates, Esq., in a note to his interesting paper on "Books of Emblems:"

"Perhaps it would be difficult to find a more curious string of inveterate puns or play upon words than the following. It is met with in a volume of Sacred Emblems, published at Cologne, A. D. 1655, by Henry Engelgrave, a learned Jesuit.

'Quid facies, facies veneris cum veneris ante?
Ne sedeas, sed eas,—ne per eas pereas.'"

J. Sansom.

Oxford.

Ought and Aught (Vol. ix., p. 419.). — T. "regrets to observe that *ought* is gradually supplanting *aught* in our language, where the meaning intended to be conveyed is anything." May I inform your correspondent that in Howell's *Dictionary*, London, 1660, *aught* is not to be found as an English word, but *ought* is thus given:

"Ought, or anything."
"Qualche cosa, o niente; Algo, o' nada."

Again, your correspondent says he is "aware that *use has substituted nought* for *naught* in the sense of not anything; the latter *now* expressing only what is bad; and convenience may justify *that change*, *nought* being not otherwise used."

If T. will refer to Howell he will find,

"Nought; nothing."
"Naught; bad."

From this it would appear that nearly two hundred years ago *nought* was understood in England "in the sense of not anything," and that *naught* expressed at that time only what was "bad," as it expresses now. W. W.

Malta.

Good Times for Equity Suitors (Vol. ix., p. 420.). — On the occasion referred to by Bishop Goodman somebody wrote the following:

"When More some time had Chancellor been,
No more suits did remain:
The like will never more be seen
Till More be there again."

I quote from memory. H. G.

Cambridge, Massachusetts.

"*Widdecombe folks are picking their geese*" (Vol. ii., p. 512.). — A Devonshire saying during a snow-storm. I think that your correspondent is mistaken in his opinion, that "Widdecombe, in the Dartmoors, is meant." It seems to me that the *sky* only is meant, which is also called in Devonshire "widdicote." I remember a nursery riddle:

"Widdicote, woddicote, over-cote hang,
Nothing so broad, and nothing so lang,
As widdicote, woddicote, over-cote hang."

What's that? *Ans.* The sky. Henry T. Riley.

Pharetram de Tutesbit (Vol. iv., p. 316.). — This is probably an error for *Tutesbir*, or *Tuteslirie*, the old name for Tewkesbury. Query, Was this town ever famous for its manufacture of leather? I think I have read of leather gloves being made there.* Henry T. Riley.

"*Tace*," *Latin for a Candle* (Vol. ii., p. 45.). — I think that the passage from Swift's *Polite Conversation* explains the meaning of this phrase:

[* Tewkesbury was more famous for its mustard balls, which, being very pungent, occasioned the proverb applied to a sharp fellow, "He looks as if he lived on Tewkesbury mustard;" and Shakspeare, speaking of one with a sad, severe countenance, uses the simile, "As thick as Tewkesbury mustard."]

"Brandy is Latin for a goose, and *tace* is Latin for a candle." Grace after dinner being usually said in Latin ("Non nobis Domine," for instance), the words *grace* and *Latin* became, in a measure, synonymous. Brandy following the eating of goose, as regularly as grace followed dinner, it was called the *Latin* or *grace* after goose. The saying then seems to imply, that *mum's the word*, or that silence ought to ensue, as a matter of course, after the candle has been put out; just as naturally as brandy is taken as a corrective after goose, or as grace is said when dinner is over. It is not impossible that it may have been a maxim framed by some scholar, who was desirous to avoid the infliction of a "curtain lecture." HENRY T. RILEY.

Puritan Antipathy to Custard (Vol. v., p. 321.).—I think it not improbable that the fact, that custard was a condiment greatly beloved by the monks, may have set the Puritans against it. There can be little doubt that their dish called "almond-milk," or "almond cream," was the same with the custard of more recent times. In the *Continuation of the History of Croyland* we read of Laurence Chateres, in the year 1413, giving forty pounds for the purchase of almond-milk for the convent on fish days. The regulations for the due and proper supply of this luxury were considered of so much importance, that they fill a whole page of the chronicle (see Bohn's *Ingulph and Continuations*, p. 361.). Again, in the bill of fare of an abbey, given by Fosbroke, in his *British Monachism*, we find "crem of alemaundys" mentioned; which he explains as a compound of almonds with thick milk, water, salt, and sugar. Of course I have suggested this explanation of this Puritan antipathy, on the supposition that almonds form an essential part of custard. I certainly do not think that a proper custard can be made without them. The monks, most probably, were acquainted with the sobering qualities of almonds, and may perhaps have found them useful antidotes against the effects of the double *caritates* of wine with which they were treated on feast days. HENRY T. RILEY.

Land of Green Ginger (Vol. viii., p. 227.).—The name occurs in the interlude of the *Marriage of Witt and Wisdome*, written in 1579, thus:

> "*Idlenis loq.* I haue bin at St. Quintin's,
> Where I was twise kild;
> I haue bin at Musselborow,
> At the Scottish feeld;
> I haue bin in *the land of greene ginger*,
> And many a wheare," &c.

If this refers to the same place, about which MR. RICHARDSON and others have written in "N. & Q." (as I suppose it does), it disproves the assertion that the street received its peculiar name between the years 1640 and 1735. Though the above quotation gives no clue to the derivation of the term, it shows its great antiquity, and is so far interesting and curious. Mr. Halliwell, who edited the play for the Shakspeare Society, does not attempt any explanation in his notes. J. R. M., M.A.

Books chained to Desks in Churches (Vols. viii. & ix. *passim*).—I have just met with what is probably the latest instance of this custom in the Priory Church of Great Malvern, where there is a copy of Comber's *Companion to the Temple* chained to a movable desk at the end of the north aisle of the choir. As the inscription in it is curious for so late a date, I give a transcript of it:

> "Reverend Sir,
> "I am ordered by a person whose name I am obliged to conceale, to direct Dr. Comber's workes to you for y^e^ use of y^e^ parishioners of Great Malvern. You are desired to take care that y^e^ churchwardens chain it in a convenient part of the church, where it may be free from raine and all abuse.
> "The donor desires it may never be taken or lent out of y^e^ church, or used in any private house for ever; and that this his request may not be forgotten, it is thought necessary, either that this letter be transcribed *verbatim* into the blank page before the title of the booke, or preserved in the church coffer, for a direction to all succeeding ministers and churchwardens.
> "When all things are done according to these directions I pray certify me of it in a line or two.
> I am, reverend S^r^,
> Your very humble serv^t^,
> HENRY CLEMENTS.
> Oxford, September 3, 1701."

These minute directions have served to preserve the book, in its original rough calf binding, in the church for 153 years; but age and damp have now worked their work upon it, and it is fast dropping to pieces.

It would be interesting to know if there be any later instance than this of 1701 of books being chained in churches. I should be inclined to imagine that in this particular case it is the revival of a custom which even then had become obsolete. NORRIS DECK.

Great Malvern.

In Frampton Cotterell Church, near Bristol, there is a copy of Bishop Jewell's works chained to a desk in the south aisle. It is sadly mutilated by the tearing out of leaves. This appears to be generally the case with books thus placed in churches. May not the *exfoliation* be the handiwork of sextons, who in these volumes find, near at hand, a supply of fuel for lighting the church stoves? J. L. S., Sen.

Green Eyes (Vol. viii., pp. 407. 592.; Vol. ix., pp. 112. 432.).—

> "But now I think on it, Sancho, thy description of her beauty was a little absurd in that particular, of comparing her eyes to pearls; sure such eyes are more like those of a whiting or a sea-bream, than those of a fair lady; and

in my opinion Dulcinea's eyes are rather like two verdant emeralds, railed in with two celestial arches, which signify her eyebrows. Therefore, Sancho, you must take your pearls from her eyes, and apply them to her teeth, for I verily believe you mistook the one for the other." — *Don Quixote*, Part II. ch. xi.

C. Forbes.

Temple.

Chinese Proverbs (Vol. x., p. 46.). — Mr. Middleton will probably obtain the information he requires from Mr. Hewitt of Fenchurch Street, who, I think, exhibited them. D.

Colonel St. Leger (Vol. ix., p. 76.; Vol. x., p. 95.). — I have to thank C. H. for his references in answer to my request for information as to Colonel St. Leger. A Query once inserted becomes, in my opinion, common property; I may therefore be allowed to give a few notes, which I have since met with, in answer to my own inquiry. John Hayes St. Leger was born July 23, 1756: his genealogy will be found in Archdall's *Irish Peerage* (vide "Doneraile"). The marriage of his parents is thus recorded in the *Gentleman's Magazine*, vol. xxiv. p. 387.:

"July 24, 1754. John St. Leger, Esq., married (the Hon.) Miss Butler (daughter of the Governor of Limerick), and niece of Lord Lanesborough; 40,000*l.* fortune."

The same periodical mentions his appointment as lieut.-col. of the 1st Foot Guards, October, 1782, when only twenty-six years of age; and on the Prince of Wales attaining his majority, he was appointed groom of the bedchamber in his household. In 1790 he was returned to Parliament for Okehampton, and on Feb. 25, 1795, he was gazetted as a major-general in the army, and on the marriage of the Prince of Wales he was appointed Governor of Ceylon. His death is chronicled in the *Gentleman's Magazine*, as also in the *Asiatic Annual Register* for 1800, which refers it to the latter part of 1799. I would be glad to know where he was buried, whether he was married, and if the great Doncaster race derives its name from him? In short, any information as to his domestic history would be acceptable. W. P. M.

Roman Roads in Great Britain (Vol. ix., pp. 325. 431.). —

1. "Long's (Henry Lawes) Observations upon certain Roman Roads and Towns in the South of Britain." 8vo. Farnham, 1836. (Privately printed.)
2. "Roy's Military Antiquities of the Romans in Britain."
3. "Horsley's Britannia Romana."
4. "Professor Hussey's Account of the Roman Road from Allchester to Dorchester." 8vo. Oxford.
5. "Reliquiæ Romanæ." (Query by Mr. P. B. Duncan, of New College, Oxford.)
6. "Buckman's (Professor) and Newmarch's (C. H., Esq.) Illustrations of Remains of Roman Art in Cirencester, the site of ancient Corinum." 4to. 1850.

Anon.

Legend of a Monk (Vol. x., p. 66.). — The story is related by Tursellino. A Dalmatian priest was taken by the Turks, and after the usual preliminaries, embowelled. While suffering he vowed, if he lived, a pilgrimage to Loretto, and the Turks, in derision, put his intestines in his hand, telling him to take them there. Upon this he set out, and quickly finished the journey of many days, bearing all the way his intestines in his hands, and great crowds flocking about him to see. He arrived at Loretto when the church was open, and entering it he held forth the entrails, showed his empty thorax, told his story, confessed, received the eucharist, and died ("in Deiparæ conspectu complexuque ut credere par est"). The intestines were hung from the ceiling, and when they decayed their place was supplied by a model in wood. This, however, was found to draw the attention of the country-people from their devotions; so Pius III. substituted a picture with a brief narration, which was there when Tursellino wrote, and probably is now. The above is the substance of the legend. In compliance with W. M. T.'s request, I send the most "authentic" account I can find. There is a want, as usual, of names and dates, but the seventeenth chapter contains a list of gifts made to the church of Loretto in the time of Leo X., and the eighteenth, in which the miracle is told, begins, "eodem fere tempore." The author says:

"The miracle is so attested that it would be a sin to doubt it (*ut nefas sit de eo dubitare*). Many now alive (? 1597) bear witness that they have seen the wood carving, and have heard those who lived in the neighbourhood say that they had seen the fresh intestines."

Tursellino dedicated his *Lauretana Historia*, which he published in 1597 at Rome, to Cardinal Aldobrandino, and the edition before me, "Venetiis, 1715," is dedicated to D. Melchion Nagio, the Governor of the Holy House and town of Loretto. H. B. C.

U. U. Club.

Miscellaneous.

NOTES ON BOOKS, ETC.

Although this is the dead season of the publishing world, we have many announcements of great promise. Messrs. Longman are preparing to publish *The Baltic, its Gates, Shores, and Cities*, by the Rev. T. Milner; *Gleanings from Piccadilly to Pera*, by Commander Oldmixon; *The British Commonwealth*, by Mr. H. Cox; *A Diary in Turkish and Greek Waters*, by the Earl of Carlisle; *Traditions and Superstitions of the New Zealanders*, by Edward Shortland; and Mr. Denistoun's *Memoirs of Sir Robert Strange the Engraver, and his Brother-in-Law, Andrew Lauriston*.

Mr. Murray announces, in his Series of British Classics, a new edition of *Boswell's Life of Johnson*, edited by Mr. Peter Cunningham; *Addison's Works*, edited by the Rev. W. Elwin. The same publisher is about to produce *Historical Memoirs of Canterbury*; *The Landing of St. Au-*

gustin; *The Murder of Becket*; *The Black Prince*, by the Rev. Canon Stanley; Mr. Muirhead's *Origin and Progress of the Inventions of James Watt*; and Mr. Lloyd's *Thousand Leagues among the Snowy Andes*.

Mr. Bentley announces the *Letters of Henrietta Maria, chiefly from inedited Sources*, edited by Mrs. Green.

Messrs. Blackwood announce a New Volume of Miss Strickland's *Life of Mary Stuart*.

Messrs. Constable have in the press a work by Mr. Calderwood *On the Philosophy of the Infinite*.

Messrs. Chapman & Hall are preparing a cheap reprint of Mr. Lever's *Works*; and a new serial by him entitled, *Martin of Cro-Martin*.

Messrs. Jackson & Walford announce a New Edition, with additional matter, and for general circulation, of Mr. Hepworth Dixon's *John Howard*.

Photography is by no means the mere mechanical business which many suppose. To succeed in its practice, the amateur should join to the cultivated taste of the artist some knowledge of chemistry, and of optics; and of the relation which exists between these two branches of physical science. To furnish him with information upon this point, is the object of Professor Hunt's *Researches on Light in its Chemical Relations, embracing a Consideration of all the Photographic Processes*; and when we say that the information which is here gathered together upon the subject of the chemistry of the solar radiations, is the result of thousands of experiments, we have said enough to recommend the book to such of our photographic friends as do not look upon the camera as a mere toy, but use it for higher and better purposes.

Mr. Bohn may well express surprise that a classic of so much renown and intrinsic value as Strabo, the great geographer of antiquity, should have hitherto remained a sealed book to the English; and he deserves great credit for having secured for his Classical Library a translation of it by competent hands. The translation was commenced by Mr. H. C. Hamilton, whose official duties interfered with his progress beyond the end of the sixth book; from which point the translation is that of Mr. Falconer, son of the editor of the Oxford edition of the Greek Text, who had devoted several years' care and attention to the production of an English version. It will be completed in three volumes.

Books Received. — *Songs of the Dramatists*. This new volume of the *Annotated Edition of the British Poets*, presents the reader in a compact form with a collection of the most beautiful lyrics in the language, so far as they have proceeded from the pens of our dramatists, from Udall to Sheridan. — *The History of the Jesuits, their Origin, Progress, Doctrines, and Designs*, by G. B. Nicolini, the new volume of Bohn's *Illustrated Library*, is written avowedly under the belief that "in no other epoch of history have the Jesuits been more dangerous and threatening for England than in the present." — *Tours in Ulster; a Handbook to the Antiquities and Scenery of the North of Ireland*, by J. B. Doyle, *with numerous Illustrations from the Author's Sketch Book*, will be found an agreeable and useful travelling companion to all intending tourists to the province of Ulster.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Cobbett's State Trials. 8vo., Vol. VIII.
Grey's Hudibras. 1744. Vol. I.
A plain and authentic Narrative of the Sampford Ghost, by the Rev. C. Colton.
Tooke's Diversions of Purley, 1 Vol. or 2 Vols. 8vo.

*** Letters, stating particulars and lowest price, *carriage free*, to be sent to Mr. Bell, Publisher of "NOTES AND QUERIES," 186. Fleet Street.

Particulars of Price, &c. of the following Books to be sent direct to the gentlemen by whom they are required, and whose names and addresses are given for that purpose:

Agnes de Castro (a Tragedy), by Mrs. Catherine Trotter, afterwards Mrs. Cockburn. 4to., represented at the Theatre Royal in 1695.
Wanted by *John Adamson, Esq.*, Newcastle-on-Tyne.

Miscellanies: The tenth volume, by Dr. Swift. 12mo. London. 1751.
Clarendon's History of the Rebellion, &c. Vol. I., pts. 1 and 2. 8vo. Oxford, 1717.
Proceedings of the Geological Society of London. No 102 of Vol. IV. 1845.
Wanted by *W. C. Trevelyan, Esq.*, Wallington, Newcastle-on-Tyne.

Sir Francis Wortley's Characters and Elegies. 4to. London. 1646.
Wanted by *Henningham and Hollis*, 5, Mount Street, Grosvenor Square.

Pope's Literary Correspondence, published by Curll. 6 vols. 1735-6.
Pope and Swift's Miscellanies. Motte. 2 Vols. 1727.
Cibber's Lives of the Poets. Vols. II. and IV. London. 1753.
Wanted by *William J. Thoms, Esq.*, 25, Holywell Street, Millbank, Westminster.

Letter to Lord Byron, by John Bull. London. 8vo. 1821.
Wanted by *Charles Blackburn*, Leamington.

Brougham's Statesmen. 3 Vols. royal 8vo.
Burgess' Life, by Matthew Henry.
Bell's Quadrupeds.
Archæological Journal. No. XXXII. for Dec. 1851.
Wanted by *T. Kerslake*, Bookseller, Park Street, Bristol.

Punch. Vol. XXIV., numbers or bound.
Wanted by *Jno. Weston*, 197. Bradford Street, Birmingham.

Notices to Correspondents.

W. W. (Malta). *Received and duly forwarded.*

M. *will find something on the Etymology of* Pill Garlick *in* "N. & Q.," Vol. iii. pp. 42. 74. 159.

H. H. (Glasgow). *We are perfectly aware that the effects he describes do take place, and they will of course be avoided by avoiding the cause.*

A Beginner (Ludlow). *We must refer to our Advertising Columns for information as to the cost of Apparatus, Manuals, &c. At the same time we feel bound to caution you against the numerous advertisements which appear in the daily papers offering Photographic Apparatus at a price below that at which really good articles can be supplied.*

Menicus. *Certainly; but we should prefer one that is achromatic.*

Decoramenta *is thanked for the* Tears of the Cruet. *This correspondent is of opinion that the lines were published in the* St. James's Chronicle *in 1805.*

Sir Hugh Myddleton. *We cannot do better than insert here the following liberal communication:—*

If "A Constant Reader" will be pleased to come out from his *incognito*, and favour me with a direct communication stating the object of his inquiry, &c., I may be able, as a *lineal descendant* of Sir Hugh, and from pedigrees in my possession, to assist him in his inquiries, and I shall be happy to do so, if I find circumstances will permit.
H. T. Ellacombe.
Rectory, Clyst St. George,
Topsham, August 14, 1851.

Washington's Birth Place. *There is an important misprint in this Query—ante p. 85. The name of Washington's mother was* Ball, *not* Bale. *Perhaps some of our readers resident in the neighbourhood of Cookham would look to the parish registers about February 1733, and see whether the tradition of his having been born at Cookham can be confirmed.*

E. H. A. *Biographical notices of Dr. Daniel Williams will be found in the Dictionaries of Aikin, Chalmers, Rose, Gorton, &c. There is also a* Memorial of his Life and Will. 8vo. 1718. *And an account of his life is prefixed to his* Practical Discourses. 8vo. 1738.

Errata.—In the article on Church-building and Restoration (Vol. X., p. 141,), No. 7., *for* "Handleby" *read* "Hundleby;" No. 23., *for* "Sansthorpe," *read* "Sausthorpe."

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Maidstone, Aug. 21. 1854.

LONDON, SATURDAY, SEPTEMBER 2, 1854.

Notes.

THE ENGLISH, IRISH, AND SCOTCH KNIGHTS OF THE ORDER OF ST. JOHN OF JERUSALEM.

(*Continued from* Vol. viii., p. 193.)

By the kind assistance of a literary friend at this island, J. J. W., known to your readers as JOHN O' THE FORD, and gleanings from the Record Office, I have been enabled to write the following notices of some Knights of St. John who were mentioned in my previous list. If your correspondents could favour me with any information respecting the members of the Order, whom I named in "N. & Q.," Vol. viii., pp. 189. 193., I should feel much obliged.

Babington, John, Commander of Dalby and Rothely, Bailiff of Aquila, and Grand Prior of England. He was the second son of Thomas Babington of Dethic, in the co. of Derby, and of Editha, daughter of Ralph Fitz-Herbert, of Norbury, in the same county. He died about 1535.

Babington, Philip, third son of John Babington, of Ottery, St. Mary's, in the co. of Devon, by Elizabeth his wife, daughter of —— Holcombe of Branscombe, in the same county. About 1460 another knight of the family of Babington was at the head of the English language. In a letter written by an English brother, dated "Temple of Sion in England," he is called "Master Thomas Babington, Master and Sovereign of our Order." Vide Paston's *Letters*, vol. iii. p. 418.

Bellingham, Edward, second son of Edward Bellingham, of Erringham, co. of Sussex, and of Jane his wife, daughter of John Shelley of Michaelgrove, in the same county, was one of the three commanders appointed to inquire into the conduct of the Turcopolier, Clement West (the other two being Aurelis Bottigella, of the Italian language, and Baptiste Villaragut, of the language of Arragon), he being at the time *locum tenens* of the dignity of Turcopolier, a rank in the Order which he afterwards obtained. In 1547 he was appointed Lord Deputy of Ireland, where "he proceeded against the Irishry, in a martial course, by beating and breaking the Moores and Connors, two rebellious septs." He also surprised and made prisoner the Earl of Desmond. He was recalled after two years to answer some charges preferred against him by his enemies at court, "but he cleared himself as fast as his adversaries charged him, recovering the king's favour in so high a degree, that he had been sent back deputy again, save that he excused himself by indisposition of body, and died not long after." Vide *Harl. and Cott. MSS.*; Sir John Davis's *Discourse of Ireland*, p. 69.; Holingshed, and Fuller, vol. iii. pp. 306, 307.

Broke, Richard, was second son of Thomas Broke, of Leighton, in the co. of Cheshire. Returning to England he purchased the Abbey and Manor of Norton, in Cheshire, from the king in 1545, and served as sheriff for that county, A.D. 1563. Retiring from the Order of St. John, he married a daughter of John Carew, of Haccombe, in Devonshire, and founded the extant family of Broke of Norton, created baronets Dec. 12th, A.D. 1662. Sir Richard died in 1569. Vide Playfair, *Baronet.*, Fuller, and Kimber, *Baronet.*, vol. ii. p. 277.

Buck, John, said to be of the family of Haneby Grange, in the county of Lincoln, was Turcopolier at the famous siege of Rhodes, A.D. 1522. Serving as one of the commanders of quarters, he was slain at the third and most desperate attack on the bastion of England. Vide Vertot's and Bosio's *Histories of the Order*.

Cave, Ambrose, was the fourth son of Richard Cave, of Stamford, co. of Northampton, by his wife Margaret, daughter of John Saxby in the same county. He served as sheriff and M.P. for Warwickshire, Chancellor of the Duchy of Lancaster, and one of the Queen's privy council. Sir Ambrose was buried in Stamford Church. Vide Kimber's *Baronet.*, vol. i. p. 358.

Dingley, Thomas, son of John Dingley, Esq., and Mabel, daughter of Edmund Weston, of Boston, co. Lincoln, sister of Sir William Weston, Grand Prior of England. There was a complaint made against Thomas Dingley for improperly holding the commandery of Schingey. An original letter from the Grand Prior Weston to his nephew Sir Thomas Dingley now exists in the *Cott. MSS.*, Otho, c. ix., fol. 96. Vide also *Harl. MSS.*, 1561.

Docra, Thomas, or *Docura*, second son of Richard Docra, of Bradsville, in the county of York, and his wife Alice, daughter of Thomas Greene, of Gressingham, in the same co., was Grand Prior of England, A.D. 1504. He was much distinguished as a diplomatist, having represented the Order at most of the Courts of Europe. It is said that L'Isle Adam gained his election to the Grand Mastership by a majority of only three votes over Sir Thomas Docra, his near relative. Vide *Harl. MSS.*, 1386, 1504; Vertot, and Sutherland's *Knights of Malta*, vol. ii. p. 40.

Docra, Lancelot, second son of Robert Docra, of Docra Hall, Westmoreland, and his wife Janetta, daughter of Sir John Lamplugh, of Lamplugh in Cumberland, was a Knight of St. John at the same period as the preceding. These two distinguished kinsmen were buried in the Priory ("in prioratu Sancti Johannis Jerusalem"). Vide *Harl. MSS.*, 1534.

W. W.

La Valetta, Malta.

(*To be continued.*)

NOTES ON MANNERS, COSTUME, ETC.

(*Continued from* p. 82.)

Dishes. — Part of the payment of the king's servants used to consist of a certain number of dishes of meat. The lord president of the council was formerly allowed ten dishes of meat per diem; these ten dishes were eventually compounded for at 1000*l.* per annum, while his salary was only 500*l.* The lord steward had, I think, sixteen dishes. At the installations of knights of the garter, the knights were liberally provided. "On St. George's Day, 1667, each knight," says Evelyn, "had forty dishes to his mess, piled up five or six high." N.B. — This festival seems to have been kept in the banquetting-house.

Pantaloons, a kind of tight trowsers fitting the knee and leg, came into fashion about 1790, and were so called: the name, however, existed long before, but meant loose trowsers, such, perhaps, as were worn by the "lean and slippered *pantaloon*" of Shakspeare, and probably by the pantaloons of the stage. "The pantaloon," says Evelyn (*Tyrannus, or the Mode*), "are too exorbitant, and of neither sex." They were "set in plaits," not, it seems, unlike the fashion of Cossack trowsers, which came into fashion in Europe after the French campaigns to Russia, and still more after the Russian campaigns into France.

Mourning. — Mr. Bray (in his note on a passage in Evelyn's *Memoirs*, vol. ii. p. 80.), stating that he had *received* gratis a complete mourning to attend Mr. Pepys's funeral) observes that "this is a curious circumstance." Mr. Bray seems strangely misinformed on this point; mourning is always given gratis. The custom is lost amongst the higher orders, except in scarves, gloves, and hat-bands, which are still given; but our servants still understand that mourning is to be a gratuitous gift, and female servants, who are seldom allowed clothes at their master's cost, always have their mourning. The clergy have always, I believe, received and used for private purposes the mourning decorations of churches.

The kings of France mourn in violet; our kings, as kings of France, used to do the same. Dangeau tells us that on some public occasion at the court of France, after his exile, James II. wore violet. "It surprised us," says Dangeau, "to see two kings of France." The anecdote is creditable to both the monarchs.

Wig. — At Paris the Prince (Charles I. on his expedition to Spain) spent one day to view the city and court, shadowing himself the most he could under a bushy peruque, which none in former days but bald people used, but now generally intruded into a fashion; and the Prince's was so big that it was hair enough for his whole face. (Arthur Wilson, *Hist. Eng.*, 1653, p. 226.)

C.

WORDS AND PHRASES COMMON AT POLPERRO IN CORNWALL, BUT NOT USUAL ELSEWHERE.

My late friend Thomas Bond, Esq., in his *History of Looe*, says:

"I have been informed that, about a century ago, the people of Polperro had such a dialect among them, that even the inhabitants of Looe could scarce understand what they said. Of late years, however, from associating more with strangers they have nothing particularly striking in their mode of speech, except a few of the old people."

To collect and fix, before it was too late, those dying modes of expression, several years since I adopted the practice of making a note of words and phrases which appeared to be unusual, or to bear a different meaning from that which would be understood by them in other places; in doing which I was impressed with the light which was thus thrown on many passages in ancient writers, and also with the fact that many words in local common use were expressive of a meaning which could only be conveyed in modern discourse by a considerable circumlocution. I am sorry, that among these antiquated words, I am not able to distinguish such of them as have their origin in the ancient Cornu-British language, from those which are of Saxon derivation; but I feel certain that some of them belong to the former, although they are not to be found in the vocabularies of Borlase or Pryce. I have arranged the words I have collected into alphabetical order; and if the sample of them I now send is thought worthy a place in "N. & Q.," the remainder shall be forwarded in due order.

Abide; cannot *abide* a thing, is, not able to suffer, or put up with it.

Addle. Attle is a term used in mining, and signifies the rejected and useless rubbish. Hence an addled egg is an egg unfit for use.

Aft, now only used as a sea-term; but anciently with degrees of comparison, as "after, aftest."

Agáte, open-mouthed attention; hearkening with eagerness. "He was all *agate*," eager to hear what was said.

Aláre, a short time ago: in common use.

Anán. I remember to have often heard this Shakspearian expression from some old persons, when they wished to have a repetition of what had been said: but no one now uses it.

Anist, nigh, at all nigh; as, "I did not go *anist* him;" that is, I kept at a good distance: a phrase in common use.

Arymouse, the common name for a bat, *vespertilio:* signifying a mouse that flies in the air.

Ascrode, astride; to ride a horse with legs across it as a man does.

Ax, for ask.

Balch, stout cord, used for the head lines of fishing nets; well twisted, but not so stout as rope.

Ball, to beat a person with a stout stick or the hand.

Banging, great, very large. Hence the word *bang*, a verb, "to strike a great blow," "to make a great sensation."

Beastly, simply used for dirty or soiled.

Bettermost, much the best.

Bêver, a sudden shivering; trembling from chill.

Blinch, used as a verb; to catch a sight of a thing or person.

Bobble, a pebble.

Bord, vulgar pronunciation of *bird*.

Borm and *Borham*, the common word for yeast.

Botter, butter.

Boustis, stout and unwieldy; applied to a person or thing so stoutly wrapped up, or so fat and unwieldy, as not to be able easily to move.

Braggaty, mottled, like an adder, with a tendency to brown. It is usually applied to such a mottled colour in the skin.

Brath, the ancient Cornish name of the mastiff dog. Hence, perhaps, the common expression "a broth of a boy;" meaning, "a stout dog of a boy," robust.

Breck, a small hole broken, usually confined to cloth or like material; no doubt, the origin of the word *break;* but Fuller uses it in its old state, and meaning: "*Holy State*," p. 41.

Brew. Burns uses this word for broth, liquid water. Perhaps *broth*, as being boiled is the root. *Snaw broo*, in Scottish, is melted snow.

Brimstone. Burns uses the word *brunstone*, which is equivalent to *branstone* or "burnt stone;" for *brand*, is to burn. *Bran* means, newly come from the fire; and *bran-new* is a common expression. But *brim* signifies, "to flash up, to blaze:" hence, "to *brime* a boat," a common expression, is to melt the pitch on it by applying a flame of fire to it. *Briming* also means a flash of light in the sea, when the waves give light from luminous animals in them. This has been supposed by some to proceed from phosphoric combustion; but in that case it would occur very deep below the surface, as is often the case.

Browthy, light and spongy bread; the opposite of *clusty*, or clayey.

Brunt, the burnt part of a thing; consequently, in a metaphorical sense, the hottest part of a fray.

Buck, a book.

Buck, that peculiar infection which in summer sometimes gets into a dairy, and spoils the cream and butter; a sign of gross negligence and want of skill, and not easily to be eradicated.

Bumpkin, a common term for a clumsy, uncouth man. But whence the word? for it is also applied to a part of a ship, where the foretack is fastened down. The word *bump* means a protuberance, a prominence: to *bump* against a thing, is a local term for striking one's self clumsily against it. A *bumpkin*, therefore, is a low, unshapely, clumsy, blunt, not moveable or active, piece of wood.

Caff, refuse fish; but for the most part applied to refuse pilchards only, when they are so bruised as to be only fit for manure.

Cannis, to toss about from place to place, without care.

Castes, an instrument for punishing schoolboys with a blow on the palm of the hand.

Cawdle, entanglement, confusion. A line or thread so entangled as not to be separated, is said to be "all in a *cawdle*." *Cawdle* is also a mining term for a thick and muddy fluid.

Chembly, for chimney.

Chield, for child.

Chitter, thin, folded up. It is applied to a thin and furrowed face, by way of ridicule. Such a one is said to be *chitter-faced*. The long and folded milts or testes of some fishes are called *chitterlins;* as were the frills at the bosom of shirts, when they were so worn.

Chuff, sullen. Burns uses the word *chuffie* for fat-faced, as equivalent to chubby; but with us, it is expressive of the look of a sullen and discontented face. Spenser, in his *Fairy Queen*, Cant. II. b. 6., says, "After long search and *chauf*," that is, discontent; and it seems to be the root of what is now pronounced *chafed*, or made angry. And equivalent to this, when the skin of the body is rubbed, it is said to be *chafed*, or made to feel sore. With us, a place that has some beginning of local inflammation, and looks red, is said to be, to look, angry.

Churer, an occasional workwoman.

Click-handed, left-handed.

Cloam, common earthenware.

Clush, to lie down close to the ground, to stoop low down.

Clusty, close and heavy; particularly applied to bread not well fermented, and, therefore, closely set. Also applied to a potatoe that is not mealy.

Coccabells, icicles.

Condididdle, to filch away, to convey anything away by trickery.

Cowle, for Cole, a proper name.

Creem, to shrink into a small compass. When used in an active sense, it means, so to press a person's hand or arm as to cause it to suffer from it; also, when potatoes have been pressed into pulp, they are said to be *creemed*. But the word is used passively, to be shrunk and contracted; and the phrase is common, "to be *creemed* with cold;" that is, shrunk with it.

Cribbage-faced, a face that is thin and emaciated.

Crickle, to break down. It is applied to a prop or support when it breaks down through feebleness, and simple perpendicular pressure of a weight above.

Crim, a small bit; and thus it answers to the

word *crumb*; but it is often applied to time, as "after a *crim*," or in a very short time.

Crowd, a fiddle; *crowder*, a fiddler (a genuine British word). We have a proverb: "If I can't *crowdy*, they won't dance;" meaning, they will take no notice of me, when I have no power to feast or entertain them.

Crowst, for crust, as of bread.

Cuttit, sharp in reply, impudently sharp. It implies pertness, but is not equivalent to cutting, as descriptive of speech.

VIDEO.

THE HIGHLANDS OF SCOTLAND AND THE GRECIAN ARCHIPELAGO.

In Hahn's *Albanesische Studien* (4to. Jena, 1854), it is stated (p. 259.), as a remarkable point of resemblance between these countries, that the band of music belonging to the garrison at Athens was accustomed for a long time to play a piece of music, at hearing which, even the Greek (to whom the music of the Franks is quite unintelligible) feels his heart thrilled, for he listens to a well-known melody which he has been accustomed to hear and to sing from his youth: "That sounds like a song of Kalamata."* Dr. Hahn (who was Austrian Consul for Eastern Greece), when he heard the music, supposed it for a long time to be a Greek dancing-song somewhat improved, until he learned, to his astonishment, that it was a highland *Ecossaise*, as he terms it. Owing to the fundamental difference between the music of the Greeks and of the Franks,—a difference so great, that Dr. Hahn says it is hardly possible for one Frank in a hundred to retain and to repeat a popular Greek melody,—the fact now recorded deserves the attention of the musical connoisseurs. The study of the national music of the Greeks would certainly be fertile in results regarding ancient ethnography... This similarity in the national music is not the only point of resemblance between the Highlands of Scotland and the Greek Archipelago. The square-formed cloth on the ancient Greek vases, and the twofold Caledonia, occurs to mind. Caledonia, however, is a Celtic word, and signifies a wood. That the kingdom of Macedon was founded by a race of shepherds, appears both from the tradition of Perdikkas (*Herodot.* viii. 137.), and from the taking of the city of Edessa, or Ægæ, by Caranus, the Argive, who followed a herd of goats. Justin remarks, at the conclusion of his history, that the goat was the leader of the Macedonian army in all its campaigns, owing to that kingdom having been founded by a race of shepherds. Strange to say, a similar custom has been continued to our day among the Scottish Highlanders; and it is not long since the he-goat, which formerly used to march, splendidly adorned, at the head of every regiment, was taken away from the Highland troops of the English army. So far Dr. Hahn. Perhaps some of your correspondents, who have been at Athens, can enlighten us farther as to the name of this reputed Scottish melody. Respecting the part enacted by the goat, I fear the worthy consul has been strangely mystified.

Logan, in his work, *The Scottish Gaël*, says that—

"When the chief was aware of the approach of an enemy, he immediately, with his own sword, killed a goat; and dipping in the blood the ends of a cross of wood that had been half-burned, gave it, with the name of the place of meeting, to one of the clan; who carried it with the utmost celerity to the next dwelling, or put it in the hands of some one he met; who ran forward in the same manner, until, in a few hours, the whole clan, from the most remote situations, were collected in arms at the place appointed."—Vol. i, p. 140.

J. MACRAY.

Oxford.

* Kalamata was one of the first towns in the Morea that freed itself from the Turkish yoke in 1821. The first National Assembly of the Greeks was held at Kalamata in the same year. In 1825 it was almost totally destroyed by the savage troops of Ibrahim Pasha.

FOLK LORE.

Curious Custom at Wells, Somerset.—A few days ago chance led me into the churchyard of St. Cuthbert here, and seeing a new grave had just been completed, I went to it, and there found two men engaged in covering in the sides of the grave with white plaster. On asking the reason, the men informed me that when a person died whose trade had been that of a plasterer, it was customary to plaster his grave in the way they were then doing. On farther inquiry I found that this custom could be traced back for several hundred years.

Such a custom may possibly exist in other places, but never having heard of it myself, I send the above for insertion in "N. & Q." if considered sufficiently interesting.

INA.

Wells.

Northern Counties Folk Lore: Cattle watering.—

Man alive, an Ox may drive
Unto a springing well:
For to drink, as he may think,
But this he can't compel.

Lambing Season.—

The best shepherd that ever "run,"
Can't tell whether a sheep goes twenty weeks or twenty-one.

ROBERT RAWLINSON.

Marriage Custom.—I was informed lately by a lady that it was the custom many years ago, at a solemnisation of marriage at Hope Church in Derbyshire, for the clerk to call out aloud, while

the couple were standing at the altar rails, "God speed the couple well." Have any of your correspondents ever heard of this saying before? or are they aware whether it exists at present anywhere? A Constant Reader.

Moon Superstitions.—

"This root (the Sea Poppy), so much valued for removing all pains in the breast, stomach, and intestines, is good also for disordered lungs, and is so much better here than in other places, that the apothecaries of Cornwall send hither for it; and some people plant them in their gardens in Cornwall, and will not part with them under sixpence a root. A very simple notion they have with regard to this root, which falls not much short of the Druid superstition, in gathering and preparing their Selago and Samolus. This root, you must know, is accounted very good both as an emetic and cathartic. If, therefore, they design that it shall operate as the former, their constant opinion is, that if it be scraped and sliced upwards, that is, beginning from the root, the knife is to ascend towards the leaf; but if they would have it to operate as a cathartic, they must scrape the root downwards. The Senecio also, or Groundsel, they strip upwards for an emetic, and downwards for a cathartic. In Cornwall they have several such groundless fancies relating to plants, and they gather the medicinal ones all when the moon is just such an age; which, with many other such whims, must be considered as the reliques of the Druid superstition."—Borlase's *Observations on the Ancient and Present State of the Islands of Scilly.*

Glaucus.

Wedding Custom at Cranbrook.—It is customary here, and I believe in other parts of Kent, when a newly married couple leave the church, to strew the pathway, not with flowers, but with emblems of the bridegroom's calling; carpenters walk on shavings; butchers on skins of slaughtered sheep; the followers of St. Crispin are honoured with leather parings; paper-hangers with slips of paper; blacksmiths with old iron, rusty nails, &c. This custom is new to me, and I should be glad if any correspondent of "N. & Q." could tell me if it is prevalent elsewhere. H. S. Middleton.

Cranbrook, Kent.

PEMBERTON AND NEWTON.

The following should be deposited in every publication which is much consulted by inquirers. It refers to the third edition of the *Principia*, edited by Pemberton:

"Pemberton tells us that he had frequent intercourse with him [Newton], and that 'a great number of letters passed between us on this account.' . . . . Pemberton died in 1771, and left his printed books to his friend Dr. Wilson, but his papers were most probably included in the residue of his property, which was bequeathed to a gentleman of the name of Miles, who had married his niece. He is described as a timber merchant at Rotherhithe; he appears to have been alive in 1788, and certainly had sons; but whether they are now alive, or where, in that case, they may reside, has not been discovered [*Phil. Mag.* May, 1836, vol. viii. p. 441.] . . . The hope, however, must not be abandoned, of these records being yet traced out; and it is hardly possible, without them, to complete the history of Newton's last efforts for the improvement of his *Principia*."

The above is from Rigaud's *Historical Essay on the . . . Principia*, pp. 107, 108, (Oxford, 1838, 8vo.). To this I add, that no manuscripts appear to have been sold in Pemberton and Wilson's book sale in 1772. But it may be suspected that one of the copies of Pemberton's edition had the editor's written notes in it. Of these there were three, all large paper. The first, apparently unbound, sold for five shillings: the second and third were both gilt-edged; but the second sold for only half-a-guinea, while the third sold for *one pound thirteen*. It may be suspected that this third copy contained Pemberton's notes, though it may have been only Newton's present to his editor: consequently, any gilt-edged copy of the third edition of the *Principia*, with old handwriting in it, should be made known and carefully examined. And *priced* catalogues should not be despised. M.

Minor Notes.

Cross and Pile.—It is not impossible that the word *pile* may come from the Latin *pila*, a ball or globe, and may bear reference to the balls of the Lombard arms, which we sometimes see on coins; or else to the globe surmounted with the cross which was sometimes represented on them. I have an impression that I have seen jettons or abbey-counters with a cross on one side and a globe so surmounted on the other.

Henry T. Riley.

Le Neve's Fasti.—The delegates of the Clarendon Press have done themselves honour by publishing Mr. Hardy's new and greatly improved edition of this work, which may now, with Dr. Cotton's *Fasti Eccl. Hibern.*, be considered indispensable to students of our history and literature. Dr. Maitland in his plan for a Church History Society recommended this reprint (see "N. & Q." Vol. ii., p. 371.), and to his suggestion we are indebted for this, as for many other valuable works of reference.

Accuracy being of the utmost importance in such books, I would suggest that interleaved copies should be kept in public libraries, in order that such errors as are detected may be corrected at once. One or two which I have noticed I subjoin.

Vol. iii. p. 615., *for* "Richard Tatham," *read* "Ralph." The public orator of 1809 is the present master of St. John's, whose name is rightly given elsewhere in the volume.

Vol. iii. p. 615., *for* "Thomas Crick, B.A.," *read* "B. D."

In Vol. i. p. 357., it should have been stated that James Scholefield, M. A. (not D.D.) succeeded to his stall as Professor of Greek at Cambridge. J. E. B. Mayor.

St. John's College, Cambridge.

Story's "History of the Wars in Ireland." — Being engaged in preparing a new edition (with notes, &c.) of Story's *History of the Wars of Ireland*, I shall be much obliged for suggestions from any of your able correspondents who may feel inclined to give them. Communications may be addressed to me, under cover to Mr. Herbert, Bookseller, 117. Grafton Street, Dublin.

Abhba.

"Tabard," "Talbot." — I have been always puzzled to know how the name of Chaucer's *Tabard* in the Borough became corrupted into *Talbot;* a dog being so very different from a tabard. I find, however, in Fosbroke's *British Monachism*, that a tabard was sometimes called *camis* (the origin probably of our word *chemise*), and sometimes *canis:* so that the word which meant a thin coat might possibly be taken, by mistake, to mean a dog. Do you think it probable that this circumstance had anything to do with the change of name of the *Tabard?* Henry T. Riley.

Irish Newspapers. — The following particulars, few and brief, may be deemed worthy of a corner in "N. & Q.," and may, perhaps, elicit some interesting information. In the year 1700 *Pue's Occurrences*, the earliest Irish newspaper, appeared; and in 1728 *Faulkner's Journal* was started by George Faulkner, who was "a man celebrated for the goodness of his heart, and the weakness of his head." The oldest of the existing Dublin newspapers, the *Freeman's Journal*, was started by Charles Lucas, M. D. (one of the representatives of the city of Dublin, and author of many political publications), in or about 1755; and the oldest of the existing provincial newspapers, the *Limerick Chronicle*, made its first appearance in 1768. Abhba.

Lord Jocelyn. — The friends of the lamented lord Jocelyn, and future biographers, may be pleased to read the character of his work on China as recorded by the learned and judicious Biot. It is extracted from the *Journal des Savants* for 1844:

"Pour ce qui concerne la dernière guerre, nous avons eu seulement l'occasion delire avec intérêt un très-petit volume, intitulé *Leaves from a soldier's book, notes d'un soldat*, par lord Jocelyn, qui avait été le secrétaire militaire de l'expédition, pendant les six premiers mois; et nous avons dû regretter que l'influence du climat ait empêché trop tôt cet aimable écrivain de compléter les impressions qu'il a exprimées avec tant de naturel et des sentiments si honorables."

Bolton Corney.

Queries.

BOSTON: BURDELYERS: WILKYNS: FEMBLE: RAYMENTS: TIPLERS, ETC.

The following difficulties have presented themselves whilst collecting materials for my projected *History of Boston and the Hundred of Skirbeck.* Will you allow me to submit them to your numerous talented readers, and to solicit their aid?

In an inventory of the goods belonging to the Gild of St. Mary in Boston, at the time of the dissolution, is enumerated an "altar cloth of red silk powthered with flowres called *Boston.*" What is or was this flower called *Boston?* I have somewhere seen an account of the herb *Boston*, but by omitting Captain Cuttle's direction to "make a mark," I am no better for having found it.

In the Corporation Records, under date 1608, the "*Burdelyers* near the church wall," are mentioned. The word is used without any other connexion than simply denoting a place, or building, or portion of a building.

In 1580 Lord Clinton borrowed "the *welkyn* of brasse of this corporation." In 1657 "a great brasse *wilkyn* belonging to this borough, being now no longer useful to this borough, is directed to be sold." In 1694, "10*l.* was paid to John Sherlocke to buy a *wilking* with at Nottingham." This last was ordered to be sold in 1757. I have exactly copied the spelling of the word as it varied at the different periods. What was this *wilkyn?*

In 1784 "26*l.* 5*s.* 10*d.* was paid for *femble.*" This, I think, was a kind of coarse flax or hemp, which paupers and prisoners, in what was called the Jersey School, were employed in spinning; but I have no other authority than the connexion in which I find the word for this supposition.

Rayments. In 1546 "it was determined and agreed that the *rayments* should not go in procession that year." What does this mean?

Tiplers. In 1568 persons licensed or appointed to sell ale and beer by retail were called *tiplers.* In 1575 "certain persons appointed to *tiple* ale and beer." In 1577 five persons were appointed "*tipplers* of Lincoln beer." No other tippler "or seller of ale and beer shall sell or draw any beer brewed out of the borough under severe forfeitures." Was this word *tipler* used in this sense in any other place; and why was it so used here? I find that a family named Typpler resided in Boston about the middle of the sixteenth century. William Typpler and Thomas Typpler are mentioned in 1534.

Will some one be kind enough to tell me *when* the law which directed that nothing but articles made of wool should be used as the habiliments of the dead ceased to be in force. I find an account of affidavits made at funerals, that this law

was obeyed at Boston from 1678 to 1789. I know it continued considerably later, but I find no record beyond 1789. PISHEY THOMPSON.

Stoke Newington.

WHICH IS THE OLDEST CHARITABLE INSTITUTION IN ENGLAND?

It appears by the recent proceedings in Chancery, as reported in the *Law Journal* of November last, that the House of St. Cross was refounded by Henry de Blois, Bishop of Winchester, in 1157; and that even at that remote period the charity was ancient, and it is now alleged that its origin is lost in its antiquity.

In De Blois's charter the following passages occur, which probably may assist in obtaining a date:

"Henry, by the grace of God, Minister of the Church of Winchester, to the venerable Lord in Christ, Raymond, Master of the Hospital of Jerusalem, and his brethren in due succession for ever. . . . I deliver and commit to Providence, and to the administration of yourself and your successors, the Hospital of the Poor of Christ, which I . . . have founded anew without the walls of Winchester, preserving its condition unchanged, so that as it has been constituted by me, and has been confirmed by those apostolic men of pious memory Pope Innocent and Pope Lucius, the poor in Christ may there humbly and devoutly serve God."

If the Popes Lucius and Innocent here referred to are the first of those names respectively (but which is doubtful), then it would be manifest that the hospital was erected soon after the conversion of the inhabitants of this island to Christianity. Lucius was named to succeed Cornelius as pope in the year of Christ 252, and died a martyr. Innocent was chosen in 402; he was a man of great address and lively genius, and was distinguished after his death with the title of the blessed Innocent. (Vide Bower.)

Assuming the latter date, it would then seem that the house was founded 700 years before the time of De Blois.

By the reports of the commissioners appointed to inquire concerning charities, it appears that there are only six institutions whose foundation is ascertained to be prior to 1157. St. Bartholomew, Guildford, 1078; Cirencester about 1100; Ripon, 1109; St. Bartholomew, London, 1122; Northampton, 1138; St. Katherine, London, 1148. Yet there are amongst the 8784 others of unknown date, many stated as having existed "from time immemorial," "time out of mind," as "of very great antiquity," "extremely ancient," &c. Probably amongst the latter there may be some older than St. Cross, and I hope that there are persons amongst the antiquarian readers of "N. & Q." able and willing to throw light on the obscurity.

It would also be interesting to know why and when the name was changed from Christ's Hospital to that of St. Cross. HENRY EDWARDS.

ANGLO-SAXON TYPOGRAPHY.

Is it not time, in reprinting Anglo-Saxon books, to discard both the accents and the two forms of *th* found in the old manuscripts?

As there is in agitation at this moment a plan for printing, in one uniform edition, all the remains of Anglo-Saxon literature, published and unpublished, it is desirable that so important a question as that which I have proposed above should be clearly and satisfactorily answered, before so serious and valuable a work should be begun. By way of beginning the subject, therefore, I will give my own reasons why the accents should be omitted, and the old forms of all the letters exchanged for those which are now in use.

I. *Accents.*

1. It is not a feature of the English language to employ accents, and Anglo-Saxon is but English of an earlier date.

2. Accents are not found at all in many Anglo-Saxon manuscripts.

3. Where they are found, there is no certain rule observed in their use: in the same page we find the same word used with or without an accent, as the case may be. At this moment I have before me, *fór* and *for*, *fýr* and *fir*, *eac* and *eác*. Sometimes two accents are found on the same vowel; and within the same page the same word occurs with only one accent, and again with none at all.

4. If it be said that accents distinguish sounds, as *ís* (ice), from *is*, I reply, the context did it sufficiently, as in the present day.

II. *The Theta or th.*

1. There is no uniform use of the Anglo-Saxon ð and þ: some manuscripts seem to prefer one, and consequently abound in instances of that one, whilst other manuscripts prefer the other; but even here they are not consistent with themselves, for every now and then they use the other, which they had seemed to have rejected.

2. In the same page the same word is found written both with ð and þ. Thus, ða and þa, ðær and þær, occur repeatedly in the same page.

3. The endeavour to make one to be initial, whilst the other is medial or final, utterly fails; for we find nemnaþ and nemnað, &c. in the same manuscript.

4. To say that þ represents the hard sound, as of *th* in *that*, whilst ð describes the softer sound, as of *th* in *thing*, is equally futile; for we find ðæt and þæt in the same page.

5. The progress of a language is from a smaller to a larger number of letters in the alphabet, not from a larger to a smaller. Thus the Hebrews had at first only ten letters, the Greeks and Latins only sixteen: they increased ultimately to twenty-two and twenty-four. If, therefore, the English had required the ð and þ, it is fair to suppose that these letters would never have become obsolete. Thus we may infer that they were not wanted, and therefore were discontinued. This inference will become the stronger, if we can find any probable reason for their original introduction.

6. Such a reason for the introduction, not only of ð and þ, but of accents also, may be found in the fact that literature among the Anglo-Saxons was first extensively taught by Theodore, Archbishop of Canterbury, in 668, a Greek, and therefore, like all Greeks, strongly biassed to the peculiarities of Grecian learning, which delights in accents, and is the only language in Europe that has retained the *theta* or single character for representing the two letters *t* and *h*. The probability that Theodore introduced both the accents and the theta is very great, and it is greater still when we remark that the Greeks had two forms of the theta, each of which corresponds to one of the Anglo-Saxon forms, θ to þ, and ϑ to ð.

This is the conclusion to which my own reflection on the subject has led me, and I am in consequence strongly disposed to reject these forms and the accents altogether, and so to popularise Anglo-Saxon learning, by removing some of the obstacles which now impede its path. But if any of your readers should think it worth while to communicate their opinions, in reply or in confirmation of this theory, I for one shall be infinitely obliged to them for doing so. J. A. Giles.

Vicarage, Bampton, Oxfordshire.

Minor Queries.

Old Lady Blount of Twickenham.—There have been so many blunders about the Blounts—such a confusion for a whole century between Edward and Michael—such immoral consequences deduced by the biographers from their own errors—but whether Pope did or did not write the verses on Dr. Bolton, I am anxious to know if the above lady was or was not the mother of Teresa and Martha. In the "Pop upon Pope" Martha Blount is described as his near neighbour at Twickenham. From Pope's letters and other incidental references we learn that the mother and daughters were occasionally at Richmond—at Petersham—but that they ever resided there does not, I think, appear. Martha, in a letter to Swift, of 7th May, 1728, says, her old gowns are just "fit for Petersham, where we talk of going in three weeks." Curll also speaks of "Mrs. Blount of Petersham, in Surrey." Can any of your correspondents refer to proof of residence at Twickenham? If yes—when, and for how long? O. L. B.

Philip Ayres.—Is anything known of Philip Ayres, author of *Emblems of Love in Four Languages*, London, 1683? Judging from one or two of the pictures in this book, the "ladys" to whom he dedicated it must have been of a rather "free and easy" character. It is mentioned in Mr. Corner's List, "N. & Q." Vol. vii., p. 470.

Henry T. Riley.

"*L'Amerique Delivrée.*"—Who was the author of a French poem, entitled *L'Amerique Delivrée, Esquisse d'un Poëme sur l'Independance de l'Amerique*, published at Amsterdam in the year 1783?

The dedication to John Adams is signed L. C. D. L. G. Uneda.

Philadelphia.

Chester Inquisition.—Is the original, or a transcript of *The Great Inquisition of the Knights' Fees of the County Palatine of Chester*, taken in the reign of King Edward II., extant?

Cestriensis.

Was the Host ever buried in a Pyx?—On digging a grave south of the chancel wall, and due east of the gable of the south aisle, of Coombe Keynes Church, Dorsetshire, the sexton came on several bones, and a small cup and cover, of pewter I think, extremely corroded, and quite soft, near the head of the skeleton; also a turned ornament like the shank of a candlestick, of the same metal, near the foot. Can any of your correspondents throw light on this? Was it ever usual to bury a pyx with the host? Simon Ward.

Gules, a Lion rampant or.—To what Devonshire family do these arms belong: Gules, a lion rampant or, crowned proper;—the crest, a lion rampant or? T. Hughes.

Chester.

A Passage in De Quincey's Writings.—In Mr. De Quincey's Essay on *Modern Superstition* the following passage occurs:

"There was no shadow of an argument for believing a party of men criminal objects of heavenly wrath because upon them, by fatal preference, a tower had fallen, and because their bodies were exclusively mangled. How little can it be said that Christianity has yet developed the fulness of its power when kings and senates so recently acted under a total oblivion of this great, though novel doctrine, and would do so still were it not that religious arguments have been banished by the progress of manners from the field of political discussion."

What was the recent action of kings and senates here spoken of?

Uneda.

Philadelphia.

Roche, Lord Fernoy. — Mr. Burke makes Ralph de la Roche the husband of Lady Elizabeth de Clare, daughter of Gilbert, Earl of Gloucester, by the Princess Joan (of Acres), daughter of King Edward I.: but she appears to have married, first, John de Burgh, son of Richard, Earl of Ulster; secondly, Theobald Lord Vernon; and thirdly, Sir Roger D'Amory. Can any of your readers explain this? Y. S. M.

Hedding Family. — In Burke's *Visitation of the Seats and Arms*, second series, there is a pedigree of the family of Hedding. Was Ethelswytha de Hesdene (who was a *great heiress* and a descendant of the Saxon kings, and who soon after the Conquest married the son of Osburn de Gorseburg) a descendant of Ilbodus de Hesding (or Hesden, as he is sometimes called), and if so, was she his daughter?

Who did he marry? and how was she a "descendant of the Saxon kings?"

Any information on the subject will be thankfully received by your constant reader CID.

The Public never blushes. — Who was the author of the saying, "The public never blushes," quoted, I think, by De Staël? BRISTOLIENSIS.

Dr. Llewellyn. — I have in my possession an old MS. book, which I picked up by chance in a humble country cottage, containing sermons, and many curious and learned notes, the results, apparently, of extensive classical and philosophical reading. I find the name of Dr. Llewellyn on the front page, but the date I am unable to determine. Attached to one of the sermons on 1 St. Peter i. 2. (latter part), "Grace unto you," &c., I find the following note: "Bishop Lloyd's visitation at Peterborough, *ætat.* 280."

I shall be glad if this may serve as a clue to any of your readers to find out who this Dr. Llewellyn was, as he would seem from his writings to have been a person of some consideration in his day. M. A., Oxon.

King in the Field of Battle. —

"In the wars of Europe which were waged among our forefathers, it was usual for the enemy, when there was a king in the field, to demand by a trumpet in what part of the camp he resided, that they might avoid firing upon the royal pavilion." — Addison's *Freeholder*, No. XXIII., p. 129. ed. 1744.

Where is there any mention of this custom? CPL.

"*Baratariana*" *and* "*Pranceriana.*" — As is generally supposed, the chief writers of the former work (consisting of fugitive political pieces, published during the administration of Lord Townshend in Ireland) were Sir Hercules Langrishe, Bart., Mr. Grattan (then a young barrister not in parliament), and Mr. Henry Flood. Is this supposition correct? And who were concerned in the composition of the other? Both works attracted no small share of attention during the latter half of the eighteenth century. ABHBA.

Lords Clarendon and Hyde, and the Academy for Riding in Oxford. — In the Preface to the Life of Edward, Earl of Clarendon (vol. iii. 8vo. Oxford, 1759), it is stated that

"The noble heiresses of the Earl of Clarendon, out of their regard to the publick, and to this seat of learning, have been pleased to fulfil the kind intentions of Lord Hyde (expressed in a will which became void by his dying before his father, the then Earl of Clarendon), and adopt a scheme recommended both by him and his great-grandfather. To this end they have sent to the University this history to be printed at our press, on condition that the profits arising from the publication or sale of this work be applied, as a beginning for a fund, for supporting a manage (manège) or academy for riding, and other useful exercises, in Oxford."

Can any of your readers inform me whether the Riding Academy mentioned in the above extract was ever established at Oxford? Some weeks since, and before I had seen the passage now quoted, in conversation with a graduate of the University, I happened to inquire whether Oxford possessed such a means for assisting her youthful members to acquire a knowledge of the art of equitation, and was informed that there is no riding school in the University. By a curious coincidence I have been reminded of that conversation by meeting with the passage in *Lord Clarendon's Life*, and submit the extract from it to "N. & Q.," in the hope of obtaining a reply, explaining the reasons why Lord Hyde's intentions have not been carried into effect. QUERIST.

Captain Richard Symonds. — Can any of the readers of "N. & Q." inform me where I shall find a biographical notice of this gentleman, who was captain of a company in the army of King Charles I.? also where his *Diaries* are deposited? I already know of those in the *Harleian Library*. Z. z.

"*In signo Thau.*" — I think perhaps the following may be acceptable as a minor note to some of your archæological or even general readers. In the cloister leading from the Church to the Chapter House, in Southwell Minster, Notts, I found the following curious inscription: — "Hic jacet Will^mus Talbot, miser et indignus sacerdos, expectans resurrectionem mortuum in signo Thau" (Old English). May I append a query in the following words: — Is it known whether the Greek letter T is elsewhere used for the Cross? and if it is, can instances can be given? J. G. T.

Luke ii. 14. — Can any of your readers explain how it ever came to pass, that the latter part of St. Luke ii. 14. was translated, as it stands in the Vulgate, "Hominibus *bonæ voluntatis?*" M. A.

Minor Queries with Answers.

Berington's Memoirs of Gregorio Panzani.—Mr. Denton (Vol. x., p. 131.) has quoted a work by the Rev. Joseph Berington, which is rather hard upon that very remarkable man, Robert Parsons (who, by the way, was born at Stogursey, near Bridgwater). I wish to call attention to this book. It came out in 1793, and is called *Memoirs of Gregorio Panzani, giving an Account of his Agency in England*, 1634–36, translated from the Italian original, with a supplement, by the Rev. Joseph Berington. But there are copies with the following title:

"The History of the Decline and Fall of the Roman Catholic Religion in England, during a period of two hundred and forty years from the Reign of Elizabeth to the present Time; including the Memoirs of Gregorio Panzani, Envoy from Rome to the English Court in 1643, 1644, and 1645," &c.

Now Berington was a Roman Catholic priest, and *he* would not have written a book of this kind. The alteration in the years is a remarkable fact; who did it, and why was the title re-constructed so as to falsify the contents of the book? Has not Hallam, in the early editions of his *Constitutional History*, been misled by these titles, and quoted them as distinct works? Ignoto.

[This is one and the same work, re-issued with a different title-page, and the omission of the Dedication, and is certainly a literary curiosity in its way. Most probably the stock had found its way into the second-hand market, and to turn it to a profitable account, the following title-page was concocted: "The History of the Decline and Fall of the Roman Catholic Religion in England, during a Period of Two Hundred and Forty Years from the Reign of Elizabeth to the Present Time; including the Memoirs of Gregorio Panzani, Envoy from Rome to the English Court, in 1643, 1644, and 1645, with many interesting particulars relative to the Court of Charles the First, and the Causes of the Civil War. Translated from the Italian Original. By the Rev. Joseph Berington. London: printed by H. Teape, Tower Hill; for G. Offor, Postern Row, 1813."]

St. Walburge.—A church dedicated to the above-named saint has been lately opened at Preston in Lancashire. In the sermon preached on the occasion by a Rev. R. Lythgoe, he stated the origin of the church was, as many of his hearers might be aware, owing to the application of the oil of St. Walburge, by which a young woman, whose recovery was considered hopeless, was instantly cured.

My Queries are, Who was St. Walburge? and what is his or her oil, and where it is kept?

C. de D.

[St. Walburge was daughter of St. Richard, and was one of those holy virgins sent for out of England by her cousin, St. Boniface, to teach his German converts of the female sex the institutes of a religious life. In Germany she was made abbess of a nunnery at Heidenheim, and died on the 24th February, 779. Eighty years after her death her relics were translated to Eychstadt, where "a certain liquor is said to distil from them, which has been found a sovereign remedy for all diseases; and to this day," says Philip, Bishop of Eychstadt, who wrote five hundred years after her death, "there flows from her chaste relics a precious oil, the wonderful virtue whereof I myself have experienced; for being brought down by a violent disease, which was of proof against all art of physic, I commanded some of that sacred oil to be brought to me, which, with earnest prayers to God, and begging her intercession, I drank; which was no sooner done, but, to the admiration of all, I presently recovered my perfect health." See *Britannia Sancta, or Lives of Celebrated British Saints*, 4to., 1745; and Butler's *Lives of the Saints*, Feb. 25.]

"*Telliamed.*"—

"Telliamed; or Discourses between an Indian Philosopher and a French Missionary, on the Diminution of the Sea, the Formation of the Earth, the Origin of Men and Animals, and other Curious Subjects relating to Natural History and Philosophy. Being a Translation from the French Original of Mr. Maillet, Author of the Description of Egypt. London: printed for T. Osborne, in Gray's Inn Lane, 1750."

Can any of your subscribers inform me as to the authorship of the above work; and if the very curious theory it propounds received much attention at the time? R. H. B.

[Benedict de Maillet, the author of this singular system of cosmogony, was born in 1656, of a noble family at St. Mihiel, in Lorraine. At the age of thirty-three he was appointed Consul-General of Egypt. In 1715 he was commissioned to visit and inspect the factories of Barbary and the Levant, and afterwards retired on a pension to Marseilles, where he died in 1738. The work noticed by our correspondent was published after his death by the Abbé Le Mascrier, under the feigned name of Telliamed, which is an anagram of the name De Maillet. The philosopher maintained that all the land of this earth, and its vegetable and animal inhabitants, rose from the bosom of the sea; that men had originally been tritons with tails; and that they, as well as other animals, had lost their marine, and acquired terrestrial, forms by their agitation when left on dry ground. This whimsical theory occasioned a keen controversy for a time among the *literati* of France, noticed in the *Biographie Universelle*, art. Maillet.]

Prester John.—Can any of your readers give any information of a definite character relative to Prester John; and likewise the reason of his appearance on the arms of the diocese of Chichester?

B. Hartfield.

[Dallaway, in his *Western Sussex*, vol. i. p. 36., has the following curious remarks on these arms: "The most ancient seal of Chichester cathedral appended to deeds exhibits a rude representation of a church, and was probably continued from the Saxon bishops of Selsey. About the time of Seffrid the Second, a seal was adopted, upon which was engraven the figure of Christ (*Salvator Mundi*) sitting upon a throne or bench, with the right arm elevated, and the two fore-fingers and thumb held up, as in the act of benediction: the book usually placed in the other hand is omitted. The head is surrounded by a nimbus, or glory, and the mouth holds a sword by the hilt, the blade of which points to the left. On either side are placed 'Alpha and Omega,' in Greek characters. This device has been capriciously changed into a figure

with different attributes, and denominated by the heralds, a Prester-John proper. Under no circumstances could that extraordinary personage have had any connexion with the see of Chichester; it is therefore one of those vulgar errors which it is easy to correct. After the Restoration, the emblazoning is described as follows: Azure, a Presbyter-John sitting on a tombstone with a crown on his head and glory or, his dexter hand extended, and holding in his sinister hand a mound, on its top a cross pattée or, in his mouth a sword fess-ways argent, hilt and pomel of the second, with the point to the sinister." For notices of Prester-John, see "N. & Q.," Vol. vii., p. 502.]

Words in Michael Scot. — When, a short time since, I had occasion to consult the works of the renowned Michael Scot, I met with the following words, which I shall be obliged to any one of your correspondents to explain:

1. What colours are signified by the words, *morellam* and *migranatam?*
2. What is *Lotho?*
3. What is meant when *homo se videt in somniis stuffare?*
4. —— *Plumeum lapidem?*
5. What sort of drink is *bromium?*
6. What is it *vibrare Scolas?*

VIDEO.

[1. The adjective *morellus* is a Latinised diminutive of the French *moreau*, as *un cheval moreau*, a dark-coloured horse; and, as Du Cange properly renders the word, it means somewhat brown, darkish. "Subfuscus. Michael Scotus de Physionomia, c. 46.," where he quotes the passage in which the word occurs: "Cum sanguis regnat, homo somniat," &c. (See his *Glossary*, in voce.) *Migranatam* may signify, of a scarlet colour, from *migrania*, i. e. *granatum*, vel *malum punicum* (see Du Cange, "Supplement"), the pomegranate, from the seeds of which was extracted a scarlet dye. Todd's *Johnson*.

2. *Loto*, or *lotho*, as the same glossarist interprets, is "*semiuncia sexta decima pars marcæ*," half an ounce, the sixteenth part of a mark.

3. If the correct reading of this passage be *stuffari*, the sense is plain enough, "a man sees himself well furnished or equipped in his dreams." *Stuffare*, i. e. *instruere*, says the same author; hence our English word, *stuff*, as household stuff.

4. *Plumeum lapidem* is obscure.

5. *Bromium* is doubtless a fermented drink made of oats and barley, from *bromos*, mentioned by Pliny, 22. ult., and very similar in its quality and effects to whiskey.

6. *Vibra scolas* is equivalent to *oppugnare scholas*, to make an attack on the schools; as the verb's derivative, *vibrella*, signifies a military engine; *tormentum*, a battering-ram, a cannon, &c.]

Sculptor at Charing Cross. — Thomas Randolph, in his *Poems*, London, 1652, p. 50., says:

> "So I at Charing Crosse have beheld one—
> A statue cut out of Parian stone,
> To figure great Alcides."

This would be about the year 1630. Is it known to what sculptor or statuary he refers?

HENRY T. RILEY.

[This seems to be one of the statues of the Arundelian Collection, at this time at Arundel House in the Strand, and thus noticed by Evelyn in his *Diary*, September 19, 1667: — "When I saw these precious monuments miserably neglected and scattered up and down about the garden of Arundel House, and how exceedingly the corrosive air of London impaired them, I procured him [Henry Howard] to bestow them on the University of Oxford." The one noticed by Randolph is probably the Young Hercules wrestling with a lion, engraved in *Marmora Oxoniensia*, by Dr. Richard Chandler, 1763, plate *xiii.]

Ecclesiastical Maps. — Under this title I would ask, through "N. & Q.," whether there are extant, and where can be obtained, maps of England and Wales, showing the extent and limits of the provinces, dioceses, and arch-deaconries? If there should not be such a publication, I would suggest it as a desideratum in topography.

ARCHIBALD WEIR.

[Our correspondent's suggestion is valuable, as we have often thought that something like an Ecclesiastical Atlas is much required. The only attempt of the kind that we remember, is a series of diocesan maps published in the *British Magazine*, vols. xix. &c., drawn and engraved by J. Archer of Pentonville.]

Cousin German. — Will some of your learned correspondents kindly enlighten a lady, and inform her what is the literal meaning of this term? Does it mean ordinary first cousins, or does it mean the children of two brothers having married two sisters?

A reference to an authority will greatly oblige, and put an end to many discussions.

EMILY JONES.

[The *Encyclopædia Britannica* gives the following explanation: — "*Cousin*, a term of relation between the children of brothers and sisters, who in the first generation are called *cousins-german*, in the second generation *second-cousins*. If sprung from the relations by the father's side, they are denominated *paternal* cousins, if on the mother's, *maternal*."]

"*Pig in a poke.*" — Can you inform me as to the meaning of the old saying "A pig in a poke?"

R. G. W.

[*Poke*, or *pouch* (Ang.-Sax. *pocca*), is a bag or sack. Hence "to buy a pig in a poke," is a blind bargain, to buy a thing unseen; or, as the French say, "Acheter chat en poche," to buy a cat in a bag. Another proverb says, "When the pig's offered, hold up the poke," that is, never refuse a good offer.]

"*Le Messager des Sciences Historiques.*"—Where is it published, and through whom can it be procured in London?

J. K.

[This work is published at Ghent: "Gand, Imprimerie de Léonard Hebbelynck, Quai des Dominicains, 29." It may probably be had at Barthé's and Lowell's, 14. Great Marlborough Street; or Baillière Hippolyte, 219. Regent Street.]

Replies.

DOG-WHIPPERS.

(Vol. ix., p. 499.)

In a curious and rare engraving in my possession, from a sketch by David Allen, who was master of the Fine Arts Academy in Edinburgh, and died in 1796, a very ludicrous instance of dog-whipping is exemplified. The engraving, entitled "Presbyterian Penance," may date about 1760. The scene is laid in one of the old-fashioned country parish kirks of Scotland, in which, in presence of the Sabbath congregation, a young man standing upright in the *cock-loft* of the gallery is undergoing a rebuke from the minister for a breach of morality. Amid the mass (for the kirk is thronged) of grotesque, sleepy-headed, and amused auditors, two military officers appear in the area, who had brought along with them each a couple of dogs, which, not at all impressed with the sacredness of the occasion, are represented as one pair worrying, and the other pair courting rather kindly. This has excited to the highest degree the rage of the sexton (or door-keeper, or beadle, as we call him), who, with the large key of the kirk displayed in his left hand, and with the besom in his right, is seen in true earnest belabouring the offenders *furth* of the premises. Connected with the incident, the artist had probably also intended it as a satire on the system of public rebuking and the "stool of repentance."

In the bygone times in Scotland, when "sacraments" and "preachings" were held in the open air, and country people gathered to them from considerable distances, many *collies* and other descriptions of dogs were to be found attending, which followed their masters. The former had sometimes to be driven off; as, when psalm-singing began, they (through some sympathetical feeling) were apt to disturb the devotion by howling. The cattle browsing on the neighbouring fields, perhaps impelled only by curiosity, drew around near the precincts of the worshippers, and the whole together presented a picture of primitive simplicity seldom now to be witnessed. G. N.

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		s.	d.
"1653.	Itm. paide to W^m^ Richards for whippinge the dogs out of the church, from Michælm. till Christmas followinge -	1	0
1680.	P^d^ to Ralph Richards for shuting y^e^ church doores 10 Sundaies - -	0	10
	P^d^ y^e^ clerk's son for locking y^e^ north doore, and opening it after praires is done - - - - - -	0	6
1729.	P^d^ y^e^ dog wiper - - - -	2	6
1730.	P^d^ y^e^ dogwhiper Hewitt - - -	2	6
1756.	P^d^ Robert Hewitt a quarter's pay, for looking after the people in the church, to keep them from sleeping -	2	6
1766.	Aug. 22. P^d^ for a dogwip for the church	0	6."

The churchwardens of Great Staughton, in Huntingdonshire, record these disbursements. The constables also, in

"1695, P^d^ for whippcord for the Towne's use, 1 ob."

JOSEPH RIX.

St. Neots.

I find the following entry in the vestry-book of Shrewsbury parish, in the diocese of Maryland:

"1725. May 1. Agreed that Tho. Thornton shall keep and whip the dogs out of the church every Sunday till next Easter Monday, and also the cattle from about the church and churchyard, for 100 lbs. tobacco."

The value of the tobacco, which, as is well known, was a legalised and much-used currency in the southern colonies, had been fixed, in 1715, at 10*s.* paper currency (equal to 7*s.* 6*d.* sterling of that period) per 100 lbs., thus more or less consciously anticipating a decimal system of money. The following year, 1726, I observe in the same book that the vestry rate 100 lbs. tobacco at 10*s.* 6*d.* currency, which is 5 per % premium. Easter Monday, in 1726, should have occurred on April 11. I. H. A.

More recent allusion than any given by A NOTARY, or W. B. R., is found in a satirical ballad (date October, 1784), addressed by the Tories to Fox, the leader of the Opposition. After recommending Fox to turn his talents to preaching, it makes North "officiate as clerk," and Richard Sheridan act as pew-keeper.

"To comic Richard, ever true,
Be it assigned the curs to lash,
With ready hand to ope the pew,
With ready hand to take the cash."

See Wright's *England under the House of Hanover*, vol. ii. p. 122. P. M. M.

Temple.

The office of dog-whipper exists in Danby Church, near Whitby and Guisbro'. The origin is obvious. The church is situated in a rural district. Several farmers live many miles from it, and their cur dogs follow them. The whipper is employed to lash the dogs and prevent their intrusion into the church. FRA. MEWBURN.

ITALIAN-ENGLISH.

(Vol. vii., p. 150.; Vol. viii., p. 437.)

The specimens of foreigners' English given by your correspondents A. R. X. and M. PHILARÈTE CHASLES, are highly amusing. Southey says (*Omniana*, vol. ii. p. 131.):

"It is curious to observe how the English Catholics of the seventeenth century wrote English like men who

habitually spoke French. Corps is sometimes used for the living body . . . and when they attempt to versify, their rhymes are only rhymes according to a French pronunciation."

The inscription placed by M. Girardin to the memory of Shenstone at Ermenonville, is a rich specimen of French-English verse:

"This plain stone
To WILLIAM SHENSTONE;
In his writings he displayed
A mind natural
At Leasowes he laid,
Arcadian greens rural."

But the choicest philological curiosity in this way that I have met with, is the circular of an Italian hotel-keeper. This unique document, by which mine host of the "Torre di Londra," at Verona, seeks to make the advantages of his establishment known to tourists of various nations, is printed in parallel columns, in four different languages: first, the "Circolare," in his vernacular; next, a German "Bekanntmachung;" thirdly, a French "Circulaire;" and lastly, the *English* "Circulatory," which I propose to copy *verb. et lit.* for the edification of your readers; interpolating the obscurer passages with a few words of explanatory Italian. It is as follows:

"CIRCULATORY.

"The old Inn of London's Tower, placed among the more agreeable situation of Verona's course (*del corso di Verona*), belonging at Sir Theodosius Zignoni, restor'd by the decorum most indulgent to good things, of life's eases; (*del Sig. Teodosio Zignoni restaurato con la decenza la piu compatibile al buon gusto, delli agi della vita*) which are favoured from every arts liable at Inn same (*che vengono favoriti da tutte le arti sottoporste all' albergo stesso*), with all object that is concerned conveniency of stage coaches (*unitamente a ciò che interesse il comodo delle vetture*) proper horses, but good forages, and coach-house; Do offers at Innkeeper the constant hope, to be honoured from a great concourse, where politeness, good genius of meats (*il buon gusto di cucina*), to delight of nations (*a genio delle Nazioni*), round table, Coffee-house, hackney-coach, men-servant of place (*servi di piazza*), swiftness of service, and moderation of prices, shall arrive to accomplish in Him all satisfaction, and at Sirs, who will do the favour honouring him a very assur'd kindness."

Surely than this, the force of foreign-English can no farther go: the German and the French are equally rich, but would scarcely be sufficiently appreciated to justify their occupancy of your space.

WILLIAM BATES.

Birmingham.

RAPHAEL'S CARTOONS.

(Vol. x., pp. 45. and 152.)

I beg to offer my reasons for not admitting either the "mistake" imputed by E. L. B., or the *apology* offered by F. C. H., that it is not a mistake, because the inaccuracy was intentional; and for asserting that the divine composition in question is free from any imputation, either of anachronism or inaccuracy, in any other respect.

I refer, in the first place, to the last chapter of St. Matthew, wherein we are told (v. 16.) that in obedience to the message communicated by the angels to the woman at the sepulchre (v. 7.), "*The eleven disciples* went away into Galilee, into a mountain where Jesus had appointed them." This was no doubt one of the mountains on the borders of the lake, the scene of the commencement of our Lord's ministry, and of the calling of his disciples. In the uncertainty how long their abode might be there, and it being necessary to provide for their maintenance, those who had been fishermen naturally resorted to their original occupation, and these were most probably the *seven*, enumerated by St. John, who "went a-fishing." When they landed and were aware that their Lord was with them, and they had received the gracious summons, "Come and dine," it is most natural to presume that they had sent intelligence of the fact to their four brethren who were not of the fishing party, but who were within immediate call, and who no doubt eagerly hastened to the spot. For my own part, I have no doubt whatever, but that *all the eleven* joined in the repast, and were present at the ensuing conversation as narrated by St. John, and as represented in the Cartoon; and this seems to me so much a matter of course, as to account for the fact of the four other Apostles having joined in the company not being expressly noticed in the, otherwise, circumstantial detail of the Evangelist. I, therefore, contend that in this respect the Cartoon is perfectly correct, and warranted by the Scripture.

Next, it is assumed by F. C. H. that St. Peter is represented as receiving the Keys, and that, therefore, what is narrated in the last chapter of St. John is mixed up with what occurred before our Lord's death, as narrated in the 16th chapter of St. Matthew, v. 19. Now, the Cartoon does not, in my opinion, intend to represent the delivery of the Keys to St. Peter. His being represented as holding them, is nothing more than an emblematical illustration, as perfectly justifiable as the introduction of the sheep. We have no more reason for supposing that sheep were actually grazing by our Saviour's side when he said, "Feed my sheep," than that, on the former occasion, he literally placed two keys in the hands of St. Peter.

I have now only to observe on the composition in an artistic point of view. Our Saviour's discourse was individually addressed to St. Peter, and he is, therefore, with the utmost propriety, represented as receiving it on his knees; and thus the whole composition is divided into three parts: St. Peter in the centre, our Saviour on one side, and the ten other Apostles on the other. Thus the difficulty of concentrating the whole into one

group is avoided; one of the chief commendations in point of artistic effect being, that, by the skilful variation of the heads of the *ten* Apostles, the difficulty has been surmounted of representing a numerous group of figures, the attention of all of whom is intensely directed towards one and the same object. M. H.

PARING THE NAILS, ETC. (Vol. ii., p. 511.; Vol. iii., pp. 55. 462.; Vol. v., pp. 142. 285. 309.): CRESCENT (Vol. vii., pp. 235. 392.; Vol. viii., pp. 196. 319. 653.)

Your correspondents on the subject of the observance of times have not noticed the remarkable fact that, among the Arabians, the paring of nails on Friday, instead of being condemned, is religiously practised. Pococke, in his *Specimen Historiæ Arabum*, writes:

"Dies Veneris appellationem Yaumol' Jomaa sortitus est, quod in eo congregentur homines [scil. ad cultus sacros peragendos]: magnis diem istum laudibus efferunt, Principem dierum vocantes. Sciendum autem (inquit Al Gazalius) deum hunc diem velut honoris prærogativam Islamismo concessisse, eumque Moslemis [seu Mohammedistis] proprium fecisse, et illum festum ipsis constituisse, atque ipsos primos eum observasse. Et præstantissimum dierum quos superoritur sol, esse diem Veneris. Eo futurum diem judicii autumant, et ut videamus quibus tricis implicetur ipsorum religio, inter cætera quæ de eo nugantur diem esse præsecandis unguibus, præmii a Deo expectandi promisso commendatum. Qui die Veneris unguem præciderit, eum Deus morbo liberatum sanitati restituit." —Page 317.

A correspondent has found (Vol. vii., p. 235.) the origin of the crescent used as a standard by the Turks, in Judges viii. 21., where Gideon is recorded to have taken away from Zeba and Zalmunna, kings of Midian, the ornaments (*lunulæ*) that were on their camels' necks. This appears to be very probable; but although the regal crescents on the war-camels of those Midianitish kings might naturally pass into the standard of the nation, he has not, I think, satisfactorily explained what led to the adoption of the crescent, whether as an ornament or as a standard. It was doubtless selected under the influence of religious feeling. The planets, by their rising and setting, being as much under as above the horizon, the worshippers were at a loss how to do them honour in their absence. To remedy this they invented images.

"Huc confert," says Huet, in his *Demonstratio Evangelica*, "Lunæ cultus ad Arabes et Saracenos propagatus, ab his ad Turcas; qui et Lunæ corniculatæ effigiem, velut sacrum quoddam insigne præferunt. Hanc enim religionem à Syris et Phœnicibus, Astartes, quæ Luna est, cultoribus acceperunt. Itaque ad Lunæ motus tempora metantur annua, et menstrua atque etiam diurna, siquidem apud illos, dies mensis cujusque ineunt à prima Lunæ visione. Quapropter et auspicari diem civilem solent ab occasu Solis. Hinc Muhammedani ad primam Lunæ φασιν vociferantur, Allah cobar, quod idem est ac Deus Magnus." —Page 119.

The origin of the crescent has however been, by a *magnus* Apollo, attributed to Mahometism, as is thus stated by Selden, *De Diis Syris*:

"Si Uraniam seu Alilat eorum, et figuram illam Lunæ corniculantis (de qua ubi de Astarte, agimus) serio cogites, Mahumedanorum moris fortè, qui summis turrium et meschitarum fastigiis Lunulas imponunt, ut cruces Christiani, origo patebit. In honorem enim Deæ (Lunam et Venerem Deas distinguere heic non oportet) insignia illa antiquitus collocata et sacrata sentio, potius quam in Hegyræ Mahumedanæ memoriam. . . . . Tamen hoc vult Nobilissimus *Scaliger* quem videre licet ii. de *Emendatione Temporum*, et iii. *Canon. Isagogicorum*."

Selden then traces the use of this symbol to the Ishmaelites, and proceeds to show that, although the celebration of the Mahommedan sabbath is on Friday, *dies Veneris*, the sixth day of the primitive cycle dedicated to the planet Venus, divine honour is then given to Venus Corniculata, or the moon, and that the observance of the sixth day, called by them Giuma, "the day of the assembly," is older among the Arabians than the time of Mohammed.

"Sextam feriam, ut supremæ Deæ sacram olim Saraceni Ægyptios, teste Politiano, imitati celebrabant; idque faciebant primo quod dominium Veneris in primam illius diei horam caderet; Lunæ in ultimam."—Kircheri, *Œdipus Ægyptiacus*, tom. i. p. 352.

The same writer explains why the Arabians called the moon *magnam Venerem* and Venus *parva Luna*.

A numismatic work, containing coins of the Eastern Empire, on which the heavenly bodies are represented, having been inquired for ("N. & Q.," Vol. viii., p. 321.), I may add that your correspondents will find the sun on a Roman coin described by Choul in his work *Della Religione anticha de' Romani*, who explains it as emblematic of the power and triumphant career of the Romans. In Vaillant's *Numismata Imperatorum in Coloniis*, &c. are three coins of the people of Carrhæ, in Mesopotamia, whose worship of Luna or Lunus is manifested by the crescent thereon represented. (See also Banduri, *Numismata Imperatorum Romanorum* passim, and *Gorii Museum Florentinum*.) BIBLIOTHECAR. CHETHAM.

MATHEMATICAL BIBLIOGRAPHY.

(Vol. x., pp. 47. 48.)

My thanks are due to PROFESSOR DE MORGAN for his reply. I treated his reference as applicable not to the *Histoire*, but to the *Essai*. MR. DE MORGAN not having described the latter work, or its translation, I venture to do so here:

Paris, eighteen-two; Bossut, Charles, *Essai sur l'Histoire Générale des Mathématiques*. There is a "Discours sur la Vie et les Ouvrages de Pascal,"

and a "Notice des principaux Ouvrages de Charles Bossut," at the end; neither of which are appended to the translation. *Two volumes octavo.*

In the above, as in the following description, I adhere, as nearly as may be, to the form prescribed by PROFESSOR DE MORGAN:

London, eighteen-three [Bonnycastle, J. ?]; *A General History of Mathematics, from the Earliest Times to the Middle of the Eighteenth Century*, translated from the French of John [Charles, *ante*, pp. 4. and 48.] Bossut. This work is a translation of the *Essai*. *One volume octavo.*

I have not seen either the *Histoire*, or a translation of it.

The paragraph at p. 482. of the *Gentleman's Magazine* for 1821, noted by MR. DE MORGAN, contains, I find, a reference to a preceding page (472.) of the same volume. But at neither place do I see allusion made to the fact of Bonnycastle having been connected with any other work of Bossut than his *Histoire*. Hence, if the "translation" mentioned by PROFESSOR DE MORGAN (*References*, 1842, p. 7.) be a translation of the *Histoire*, Bonnycastle's claim to the authorship of that of the *Essai* would remain unimpeached. The coincidences as to the preface and list seem, however, to exclude this view. Were there no other proof of a translation of the *Histoire* than is to be found in those pages of the *Gentleman's Magazine*, I should be inclined to doubt its existence; and to think that the writers had been misled by the imperfect translation of the title of the *Essai*.

It has been stated (*Pen. Cyc.*, art. BOSSUT), apparently on the authority of Delambre, that the *Histoire* of 1810 is a second edition (of the *Essai*?).

In addition to the references which I have already given (*ante*, p. 48.), it must be added, that the name of Geminus occurs in the text of p. 106. of Barocius's *Proclus*. The index of that work is very defective in regard to Eudemus as well as to Geminus. The name of Eudemus will be found in the text of p. 264., in the margin of p. 69., and in both text and margin of pp. 71. 171. (misnumbered 161.) 191. 212. and 228. of the edition of Barocius.

Proclus does not, I think, give the title of any work of Geminus, although he cites (p. 71.) the *Liber de Angulo*, and (p. 212.) the *Geometricæ Enarrationes* of Eudemus. He speaks of Geminus as a philosopher and investigator; of Eudemus (except at p. 71.) as a historian.

It is strange that, under these circumstances, Montucla should, in his first edition (Pref. p. xvii.), mention by name the *Enarrationes* of Geminus, and yet omit to give the title of the work of Eudemus. In the preface to his second edition, neither work is expressly named.

That Proclus was indebted to Theophrastus, must, I think, be shown by collateral evidence. At least, I am not aware that his obligations appear on the face of the Commentaries on Euclid.

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4. Pump Court, Temple.

RUSSIAN LANGUAGE.

(Vol. x., p. 145.)

The following extract from Kaltschmidt's German translation of Eichhoff's *Parallèle des Langues de l'Europe et de l'Inde*, Paris, 1836 (Leipzig, 1840), will answer authoritatively several of MR. CYRUS REDDING's Queries:

"The Slavonian family of languages which occupies the east of Europe, divides itself into three branches: that we name the Servian, the Tchechish, and the Lettish.

"The *Servian* comprehends the eastern Slaves, whose language was the old Slavonic; for which, in the ninth century, Cyril invented the alphabet used in his writings. The Slavonic has produced more living dialects in Illyria and Servia; one, the dead and church language, has been displaced in use in Russia by the Russian, from which it differs but little. The Russian language, little known amongst us, approaches the Greek and German in its wealth in roots, in the regularity of its derivation, and felicity of its compounds; exceeding the German in softness and euphony: the Russian requires only other authors, like Karamsin, for its further cultivation.

"The *Tchechish*, or second branch, that of the west Slaves, includes the Bohemian, formerly a cultivated language, of which the Slovack, in Hungary, is a rude dialect; the Polish, like the high-minded and unfortunate people that speak it, a lively and flexible tongue; and the Wendish and Sorbish, languages still uncultivated, are spread over the Saxon provinces.

"The third branch, or *Lettish*, is that of the middle Slaves, differing considerably from both the other, and is probably an elder branch, of which the original language, the old Prussian, is wholly lost; but the Lithuanian and the Lettish, spoken in Lithuania and Courland, offer to the linguist very attractive materials for comparison with the other Slavonian dialects, whose original forms they disclose, and with the Indian languages, from which they appear to have immediately sprung."

The Slavonic alphabet was supplied from the Greek by Cyril, and included all the letters from *alpha* to *omega*, except *theta;* and adding *tsy*, *tchero*, *cha*, *chtcha*, *ierr*, *iery*, *iere*, *iate*, *e*, *iou*, *ia*, *phita*, and *ijitsa*. The Russian retains all these, except *ksi*, *psi*, and *omega*.* The oldest Russian writings are those of Yaroslaf and Nestor in the tenth century; and of Theodosius, Sylvester, the poem of Ighor, and Simeon of Suodal in the eleventh. General information may be obtained, scattered in Malte Brun's *Geography*, and in Adrian Balbi's introduction to his *Atlas Ethnographique du Globe*, at the end of which is an article on Russian literature; but if more knowledge is sought, the *Mithridates* of Adelung and

* Both have two characters for *beta*, namely *bouki* and *viedi;* and two for *zeta*, namely *jivete* and *zemlie*.

Vater will furnish the titles of grammars and vocabularies; whilst Eichhoff and Kaltschmidt will show an admirable method of prosecuting such linguistic investigations. T. J. Buckton.

Lichfield.

PHOTOGRAPHIC CORRESPONDENCE.

Hints upon Iodizing Paper. — In the calotype process I believe the greater number of the failures arise from some defect in the manufacture of the iodized paper. The paper itself may not be calculated for the purpose, or if calculated, may be spoiled by erroneous manipulation; I am therefore induced to make the following observations, which, although they may appear trivial, will, I believe, lead to good results. In a former communication I recommended the complete immersion of the paper in the iodizing solution. My late experience has convinced me that that is an erroneous proceeding; for the good results obtained are often much deteriorated by the length of time which it is required that the negative should be soaked, in order to secure the entire removal of the iodide, for I have often found a negative which has appeared very intense after development, to have become feeble before the iodide has been completely extracted — it having required some hours to accomplish that object; and I am convinced that we cannot be too careful in removing every portion of yellow tint, for it not only impedes the light, but produces a mottled appearance very unpleasant in the positive. It has been supposed by some photographers that a small portion remaining is not prejudicial, as it produces a softening of the tone of the whole picture; but a negative really to print well, should be as white and almost as transparent as glass.

There is no doubt that the most effective way of applying the iodizing solution is by means of a camel's hair pencil, beginning at the upper left hand corner and continuing it in a serpentine course over the whole paper, taking care that each return of the brush passes partially over its last course, and that a flowing edge is maintained. This effects a perfect and uniform surface coating, is far preferable to floating, or that bungling contrivance, a Buckle's brush, which always causes a deal of roughness on the surface of the paper.

The expence of good camel's hair brushes has been objected to by some; I can only say I have never used but one solitary brush for many scores of sheets of paper, and that brush I keep in an egg cup; not washing it, but putting it by as used, so as to be ready when wanted; and in this simple way, by pinning the paper on a piece of light board (a sheet of blotting-paper intervening), five or six dozen papers may be prepared during the evening, and soaked on the following or some future day.

In the after-washing I do not think it is always a proof of the iodide of potassium having been removed from the paper when the water in which it has been soaked does not yield to the test of the bichloride of mercury. But the surest proof will be when paper loses the yellowish or lemon colour which it first assumed, and becomes of a pale primrose.

The old process of iodizing with the two solutions is extremely objectionable, from the impurities of the paper (metallic or otherwise,) decomposing the nitrate of silver, and thus, when the papers are immersed in the iodide of potassium, a number of spots ensue, which is not the case with papers iodized by the double solution.

I would offer a caution to photographers, not too hastily to reject a paper as bad; for many papers, which when new iodize imperfectly, undergo in the course of time some organic change which renders them very valuable.

H. W. Diamond.

[We have the greater confidence in recommending these suggestions to the notice of our readers, having had an opportunity of examining something like two hundred negatives lately taken by Dr. Diamond, some of them of the greatest beauty; and not one of them that can be considered anything approaching a failure. — Ed. "N. & Q."]

Replies to Minor Queries.

Prophecies respecting Constantinople (Vol. x., p. 147).—The following is a translation of the original prophecy of the expulsion of the Turks from Europe, taken from Sansovino's *Collection of Treatises relative to Turkish History*, published A.D. 1560:—

"Our emperor will come; he will take the kingdom of an Infidel prince; he will take also a red apple and reduce it under his power. If before the seventh year the sword of the Christians shall not be drawn, he shall be their Lord till the twelfth year. He will build houses, plant vines, furnish gardens enclosed with hedges, and beget some huts. After the twelfth year from the time he reduced the red apple under his power, the sword of the Christians will appear which will put the Turk to flight."

By the red apple the troops understand some great city, supposed to be Constantinople. The periods of seven and twelve years are mystic. Some suppose each year, like the jubilee, to comprehend 50 years, some a century, some 366 years.

There is also a Persian version of the prophecy, which Georgieultz thus translates:—

"Imperator noster veniet, Gentilium regnum capiet, rubrum malum capiet, subjugabit septem usque ad annos. Ethnicorum gladius si non resurrexerit duodecim usque ad annos eas dominabitur. Domum ædificabit, vineam plantabit, hortos sæpe muniet, et filium et filiam habebit. Duodecim post annos Christianorum gladius insurget, qui et Turcam retrorsum profligabit."

There is also another prophecy mentioned in the works of the Emperor Leo, the philosopher who reigned in 886. It is as follows:—

"Familia flava cum competitoribus totum Ismaelum in fugam conjiciet septemque colles possidentem cum ejus possessoribus capiet."

He also mentions a column in Constantinople the inscription on which was explained by the patriarch to signify, that the Muscovite and some other European powers (Russians and Austrians?) would take the city of Constantinople, and after some disputes concur in electing a Christian emperor.

"Patissa homoz ghelur csiaferum memle keti alur capzeiler iedi yladegh Kelici esikmasse, on iki yladegh onlarum beglighider. Cusi iapar baghi diker bahesar bayhlar Ogli Kesi Olur, on iki yldenssora. Christianon Keleci eseikar, ol Turki Gheressine tuskure,"

are the original Turkish words of the prophecy.

Anon.

Registration Act (Vol. x., p. 144.).—J. P. A.'s Query may be easily answered, and I am sorry that the registrar-general should have been puzzled on so unpuzzling a matter—"which is the *legal* name?" Let J. P. A. write this question out without abridgement, and he can answer his own Query. There never has been a *legal* name. Christian names have been heard of, and surnames, but a *legal* name never. J. P. A. meant to ask, which is the legal Christian name? The answer is, the one received when the child was made a Christian, and none other. In all legal proceedings it may be required to state the Christian name and the surname, but it is not required to state the civil registration name. W. DENTON.

The Domum Tree at Winchester (Vol. x., p. 66.).—Your correspondent MR. HENRY EDWARDS is assured, that "Dulce Domum" was formerly sung under an old tree that stood in the ground recently used as a wharf, but now converted into a garden. I say this on the authority of the Rev. Henry Sissmore, late Fellow of Winchester College, who died in 1851, at the age of ninety-five. He once related to me, that when he was a boy at school, it was the custom to sing "Domum" round the old tree; and that he well remembered how, on one occasion, a shed of some sort had been built round the tree, and that the boys, before singing, set to work to demolish the obstruction *vi et armis*, while Dr. Warton, the head master, sat on his pony close by, looking on and enjoying the fun. MR. MACKENZIE WALCOTT says that the practice of singing there ceased in 1773.

The tree standing in the same piece of ground now is not the true "Domum" tree, but is, I believe, an offshoot of it. W. H. GUNNER.

Winchester.

Prince Charles's House in Derby (Vol. x., p. 105.).—The house at Derby, where Prince Charles Edward lodged, was lately occupied by Eaton Mousley, Esq. It is noticed and engraved in the *Pictorial History of England*. I have heard that the room is shown in which the council was held, when the "Retreat from Derby" was decided on. I propose going to see the house, and I will let L. M. M. R. know if I hear anything on the subject worth communicating. STEWART.

Churches erected (Vol. x., p. 126.).—The information required by A., "as to the number of new churches erected in each county," can only be obtained through the bishop of each diocese, and involves much trouble. It would be less difficult to obtain the number erected in each diocese. A short time before the death of the late Bishop of Salisbury, he kindly forwarded to me, in answer to inquiries similar to those of A., a return of all churches consecrated by himself; distinguishing new churches from those which had been merely rebuilt, and specifying the parish and county in which each was built. This return must, I presume, have cost Bishop Denison some trouble, as he requested me to return the document to him when I had made the use of it which I required. His death prevented this. As to the expense of each church, and how much was "defrayed almost, or entirely, by individuals," this can I believe only be obtained by inquiries made in each new parish. The gross amount A. will find in the last census. Let me add that the number of new churches, and the amount expended on the buildings, will give no adequate idea of church progress; as the following extract from a letter of one of the bishops in answer to my inquiry, "How many churches have been consecrated in your diocese?" will show:

"There have been, in the last ten years, fifty churches consecrated; of which, forty have been during my episcopate. But this gives an imperfect view of the case: for in the same period, besides these, seventy-five churches have been re-opened by me after restoration; amounting, in some cases, almost to rebuilding, and varying in their cost from 500*l.* up to 3000*l.*"

W. DENTON.

Church building and restoration from 1844 to 1854 in the county of Leicester:

1. Leicester; church built.
2. St. Margaret: restored.
3. Little Dalby, restored.
4. Waltham on the Wolds: restored, open seats, chancel elaborate, with three stained windows.
5. Coston: restored, open seat.
6. Woolsthorpe: church built.
7. Knipton: restored.
8. Melton Mowbray: partially restored, externally.
9. Thorpe Arnold: restored.
10. Croxton Kerrial; restored.

All these (except Leicester) are in a circle of about ten miles. R. J. SHAW.

The information which your correspondent A. desires respecting "the number of new churches that have been erected in each county," &c., can be obtained by application to the registrar of each diocese in England and Wales. It is customary upon the consecration of every new church for the bishop to direct that the deed of consecration be deposited in the registry of the diocese; it may not be so easy to ascertain those which have been built at the sole expense of individuals, but a reference to the form of petition presented to the bishop, praying him to proceed to the act of consecration, would show the names of those most interested in the work, from whom farther information might be sought. A return such as your correspondent desires would be very interesting; and, I have no doubt, would show that at no period since the time of Henry VII. has so much

activity been evinced in erecting sacred buildings as at the present day. BEN. FERREY.

Irish Characters on the Stage (Vol. x., p. 135.). — See the character of Antonio in Beaumont and Fletcher's *Coxcomb*, where he enters his own house in the disguise of an Irish footman.

W. J. BERNHARD SMITH.

William III. and Cooper (Vol. x. p. 147.). — William Prince of Orange, whose portrait by Alexander Cooper was engraved by H. Hondius in 1641, must have been *the Father* of our King William III., and husband of Mary the daughter of Charles I.

It does not seem likely that Samuel Cooper painted a portrait of King William III. at about the age of twenty-one; for although Samuel Cooper resided for some time in Holland, he is supposed to have returned to England about the time of the Restoration, when William III. was only about ten years of age; and I am not aware that he was ever in England till he came to marry the Princess Mary in 1678, six years after Samuel Cooper's death. M. H.

Sepulchral Monuments (Vol. x., p. 152.). — I do not perceive in this note anything leading to the inference that C. T. in his able essay, pp. 514., 539., and 586., Vol. ix., was unacquainted with the Royal French effigies, as formerly preserved in the *Musée des Monumens Français*, and now restored to the Abbey of St. Denis. My only reason, however, for observing on the note is, that in noticing the figures of three monarchs, the date is given of the death of one of them only, viz., Henry II., which is stated to be 1580, instead of 1559, a noticeable error. M. H.

"*The Dunciad*" (Vol. x., *passim*). — I have a very good copy of the edition printed for A. Dod, 1729, with the engraved title page of The Ass with the Owl, 4to., and apparently in its original binding, which I should be happy to produce to any of your correspondents interested in the question. I do not suppose, however, it is very rare, as I purchased it for a trifle at a book-stall some forty years ago or more. M. H.

Clairvoyance. — With reference to DR. MAITLAND's inquiry (Vol. x., p. 7.) I have to inform him, that Professor Simpson, of this city, has repeatedly given challenges of the nature referred to. Unfortunately, however, for the cause of clairvoyance, no one has yet deemed it prudent to come forward to vindicate it from such telling onslaughts and suspicions; and I doubt not, at this day, the learned professor will be quite prepared to renew his challenge "to all whom it may concern." DAVID FORSYTH.

Edinburgh.

"*While*" (Vol. x., p. 100.). — In this part of Yorkshire, the lower orders invariably use *while* for "*up to* the time when;" and *till* (though less commonly) is used for "*during the* time when:" thus reversing the ordinary usage of these words. Thus, "I'll wait of you, *while* twelve o'clock;" "He never ate nor drunk nothing, *till* the fever was so bad on him;" (both which expressions were used to me yesterday). H. T. G.

Hull.

"*The Village Lawyer*" (Vol. ix., p. 493.). — There has always been a great deal of mystery as to the authorship of the English version of *L'Avocat Patelin*, which is called *The Village Lawyer*. The MS. is generally understood to have been sent anonymously to Mr. Colman, and to have remained in his possession a considerable time without being noticed. It was first produced at the Haymarket Theatre on August 28, 1787, for the benefit of Mr. Edwin, and met with great success. Your correspondent SIGMA is correct in saying it has been ascribed to the late William Macready. Mr. Daniel, the writer of the prefatory notices to *Cumberland's British Theatre*, appears to favour the idea of Macready being the author. On the other hand, Mr. Thomas Marshall, in a short biography of "W. C. Macready and his father," published by Appleyard in 1847, says, that in 1794, the elder Macready "foolishly suffered his name to appear as the author of *The Village Lawyer*, a farce of which he had not the honour of writing one line;" and asserts, upon what authority I know not, that the real author is Mr. Charles Lyons; who, at the time of the farce being brought out, was "conductor of an academy near Dublin, where he was living in 1834."

Mr. Adolphus' remarks on *The Village Lawyer* are worth transcribing:

"This farce, which may probably with justice be termed the most ancient in existence, is derived from a French piece called *L'Avocat Patelin*. It is frequently mentioned, and its specific incidents—the same which are represented at this day—are referred to by Rabelais in his immortal history of Gargantua. M. Le Duchat tells us that, from internal evidence, the farce appears to have been written about the year 1470. Early in the sixteenth century, it was printed in Paris. It was translated into Latin, and went through several impressions more or less correct. Who was the translator is doubtful." — *Memoirs of John Bannister*, vol. i. pp. 175, 176.

ROBERT S. SALMON.

Newcastle-on-Tyne.

Justice George Wood (Vol. x., p. 102.). — In a former communication (Vol. vii., p. 95.) I stated, from Berry's *Hampshire Visitation* (p. 71.), that Chief Justice Thomas Wood left only a daughter, who married Sir Thomas Stewkley. Justice George Wood, consequently, could not be a lineal descendant; but he might be, and probably was, the nephew or grand-nephew of the Chief Justice;

for the mansion, called Hall O'Wood, in Balterley, remained in possession of the Woods for two centuries after the Chief Justice's death. I forget whether Berry gives the arms, but CESTRIENSIS can easily refer to the book. EDWARD FOSS.

Pedigree of the Time of Alfred (Vol. viii., p. 586.).—Mr. Fox was holding forth one day on the hustings in Covent Garden, about the "noble house of Russell," when an adjacent figure of an agricultural caste (broad-ribbed kerseys and brown tops—but this no essential part of my reply), exclaimed: "I wonder who ever heard talk of the noble house of Russell three hundred year ago?" Mr. Fox was so struck with this interpellation, that, after the meeting, he inquired into the status of the speaker; and, I understand, satisfied himself that he was a Wapshott, whose ancestors had held (what is remarkable) common-field land; not, as Mr. M'Culloch appears to have asserted, at Chertsey, but at Staines, at the period of the Domesday Survey. The distance between the two parishes is, however, trifling. In *Domesday Book* I must leave them. I cannot, I find, accurately remember who told the anecdote: it was post-prandial.

Would not an imaginary conversation between Wapshott and the present President of H. M.'s council (the bagging of the brace of fat abbeys not omitted) do for one more production of a certain "old tree?" ZINGARO BELGRAVENSIS.

St. Kitts.

Thomas Rolf (Vol. x., p. 103.).—The name of Thomas Rolfe is mentioned in the *Year Books* from Michaelmas, 8 Hen. IV., 1406. He was summoned, with five others, to take upon him the degree of Serjeant-at-Law in 3 Hen. V., 1415; but all of them disobeying, they were called before the Parliament in November, 1417, and charged to take the degree under a great penalty. This they accordingly did in the following Trinity Term. In 1430 Rolfe, being summoned to take upon himself the order of knighthood, pleaded his privilege; that he was bound to attend the Court of Common Pleas, and not elsewhere, and thus saved his fine, which was probably the object of his nomination. In 1431–2 he appears to have been attorney to Cardinal Beaufort (*Rymer*, x. 500.); and died in 1439. EDWARD FOSS.

I am obliged to W. T. T. for the correction of an error in my "List of Monumental Brasses." I find I had altered the word "judge" to "serjeant-at-law" in my own copy, and I have no doubt, from the costume, that such was the rank. C. R. MANNING.

Sword-swallowing among the Ancients (Vol. v., p. 296.).—Your correspondent ÆGROTUS will find a very curious account of what appears to be sword-swallowing in the first book of Apuleius. The passage, however, is somewhat obscure. A boy is represented as dancing upon the part of the sword which is left in sight. HENRY T. RILEY.

Miscellaneous.

NOTES ON BOOKS, ETC.

Encouraged by the great sale of their edition of Foxe's *Acts and Monuments*, Messrs. Seeley have undertaken to publish a Series of the *Church Historians of England*; and, warned by their former experience, have been careful to secure the assistance of a competent editor. Three volumes of the Pre-Reformation Series have been issued, viz. Vol. I., Part II., containing *The Historical Works of the Venerable Bede*; Vol. II., Part I., *The Saxon Chronicle and Florence of Worcester*; and Vol. II., Part II., containing *The Chronicle of Fabius Ethelwerd*; *Asser's Annals of Alfred*; *The Book of Hyde*; *The Chronicles of John of Wallingford*; *The History of Ingulf*; *and Gaimar*. All these have been carefully translated and annotated by the editor, the Rev. Joseph Stevenson, who had already given proof of his fitness for such a task by his admirable labours on some of the publications of the *English Historical Society*. And as he sets out with the intention of giving, not the "opinions or doctrines of any particular School or period of the English Church," but of selecting each author simply *as a chronicler of the ecclesiastical events of his own day*, there can be little doubt that he will produce a series of volumes at once most creditable to both editor and publisher, and most useful to all who desire to study the History of the Church in this country, and who, on the one hand, may not have access to the Latin originals, or, on the other, may not be qualified to make use of them.

"A marvellous discovery," says the *Literary Gazette* of Saturday last, "is pompously announced by one of the Paris newspapers—nothing less than the power of producing instantaneously copies of engravings, lithographs, and printed pages, with such minute exactitude, that the most searching investigation, even by a microscope, cannot distinguish them from the originals. The *modus operandi* is not described, and is, in fact, it is stated, kept a profound secret by the inventor, who is a M. Boyer, of Nimes: but it seems to resemble the operation of lithography. As a specimen of his art, M. Boyer is represented to have produced, in less than a quarter of an hour, a reproduction of a sheet containing, 1. a page of a Latin book, published in 1625; 2. a design from the *Illustrated London News* of April, 1854; 3. a page from a recently printed biography; 4. a page of a book printed in 1503; 5. an engraving of the façade of a palace; 6. a specimen of gothic characters. All these were, it is alleged, imitated with such extraordinary minuteness, that neither the eye nor the microscope could detect the difference of a letter, a line, or a spot between them and the originals. A great number of copies can, we are told, be struck off from the stone employed, and the expense is alleged to be extremely small, 50 per cent. at least for printed works, and more for engravings. If there be no exaggeration in what is stated, M. Boyer's discovery will effect an extraordinary revolution in the printing and engraving professions: with it neither print nor book can possibly be protected from piracy. It is not denied that he has already produced fac-similes of rare old engravings and books." Whatever may be the merits of M. Boyer's discovery, it would appear to bear a striking resemblance to the *Anastatic* process, which certainly has not yet led to

the results which might have been anticipated from the success which attended the first experiments with it.

BOOKS RECEIVED. — *Defoe's Works*, Vol. II. (Bohn's *British Classics*). Defoe is most assuredly one of our classics, and the second volume of this cheap edition of his works contains his *Memoirs of a Cavalier; Memoirs of Captain Carleton; Dickory Cronke, or the Dumb Philosopher;* and one of Defoe's very characteristic tracts, *Everybody's Business is Nobody's Business.* The new number of Longman's *Traveller's Library* is a reprint of the interesting article *Mormonism*, from the *Edinburgh Review*, which gives in small compass a sketch of the rise and progress of this wretched imposition.

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Notices to Correspondents.

POPE AND THE DENCIAD. *The correspondence on this subject in the columns of "N. & Q." will, we trust, clear up some of the mysteries in which the history of this remarkable satire is involved. It has, at all events, called forth from* THE WRITER OF THE ARTICLES (*on Pope*) IN THE ATHENÆUM *a long paper on* POPE AND THE PIRATES, *which we hope to print entire next week.*

F. M. M. *"Dollonds," a cant name for Telescopes; so called jokingly from* DOLLOND, *the celebrated maker.*

NEWBURIENSIS. *Swan-hopper is a vulgarism for Swan-upper = the man whose duty it is to take up the swans to mark them.*

W. B. *Has this correspondent, who writes to us on the subject of* Grammont's Memoirs *referred to the articles by Mr. Bolton Corney, Mr. Lamman, &c., which have already appeared in our columns?*

F. M. M. *who asks the origin of the proverb* Robbing Peter to pay Paul *is referred to "N. & Q." of July 8. p. 27.*

ONE WHO REMEMBERS AMBITUS. *Your Query was too late. It shall appear next week.*

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LONDON, SATURDAY, SEPTEMBER 9, 1854.

Notes.

POPE AND THE PIRATES.

It has been shown, clearly enough, that no reliance can be placed on the dates of Pope's letters. No, nor on the letters themselves, when published by Pope; nor, as I believe, on the notes, prefaces, or advertisements in, or concerning, Pope's *Works*, whenever it suited his purpose to mislead or mystify the public. Would it not be wise, therefore, in all doubtful questions, to seek at once for secondary evidence—that is, incidental or circumstantial? Thus, in respect to *The Dunciad*, let us lay aside all that is said in *The Dunciad* itself, and look for facts out of it. It is quite true that an inquiry thus conducted is likely to lead us into a wide field of speculation; but not farther, I think, from the truth than any attempt to read literally what was written expressly for the purpose of misleading the reader.

MR. MARKLAND thinks it probable that Bolingbroke may have seen portions of *The Dunciad* in manuscript or proof. I think it more than probable that all the members of the Scriblerus Club had seen it, under like circumstances: quite certain that Swift, who passed many months in London, and four of those months with Pope at Twickenham in the summer of 1727, and only returned to Ireland in October, had not only seen the poem itself, or so much of it as was then written, but was himself one of the projectors of the work—certainly as to *Proëme*, *Prologomena*, notes *variorum*, and so forth: and that, while Swift was staying at Twickenham, he and Pope had proceeded with their several labours, and had, in fact, completed them in *rough* before Swift left England. As Sir Walter Scott said, in reference to Swift's suggestions and contributions to *The Beggar's Opera*,—while these wits held their meetings at Twickenham, it may be difficult to assign to each individual his share in a work they were all willing to further. That Swift was willing to further, did further, *The Dunciad*, Pope's own letters are proof; and the "meetings" at Twickenham were, on this occasion, a residence of four months. This agrees with the statements of Pope and Warburton. Pope—whether read with more or less licence—more or less literally does not signify—tells us, Swift "may be said in a sort to be author of the poem: for . . . . . the first sketch of this poem was snatch'd from the fire by Dr. Swift, who persuaded his friend to proceed in it, and to him it was therefore inscribed" (note to preface to imp. edit.); and Warburton, by way of apology for his own notes to the edition of 1743, says, "some additions were wanting to the humourous notes of Scriblerus, and even to those written by Mr. Cleland, Dr. Arbuthnot, and others." (Advertisement prefixed.)

No doubt, many passages in the letters, which would have thrown a light upon this subject, were suppressed on publication; but still enough remains, I think, to prove the direct aid received from Swift, and probably from others. Thus, in a letter from Bath, dated (and I think correctly,) Nov. 12, 1728, Pope thus wrote in reference to the quarto edition, then printing:

"The inscription to *The Dunciad* is now printed, and inserted in the poem. *Do you care I should say anything farther how much that poem is yours? since certainly without you it had never been.* Would to God *we were together* for the rest of our lives! The whole weight of Scriblers would just serve *to find us amusement*, and not more."

In other, and unpublished letters, written to other friends immediately after the publication of the quarto, dated, as I believe, early in April, and early in May, Pope thus wrote:

"The book *is written* (all but the poem) *by two or three of my friends*, and a droll book it is. *They have the art to make trifles agreeable; and you'll not be at a loss to guess the authors.* It would have been a sort of curiosity, had it reach'd your hands a week ago, for the publishers had not then permitted any to be sold, but only dispers'd by some lords of theirs and my acquaintance, of whom I procur'd yours."

In another unpublished letter Pope again refers to the subject:

"You will laugh sometimes when you read the notes to *The Dunciad*, and sometimes you will despise too heartily to laugh (there is such an unedifying mixture of roguery in the authors satirised there). The poem itself will bear a second reading, or (to express myself more justly and modestly) will be better borne at the second than first reading, and that's all I shall say of it. *My friends, who took so much pains to comment upon it*, must come off with the public as they can. All I wish to have your opinion of in relation to *their part*, is as to the morality and justifiable design in the undertaking; for of what is honest or honorable no man is a better judge."

Having now shown (to my own satisfaction at least) that Swift was an originating or co-operating party, let us trace the history of the work up to publication.

Swift, in a letter to Gay, quoted by MR. MARKLAND, inquires: "Why does not Mr. Pope publish his 'Dulness?' The rogues he marks will die of themselves in peace, *and so will his friends*, and so there will be neither punishment nor *reward*." Now, no matter what may have been the exact date of this letter, it must have been written after Swift's return to Ireland; and from it we learn, that the poem was not published; that Swift knew it was to be called "Dulness;" that Pope's literary enemies were to be therein punished; and that he himself, as one of "the friends," was to have his reward—honourable mention therein.

But there is abundant other evidence, I think, to prove that *The Dunciad* was *not* published in 1727—the whole correspondence, after Swift's

return, without regard to exact dates, — Bolingbroke's letter emphatically, "Pope's 'Dulness' grows, and *it will be* a noble work,"—Pope's own letter, wherein he announces that he has resolved to give his "Dulness" the more pompous name, *The Dunciad*,— and Swift's reply, "You talk of this *Dunciad*, but I am impatient to have it *volare per ora*."

Now began a mystification, as usual with Pope, which troubled and perplexed even Swift. I have hazarded an opinion that the whole scheme, "verse and prose," had been agreed on before Swift left London: but in May, 1728, Swift had been apprised of some contemplated change. In a letter to Pope, he says:

"Your long letter was the last I received till this by Mr. Delany, although you mention another since. The Dr. told me *your secret about The Dunciad*, which *does not please me*, because it *defers* gratifying *my* vanity in *the most tender point*, and perhaps may wholly disappoint it."

What was this secret about *The Dunciad*— this change which *deferred gratifying the Dean's vanity?* Why, the publication of the poem without the Commentary of Scriblerus; without the honourable mention of "Dean, Draper, Bickerstaff, or Gulliver:" to which description, or inscription, Pope had made flattering additions since Swift left London, and of which he had apprised him. In proof, the publication of the poem, *without the Commentary*, immediately followed. But publication was preceded, as usual with Pope on like occasions, with some preliminary abuse, just to awaken public attention. Thus, on May 11, there appeared a letter in *The Daily Journal*, signed A. B., wherein the public were informed that "notwithstanding his ignorance and his stupidity, this animalculum of an author is forsooth! at this very juncture writing 'The Progress of *Dulness*.'"

On May 18, appeared the following advertisement:

"This day is published The Dunciad, an Heroick Poem, in 3 Books. Dublin Printed, London Reprinted for A. Dodd, 1728."

When I remember how short a time had elapsed since Bolingbroke had reported that Pope was still laboring and polishing — how very short a time since Pope himself announced the change of name — I cannot but believe that the resolution to alter the proposed course of action and to bring out an edition of the poem *only* was taken hurriedly; and this opinion is strengthened by the Address prefixed, from "the publisher to the reader," which must, I think, have been written to introduce the work *as originally designed, and as it subsequently appeared in the quarto*, with the Prologomena and notes. What else could be referred to in the following paragraph?

"That he [the author] was in his [Pope's] peculiar intimacy, *appears from the knowledge he manifests of the most private authors of all the anonymous pieces against him.*"

The knowledge — the precise knowledge — which Pope obtained on this subject, was indeed so remarkable as to have excited the attention and speculation of the commentators; but it is precisely the knowledge which did *not* appear in this edition—did not appear until the publication of the quarto. Pope then enlarged his canvass, and sketched in the commentators on *The Dunciad*, but he registered their works under a separate heading.

Appended to this edition, is an announcement that "Speedily will be published, 'The Progress of *Dulness*, an Historical Poem, by an eminent Hand;'" and on the 25th, the public appetite was stimulated by a paragraph affixed to an advertisement of *The Dunciad*, the "'Progress of *Dulness*' will serve for an explanation of this poem." Whether this announcement suggested the work, subsequently published under that title, we cannot know: enough, that it was not Pope's "Dulness" which is here announced. Yet the juxtaposition suggests to me that the person who drew up the advertisement had a more intimate knowledge of Pope, and Pope's friends, their feelings and intentions, than could have been gleaned from a stolen copy or a pirated edition of *The Dunciad*. In fact, that he had been *instructed how* to advertise; as Curll was subsequently instructed how to advertise the "pirated" edition of the Letters. It will indeed be found, that the proceedings in respect to the pirated edition of *The Dunciad* were the model of those pursued in respect to the "pirated" Letters.

I cannot doubt that this was the first edition of *The Dunciad*, and other circumstances tend to strengthen that opinion. Smedley, who was substituted for Eusden in the later editions, won for himself a place in *The Dunciad* by the publication of "*Gulliveriana, or a Fourth Volume of the Miscellanies*, being a sequel to the three volumes published by Pope and Swift." Now, the two first volumes of the *Miscellanies*, Scott says, were published in the middle of March, 1727, and the success was so rapid that they were speedily followed by a third. It was avowedly the unwarrantable liberties taken with the character of others in this *third* volume, that suggested the *Gulliveriana*, which is a substantial octavo of 350 pages, and bears date on the title-page 1728. It is reasonably certain, I think, that, if *The Dunciad* had been published before the *Gulliveriana*, Smedley would not have lost the opportunity of strengthening his charges of "unwarrantable liberties" and personalities by some reference to it, even though it were but in a paragraph or a note to the dedication or preface.

On May 27 the advertisement of *The Dunciad* appeared, with the following quotation from Milton:

"He as an Herd
Of Goats and timorous flocks together thronged

Drove them before him, Thunderstruck pursued
Into the vast Abyss."

On the 29th was advertised *A Compleat Key to the Dunciad; with a Character of Mr. Pope and his profane Writings*, by Sir Richard Blackmore, Knight, M.D.: printed for A. Dodd, without Temple Bar, and sold by E. Curll, in the Strand.

These proceedings were so rapid as to suggest a foregone conclusion. Farther, be it observed, these advertisements were of a character to give force and point to Pope's satire. Sir Richard Blackmore, for example, who was satirised in the poem, and whose works figure in the engraved title-page, is the announced compiler of the Key; and throughout the Key there is a manifest intention to justify the satirist: indeed the Key serves the purpose of the more elaborate notes, previously prepared, and which subsequently appeared in the quarto.

Again, and the fact deserves to be noticed, the first edition of the Key, as no doubt the reader will have observed, was "printed for [this same] A. Dodd," the publisher of *The Dunciad*, and "sold by E. Curll, in the Strand." From the second edition Dodd's name was omitted, and notice given, "A Dodd is forbid selling any more Key, on pain of Mr. Pope's displeasure." Not a word as to Pope's being displeased with Dodd for having pirated, or printed, or sold the poem itself!

So soon as printed, and probably before it was published, Pope had, I think, sent a copy to the Dean, for the express purpose of having it "piratically" published in Dublin; and it may be that the Dean referred to this copy of Dodd's "*Dublin* printed," when he said that he had run over *The Dunciad* in an *Irish* edition which a gentleman sent me." Be this as it may, a piratical edition was immediately published in Dublin by Faulkner, who, as is well known, was a *protégé* of Swift's. This Dublin edition is an exact reprint of the London edition, differing only in this,—that in the London edition initials are given, which were explained in a Key simultaneously published, or published within a few days, whereas in the Dublin edition the names are printed.

Your correspondent C. asks, as I understand him, "for information about any edition published in Dublin and London prior to one in 12mo. published in London by 'Lawton Gulliver' without date." Both these editions by Dodd, and this Dublin reprint, preceded the quarto, and the quarto preceded the Gilliver, as is proved by notes and references (pp. 66. and 68.) in Gilliver. As this Dublin edition has never been referred to by your correspondents, and for other obvious reasons, I will copy the title-page after its own typographical form:

"THE
DUNCIAD.

AN
HEROIC POEM.

IN
THREE BOOKS.

WRITTEN BY MR. POPE.

LONDON:

Printed, and Dublin Reprinted by and for G. Faulkner, J. Hoey, J. Leathley, E. Hamilton, P. Crampton, and T. Benson, 1728."

The reader will, no doubt, observe, that as Dodd's edition was announced as "*Dublin Printed*, London Reprinted," so this of Faulkner's is stated to be "*London Printed*, Dublin Reprinted;" all the arguments, therefore, which rest on the avowed republication by Dodd from a Dublin edition lose their force and significance.

Swift still continued dissatisfied with this imperfect publication; his "vanity" was mortified, and Pope hurried to announce "that *The Dunciad* is going to be printed in all pomp, with the inscription [to the Dean] which makes me proudest. It will be attended with *Proëme*, *Prolegomena*, *Testimonia Scriptorum*, *Index Authorum*, and *Notes variorum*;" in brief, printed as originally designed and prepared for. But Swift could see nothing, think of nothing, but the actual edition before him, and suggests that the quarto should contain precisely what Pope had told him it would contain; as he himself subsequently remarks, "I am now reading your preceding letter of June 28, and find that all I have advised above is mentioned there." Still he is not quite clear on the subject, and asks, among other questions, one that bears curiously on the subject under discussion: "Is the quarto to come out, &c., with all his pomp of prefaces, &c., and among *many complaints of spurious editions?*" From which it is obvious, I think, that "a complaint of spurious editions" was the original intention — agreed on from the first — as a sort of apology for the contemplated Commentary; but Pope had decided that real editions of *the Poem* — of the poem *only*, and to be denounced as spurious — would be more effective, and he had acted accordingly.

In the autumn Pope reports progress; informs the Dean that "the inscription to *The Dunciad* is now printed and inserted in the poem." The quarto was probably not published until April, 1729, not until after it had been presented to the king by Sir Robert Walpole, a fact referred to in the notes to Gilliver's dateless edition, and mentioned by Arbuthnot in a letter to Swift, dated 19th March, 1728–9.

"The king upon the perusal of the last edition of *The Dunciad* declared he [Pope] was a very honest man."

Pope now proceeded, as subsequently with respect to what he called the piratical and fraudulent publication of his Letters. In the one case he moved the House of Lords, in the other the Court of Chancery, and in both instances *took care to fail.*

"Mr. Pope," writes Arbuthnot, in June 1729, "is well; he had got an injunction in Chancery against the printers who had pirated his *Dunciad*; *it was dissolved again* because the printer *could not prove any property*; *nor did the author appear.*"

I have now come down to the edition of Gilliver, and henceforth it is all comparatively smooth sailing. Genuine and piratical editions were still published, but are easily distinguished. Mr. Carruthers, indeed, refers to a quarto edition printed by Gilliver. I have never seen it. C. assumes, as I do, that the quarto referred to, even by Gilliver himself, who speaks of remaining copies, is the quarto published by A. Dod.

No doubt much that I have said is merely speculative; but all, I believe, is founded on fact. I should not have chosen to hazard a formal opinion on the subject, but for the direct request (Vol. x., p. 110.).

THE WRITER OF THE ARTICLES IN THE ATHENÆUM.

THE ENGLISH, IRISH, AND SCOTCH KNIGHTS OF THE ORDER OF ST. JOHN OF JERUSALEM.

(*Continued from* p. 177.)

Dudley, George. On the 12th day of October, 1557, George Dudley, an English Knight, who some years before (1545) had been received into the Venerable Language of England, as a military brother, and who in the schism and division stirred up by Henry VIII., King of England, against the Catholic church, had followed that error, had taken a wife, had adhered to the said schism, and had abandoned his habit, being penitent, came in the Convent, and having asked pardon of the Order for his previous conduct, the same was granted by the Right Rev. Lord the Grand Master, and his venerable council. But the great favour it was to be understood had not been granted, without it having first been satisfactorily proved that the said George Dudley had become, through his humiliation and prayers, absolved from his apostacy and other crimes by him committed, and reconciled and restored to the bosom of the holy mother church. He was therefore pardoned, and re-admitted into the fellowship of the Order, and of the brothers thereof.

On the 11th of May, 1558, it was decided by the Right Rev. Lord the Grand Master, and the Venerable Council, *that on account of the poverty of the brother George Dudley*, at present *the only English brother of the Venerable Language of England*, permission should be granted for him to sue for, exact, and recover, all the revenues and rents of houses belonging to the said Language, existing in the New Town of Valetta, from any and all of the tenants, and to give receipts for the same so long as the Venerable Language be congregated and exist in the Convent. Vide Latin Manuscripts of the Order, 1557, 1558.

Fairfax, Nicholas, was fifth son of Richard Fairfax, of Walton, co. York, and his wife Eustacia, daughter and heiress of John Carthorp. His elder brother was ancestor of the Viscounts Fairfax, extinct in 1772; and from his third brother Guy descended the Lords Fairfax of Cameron, known to be still extant, and domiciliated in the United States of America. Vide "N. & Q.," Vol. ix., p. 379.; Thoresby, 67.; Douglas's *Peerage*, vol. i. p. 559. fol.

Irvine, James, fifth son of Alexander Irvine, Younger, of Drum, in the co. of Aberdeen (who was slain at the battle of Pinkie in the lifetime of his father), and his wife Elizabeth, daughter of Ogilvie of Findlater, was ordained by the Grand Master, Prior of Scotland. Vide Burke, 637.

Leighton, Cuthbert, second son of John Leighton, of Stretton, co. Salop, and Anchoret, daughter and co-heir of Sir John Burgh, of Wallesborough, in the same county. This knight, at the dissolution of the religious houses, had a particular pension allowed him by act of parliament. Vide Playfair's *Baronett.*, vol. vi., Appendix cxlv.

Massingberd, Oswald, second son of Sir Thomas Massingberd, of Sutton, co. of Lincoln, and his wife Joan, daughter and heiress of John Braytoft, of Braytoft, in the same county. He was appointed Prior of Ireland at the recommendation of Cardinal Pole, and afterwards Turcopolier of the Order in succession to Sir Nicholas Upton. While Massingberd was residing in Malta he appears to have been in continual trouble, either with the Grand Master, or his brother knights, the Captain Di Verga, Jurats of the island, or people. The accusations under different periods, which are now to be found recorded against him, were for murder, theft, oppression, and other unjustifiable acts. That he was guilty of murder in killing four slaves, and for committing this atrocious crime was only condemned to be deprived of his habit for two days, and for a brief period to lose his dignity of a commander, has already been published in "N. & Q.," Vol. ix., p. 418. His unprincipled character in other respects will be seen by referring to the official Latin Manuscripts of the Order of St. John, now in the Record Office. Under date of the 30th of August, 1552, there is a record of which the following is a correct translation.

The Right Reverend Lord, the Grand Master, and Venerable Council, having heard the report

of the commanders deputed to inquire into the complaint preferred by the noble, Paolo Fiteni, against the Lord Lieutenant of the Turcopolier, Brother Oswald de Massingberd, for having forcibly entered his house and violently taken therefrom a certain female slave, with her daughter, whom he had recently purchased from the Order, and for having struck him with his fist; and also having heard the said De Massingberd in contradiction, who pretended that the abovementioned Paul could in no way have purchased the female slave, as she had previously been branded with certain marks in his name, as is customary and usual on similar occasions, and that therefore the preference in the purchase of the said slave appertained to him, De Massingberd, do now, after mature deliberation, condemn the said De Massingberd to restore the above-mentioned female slave with her daughter, to Fiteni, and order that they shall be restored accordingly. In continuation, as regards the force and violence used, they furthermore decree that he shall remain and be kept for two months within his own residence, and that for this period he shall not be permitted to leave it.

It was very fortunate for the complainant in this case that he was a nobleman: had it been otherwise, it is very possible he would not have obtained such ample satisfaction for the temporary loss of his slaves, and indignity of receiving a blow. Vide Burke.

Massingberd, Sir Thomas, father of the abovenamed, became, on the decease of his wife, a Knight of St. John, during the reign of Henry VIII. He died 25th May, A.D. 1552.

Newdigate Silvester, Newdigate Dunstan, second and third sons of John Newdigate, of Harefield, in the county of Middlesex, by Amphilicia his wife, daughter of John Neville, of Sutton, in Lincolnshire. Their fourth brother, Sebastian, from being a courtier, became on the death of his wife, A.D. 1524, a Carthusian monk, and suffered death on the scaffold, 18th June, 1527, for denying and opposing the supremacy of Henry VIII. Vide *Cott. MSS.*, Otho, c. ix.

Newport, Thomas, of a distinguished Shropshire family, was Turcopolier, A.D. 1500. Being anxious to reach Rhodes at the time of the siege, with considerable reinforcements under his command, he insisted on embarking during a violent tempest, against all advice, and was lost at sea on the coast of Kent with all his equipage. Vide Boisgelin, Vertot, vol. viii. p. 7. fol.

Roberts, Nicholas. There is a letter extant from this knight addressed to the Earl of Sussex, giving an account of the siege of Rhodes.

Rogers, Anthony, was third son of Sir John Rogers of Brianstone, in the county of Dorset, by his wife Elizabeth, daughter of Sir William Courtenay, of Powderham, in the co. of Devon. His elder brother, Sir John Rogers, married Catherine, niece of Sir William Weston, the Grand Prior. Vide *Cott. MSS.*, Otho, c. ix.; also *Harl. MSS.*, 1451. 2186.

Sandilands, James, second son of Sir James Sandilands, of Calder, and Mariota, daughter of Archibald Forrester, of Corstorphine, was recommended to the Grand Master by Sir Walter Lyndsay as a person well qualified to succeed him in the dignity of Præceptor of Torphicen, and on the death of Sir Walter he succeeded in the title accordingly. He was often employed in negotiations of importance with England, and conformed to the Protestant religion in 1553. Having been sent to France in 1560 by the Congregation Parliament, to lay their proceedings before Francis and Mary, the Cardinal of Lorrain loaded him with reproaches, accusing him of violating his obligations as a knight of a holy order; and notwithstanding all his efforts to soothe the prelate, and the most assiduous endeavours to recommend himself to the queen, he was dismissed without an answer. He resigned the property of the Knights of St. John of Jerusalem into the hands of the Queen of England, who on the 24th January, 1563–4, was pleased, in consideration of his *merits and services*, to create him Lord of St. John, giving him the lands and baronies of Torphicen, and Listoun, Balintrodo, Thankertoun, Denny, Maryculter, Stanhouse, Galtna, &c. (all the plunder of the Order), on payment of 10,000 crowns, and an annual duty of five hundred marks, erecting the same into the temporal lordship of Torphicen. James Sandilands married Janet, daughter of Murray of Polonaise, but had no issue, and dying 29th November, 1596, his title of Lord Torphicen, and plundered possessions, devolved on his grand nephew, James Sandilands, of Calder, and still continue in his name and blood. Vide Crawford's *Peerage*, Keith's *Catalogue*, Cook's *Reformation*, ii. 240., *Mag. Sigil.*, L. xxxii. No. 182.

Sandilands, John James. A diligent search has been made to discover the descent of this knight, and also whether he was related to the one abovenamed, but thus far it has been without success. On the 16th of July, 1564, a commission was appointed to examine Sandilands, and even if necessary to put him to the torture, for the purpose of discovering if he had been guilty of sacrilege in stealing a chalice and crucifix from the altar of the church of St. Anthony. This crime having been proved against him, he was, on the 31st of July, 1564, deprived of his habit, and passed over to the criminal court of the island for trial. Vide Manuscript Records of the Order.

Shelley, James, was the third son of Sir William and Alice Belknap. On the 29th day of May, 1573, the Right Reverend Lord the Grand Master, and the Venerable Council, taking into consideration the need and poverty of the Lord and Bro-

ther, James Shelley, a native of England, who had abandoned his country to assist the Order, decreed that each year he should have and receive, besides his table money and pay, fifty scudi from the common treasury. Vide Manuscript Records of the Order. W. W.

La Valetta, Malta.

GREAT EVENTS FROM SLENDER CAUSES.

It is said, in vol. ii. p. 266., of the *Amœnitates Academicæ*, "res summas initio deberi parvo ac debili experientia omnium temporum testatur;" and Dr. Paris observes, that "the history of great effects from small causes would form an interesting work."

"How momentous," says Campbell, "are the results of apparently trivial circumstances! When Mahomet was flying from his enemies, he took refuge in a cave; which his pursuers would have entered, if they had not seen a spider's web at the entrance. Not knowing that it was freshly woven, they passed by the cave: and thus a spider's web changed the history of the world."

When Louis VII., to obey the injunctions of his bishops, cropped his hair and shaved his beard, Eleanor, his consort, found him, with this unusual appearance, very ridiculous, and soon very contemptible. She revenged herself as she thought proper, and the poor shaved king obtained a divorce. She then married the Count of Anjou, afterwards our Henry II. She had for her marriage dower the rich provinces of Poitou and Guienne; and this was the origin of those wars which for three hundred years ravaged France, and cost the French three millions of men. All this probably had never occurred, had Louis not been so rash as to crop his head and shave his beard, by which he became so disgustful in the eyes of our Queen Eleanor. (D'Israeli.)

Warton mentions, in his Notes on Pope, that the Treaty of Utrecht was occasioned by a quarrel between the Duchess of Marlborough and Queen Anne about a pair of gloves.

The expedition to the island of Ré was undertaken to gratify a foolish and romantic passion of the Duke of Buckingham.

The coquetry of the daughter of Count Julian introduced the Saracens into Spain.

What can be imagined more trivial, remarks Hume, in one of his essays, than the difference between one colour of livery and another in horse races? Yet this difference begat two most inveterate factions in the Greek empire, the Prasini and Veneti; who never suspended their animosities till they ruined that unhappy government.

The murder of Cæsar in the capitol was chiefly owing to his not rising from his seat when the senate tendered him some particular honours.

The negotiations with the Pope for dissolving Henry VIII.'s marriage (which brought on the Reformation) are said to have been interrupted by the Earl of Wiltshire's dog biting his holiness's toe, when he put it out to be kissed by that ambassador; and the Duchess of Marlborough's spilling a bason of water on Mrs. Masham's gown, in Queen Anne's reign, brought in the Tory Ministry, and gave a new turn to the affairs of Europe. (Graves's *Spiritual Quixote*.)

If the nose of Cleopatra had been shorter, said Pascal, in his epigrammatic and brilliant manner, the condition of the world would have been different.

Luther might have been a lawyer, had his friend and companion escaped the thunderstorm; Scotland had wanted her stern reformer, if the appeal of the preacher had not startled him in the chapel of St. Andrew's Castle; and if Mr. Grenville had not carried, in 1764, his memorable resolution as to the expediency of charging certain stamp duties on the plantations in America, the western world might still have bowed to the British sceptre.

Giotto, one of the early Florentine painters, might have continued a rude shepherd boy, if a sheep drawn by him upon a stone had not accidentally attracted the notice of Cimabue.

The story of Bruce and the spider, in the notes to Scott's *Lord of the Isles*, will bear a similar application; and, doubtless, many correspondents of "N. & Q." can make interesting additions to the above list of examples. N. L. J.

BISHOP TRELAWNEY.

In the dedication prefixed to his four volumes of *Sermons*, Atterbury has pourtrayed in graceful and eloquent style the chief features in the life and character of this undaunted prelate. When Bishop of Exeter he had appointed Atterbury Archdeacon of Totnes, who begins his dedication therefore, by acknowledging a debt of gratitude for the Bishop's patronage of him at a time when he was little known to his lordship, otherwise than by his honest endeavours to retain those synodical rights of the clergy, whereof it is interesting to note that Trelawney was all along the avowed patron and defender. He proceeds to speak of the services rendered by the Bishop to the church and constitution in the reign of James II., and after noticing his seasonable encouragement of a worthy presbyter who had repressed the attempts of sectaries by his learned and accurate writings (Bingham, I suppose, is intended), he mentions with approbation the proceedings of the Bishop as Visitor of Exeter College, in the expulsion of Dr. Arthur Bury, a disciple of Arius, from the rectorship of that society. The issue of this struggle fixed the power of the Visitor (not till then acknowledged to be final) on the sure foundation of a judgment in

parliament. By another parliamentary decision which he obtained (I believe Bishop of Exeter *v.* Sampson Hele is reported in Shower's *Cases in Parliament*, 88.), he established the sole right of the Bishop to judge of the qualifications of persons applying to him for institution to a benefice. These were not mere temporary services, says Atterbury, to be made use of, to be talked of for a while and then forgotten, but (as the historian said of his own writings) *perpetual acquisitions* laid up for the benefit of succeeding ages. The whole dedication is worthy of attention. E. H. A.

Minor Notes.

A Note on Chaucer: Jacke of Dover: Dovering.

"And many a Jacke of Dover hast thou sold
That hath been twies hot and twies cold.
Chaucer, *Coke's Prologue*, *l.* 4345.

The night after the Lord Mayor's banquet in November, 1853, several of the waiters who had been engaged to attend applied to Sir Peter Laurie to complain of a breach of agreement on the part of the contractor for the banquet. Here is a portion of the dialogue copied from a newspaper of that date:—

"*Sir Peter Laurie.*—But had you no wine?

Second Waiter.—Oh dear, no, sir; they looked too sharp after it for that.

Sir Peter Laurie.—What became of the opened bottles, then?

Third Waiter.—Oh, they were collected by the wine-men, and went into the cellar for what we call '*Dover.*'

Sir Peter Laurie.—What do you mean?

Third Waiter.—Why, sir, the half-bottles are used to fill up others, which are sent up to table again as unopened bottles; and that is what we call '*Dovering.*'"

I believe the term "Jacke of Dover" made use of by Chaucer has not been clearly traced. Does it occur in any other writer? It is curious that the somewhat analogous practice in respect of wine should have received and retained to the present day an appellation so similar, and therefore I thought it would be of interest to preserve this record of the practice in connexion with those lines of Chaucer.

Possibly the cant word of the fraternity of waiters may simply be a corruption of *do-over-again*. J. M. B.

Supposed Origin of the Expression "He has hung up his hat."—This sentence, which is sometimes used in reference to persons recently deceased, probably originated in a custom which prevailed many years since at Great Bromley in Essex. In the steeple of the superior parish church in this place, is a peal of sweet-toned bells, upon which a first-rate company of ringers formerly practised; when one of these votaries of the science of campanology died, it was the practice of his companions to *nail up* the last hat worn by the deceased in the belfry, several of which are still to be seen there. These relics of the departed convey a somewhat mournful *memento mori* to the mind of the spectator, serving to remind him that the lovers of harmony, whose heads they once covered, are now laid low in the adjoining churchyard.

One of these hats, by the breadth of its verge, might be supposed to have been worn by a member of the Society of Friends; this, however, is very improbable, for we are not aware that there is any instance on record of one of that respected sect having entered "a steeple house" for the purpose of practising as a bell-ringer.

It occurs to us that the respected landlady of an inn on the banks of the Stour, for several years after the decease of her husband, kept the last hat worn by him hanging up in her bar, it being supposed that it was not to be removed except in the case of a second marriage; of course, like other widows, the good lady was open to an offer of the kind. G. Blencowe.

Richard Graves, D.D., Dean of Ardagh.—In the detailed and interesting Memoir prefixed to *The Works of Richard Graves, D.D., Dean of Ardagh, and Regius Professor of Divinity in the University of Dublin* (4 vols. 8vo.), the date of his death is given; but no mention is made of the place of his interment. It may be well, for more reasons than one, to record the locality in "N. & Q.;" and, therefore, I am induced to send a copy of an entry in the register of burials in the parish of St. Mary, Donnybrook, near Dublin. The following is No. 157.:

"The Very Reverend Richard Graves, of Harcourt Street, in the parish of St. Peter [Dublin], aged sixty-five, was buried this 3rd day of April, 1829."

A stone, with a suitable inscription, covers the grave of this learned divine and servant of God, in the old churchyard of Donnybrook.

Abhba.

Matrimonial Advertisement.—Mr. Burke, in his *Anecdotes of the Aristocracy*, furnishes the following specimen of an advertisement of Sir John Dinely for a partner:—

"To the angelic fair of true English breed,—Sir John Dinely, of Windsor Castle, recommends himself and his ample fortune to any angelic beauty of good breed, fit to become and willing to be a mother of a noble heir, and keep up the name of an ancient family, ennobled by deeds of arms and ancestral renown. Ladies at a certain period of life need not apply, as heirship is the object of the ladies' sincere admirer, Sir John Dinely. Fortune favours the bold. Such ladies as this advertisement may induce to apply or send their agents (but not servants or matrons) may direct to me at the Castle, Windsor. Happiness and pleasure are agreeable objects, and should be regarded as well as honor. The lady who thus becomes my wife will be a baronetess, and rank accordingly as Lady Dinely of

Windsor. Good and favour to all ladies of Great Britain. Pull no caps on his account, but favor him with your smiles, and pæans of pleasure await your steps."

ANON.

Versus Cancrinus.—There is, it is well known, a difference between the Greek *Palindromon* and the Latin *versus cancrinus;* both read the same, forward and backward, but while the *Palindromon* changes the sense in the backward reading (like our *ten, net;* god, dog, etc.), the *versus cancrinus* retains the sense in both instances unchanged. As a specimen is quoted the well-known Hexameter put into the mouth of the devil:

"Signa te, signa, temere me tangis et angis."

A similar verse is said to have been penned by the Jewish philosopher, *Aben Ezra* (in the twelfth century). During a long absence from home he wrote the following verse to his children:

דְּעוּ מֵאֲבִיכֶם. כִּי לֹא בוֹשׁ אֲבוֹשׁ. שׁוֹב אָשׁוּב אֲלֵיכֶם כִּי בָּא מוֹעֵד

(Know of your father, I shall not tarry, and return to you, it being high time).

There has lately also been given in the *Augsburg Gazette* a German v. c.

"Bei Leid lieh stets Heil die Lieb."

(In trouble, comfort is lent by love).

EDWARD H. MICHELSEN.

Submerged Bells.—At Raleigh, Notts, according to the legend, the village and church in the valley was swallowed down by a great earthquake. In former days on Christmas morning, the old people used to meet to hear the bells chiming beneath them. Even now the remembrance of this quaint belief is preserved.

MACKENZIE WALCOTT, M.A.

Blackguard Boys.—It appears pretty certain that originally the *blackguards* were the scullions and lowest servants in the houses of the great. It is not improbable that they were so called, from being in especial the *guards* or *watchers* of the *spit.* In the "Customs and Manners of the English," from the Aubrey MSS., in the first volume of the *Antiquarian Repertory*, p. 71., we find it stated that in old times "The poor boys did turn the spits, and licked the dripping for their pains."

HENRY T. RILEY.

Indian Rubber.—It may amuse some of your readers to know, that in Northumberland, among the lower classes, India-rubber is almost universally called "lead-eater:" of course, from its useful property of erasing marks from lead.

HENRY T. RILEY.

Queries.

QUERIES CONCERNING SPENSER.

1. Has any fresh information been obtained relative to "E. K.," the writer of the Glosse to the *Shepheard's Calendar*, and of the epistle prefixed to that poem?

We are not much helped by supposing these initials to represent Edward Kerke, or Kirk, or King. Mr. Craik (*Spenser and his Poetry*, i. 40.) suggests that,—

"If E. K. was really a person whose Christian name and surname were indicated by these initial letters, he was most probably some one who had been at Cambridge at the same time with Spenser and Harvey, and his name might, perhaps, be found in the registers either of Pembroke Hall, to which Spenser belonged, or of Christ Church or Trinity Hall, which were Harvey's Colleges."

Some commentators have imagined the poet and the Gloss writer to be one and the same person. A classical allusion in reference to Rosalinde occurring in the Glosse and in *Colin Clout*, and not, I think, previously noticed, seems to denote that both these compositions proceeded from the same pen, and thus to lend support to, what has been deemed, a somewhat extravagant hypothesis. In the Glosse to the fourth Eclogue, Rosalinde is spoken of as deserving to be commended to immortality as much as Myrto, or Petrarch's Laura:

"Or Himera the worthy poet Stesichorus his idol; upon whom he is said so much to have doted, that, in regard of her excellencie, he scorned and wrote against the beautie of Helena. For which his presumptuous and unheedie hardinesse, he is sayd by vengeance of the gods, thereat being offended, to have lost both his eies."

Compare this with the following lines from *Colin Clout:*

"And well I wote, that oft I heard it spoken,
How one, that fairest Helene did revile,
Through judgment of the gods to been ywroken,
Lost both his eyes and so remaynd long while,
Till he recanted had his wicked rimes,
And made amends to her with treble praise."

L. 919.

2. In George Turbervile's *Tragical Tales*, printed in 1587, an epistle and two other poems are addressed to his friend Spenser, who is considered to be the poet, by Antony à Wood. But as the epistle was written in 1569, when Edmund Spenser was only sixteen years old, and had just entered Pembroke Hall as a sizar, he could scarcely have been the friend of Turbervile. Who then was this Spenser?

3. Previously to the year 1580, when Edmund Spenser proceeded to Ireland in the capacity of secretary to the Lord Lieutenant, Lord Grey of Wilton, there was a Mr. Spenser employed under the Irish government, and deputed to England on various important employments described in the Lambeth Manuscripts (Todd's *Life of Spenser*,

Moxon's ed., p. xxiii.). Who was this Mr. Spenser, of whom Sir William Pelham, Lord Justice of Ireland, writes as, "his brother *Spencer*, as now growinge into yeares, and having many waies deserved some consideration from her Majestie?"

4. Is there proof that Spenser was in England between 1580 and the latter end of 1589?

5. The dedication of *Colin Clout* to Raleigh is dated "From my house of Kilcolman, the 27th of December, 1591." Is this the date in all the *ed. princip.* of *Colin Clout?*

6. The engraved portraits of Spenser differ very considerably; which is considered to be the most authentic?

In "N. & Q.," Vol. iii., p. 301., there are some queries relative to the portraits of Spenser, which I do not think have been replied to. J. M. B.

ROMAN INSCRIPTION, ETC.

I herewith forward a copy of an inscription upon a stone recently discovered on an estate called Chester in Northamptonshire. At this place, which is about two miles from Wellingborough, and on the south side of the Nen, S.E. of Wellingborough, are the well-defined remains of a Roman station. This station is in the form of a parallelogram, facing the four cardinal points, the longest sides east and west. It has been surrounded with a wall, which has been used as a quarry until the very foundations are well nigh gone. Still, the bounds are well defined, and at the south-west corner is a high mound, probably the remains of a watch-tower. The whole is now under the plough-share. Here, and more especially to the east of it, in the neighbourhood, thousands of coins have been at times discovered. The ground itself is strewed with fragments of pottery, and with stones which have been brought thither. Under cultivation these mementoes have rapidly diminished, and in a few years probably there will be little to tell what has been. Occasionally relics of some value have been found, and recently a stone has been brought to light with this inscription:

"D. M. S
ANICIVS. SATVRI
STRAT⊙ ⊙S. M. S. F."

which local antiquaries read thus:

"Diis Manibus Sacrum Anicius Saturnus Strator Consul monumentum sibi fecit."

I believe, however, that no consul of this name is recorded, and think it unlikely one would be buried here as this was. I would read it, "Dis Manibus Sacrum Anicius Saturninus Strator Consularis," &c. If this is wrong, it would oblige me and others to have it corrected. The stone is said to be about four feet long, and to have covered a kind of grave, but what that contained I know not. Will some of your antiquarian readers kindly tell me what the Romans called the station where this was found, and throw some light upon the subject and the period to which the inscription belongs?

If you will allow me I would observe that Roman and Saxon remains have been, and are, frequently found on both sides the Nen from Northampton to Peterborough. Some tumuli have been removed or exhumed, others still remain. Traces of the Romans are especially frequent, and I would suggest that some Northamptonshire topographer or antiquary would carefully collect and record the facts which have been, or may be, yet brought to light. I fear the county in question has not had that attention from the antiquary which it merits. B. H. C.

Minor Queries.

Coins discovered near Smyrna.—By a letter from a correspondent near Smyrna, I have received the following notice: "Mr. Calvert informs me" (Mr. Calvert is the consul at the Dardanelles) "that some time ago a jar containing upwards of 800 coins of Philetærus, Antiochus, and others, were discovered by some peasants ploughing. One of these men, whose share was 300, set off for Smyrna, and sold them to Mr. Borrell of Smyrna for 1500 piastres, the other men quarrelled about the division of the rest, and of course the authorities got wind of the affair, confiscated the whole remainder, and sent them to Constantinople. Three fell into my possession, and I am trying for five or ten more which escaped the clutches of the Turks."

Can any of your numismatick correspondents throw any light upon this subject, and state whether any of these coins have reached England. Mr. Borrell's father was a great collector at Smyrna, and was some years ago most lucky in obtaining a large quantity of silver tetradrachmæ of Amyntas, king of Galatia, and for which he received very large prices from divers collectors in France and England. I should much like to know farther details respecting this trouvaille, and whether any have been sent to this country by Mr. Borrell?

The piastre in Turkey is, I believe, now about two-pence English.

"ONE WHO REMEMBERS AMYNTAS."

Santiago de Compostella.—When did the first pilgrims from England resort to Santiago de Compostella? What pope declared a pilgrimage thither to be as efficacious as one to Jerusalem? Where can a particular account be found of the religious duties and ceremonies, and the protection

afforded on the route from the coast? Where was the military order of St. Iago de Compostella founded? When did the last pilgrims visit St. Iago from England? G. R. L.

Mediæval Vessels.—Where are the best drawings of mediæval vessels and galleys to be found? G. R. L.

Abigail Hill—Mrs. Masham.—If any of your correspondents will favour me with the genealogical history of Abigail Hill, or inform me where I can find her lineage, I shall be greatly obliged. The recital of her intrigues form a prominent feature amidst the revelations of the strange doings prevailing in the latter part of the reign of Queen Anne. Her subsequent career as Mrs. Masham is full of interest; while the basin of water spilt upon her dress has coupled her name with the peace of Utrecht, and admitted her, through that great event, into the annals of English History.

HENRY DAVENEY.

Philip Massinger.—The following appears in Mr. Bell's recently published *Songs from the Dramatists:*

"The struggle of Massinger's life is pathetically summed up in the entry of his burial in the parish register of St. Saviour's: 'March 20, 1639-40, buried, Philip Massinger, *a stranger*.' This entry tells his whole story, its obscurity, humiliations, and sorrows. Dying in his house at Bankside, in the neighbourhood of the theatre which had been so often enriched by his genius, the isolation in which he lived is painfully indicated by this touching memorial."

It is more than thirteen years since Mr. Peter Cunningham, in his edition of Campbell's *Specimens of the British Poets*, pointed out that the real entry is:

"1639. March 18. Philip Massinger, stranger, that is, a non-parishioner."

What authority is there to support the statement made by Mr. Campbell, that Massinger died in his own house in the Bank-side, as opposed to the statement of the parish register, that he was a non-parishioner of St. Saviour's? I must confess, that viewing the entry in the same light as Mr. Cunningham, I see nothing in it to indicate Massinger's obscurity, humiliations, and sorrows. "Stranger" was no doubt added merely to show that higher fees were paid than if he had been a parishioner. THOMPSON COOPER.

Cambridge.

Rogers's "Poems."—There is a volume of Rogers's *Poems*, with MS. notes and emendations in the poet's own handwriting. This is and will be a literary curiosity, and is not now in the poet's possession. It is desirable that the pedigree of such a volume should be well authenticated. I wish that some one of your correspondents would inform us in whose possession this volume now is, and the circumstances under which it passed from the poet to the present possessor. The present state of his health precludes any application to Mr. Rogers himself. HAYCHE.

Abgarus's Letter.—Abgarus, King of Edessa, is said to have written a letter to our Lord requesting him to repair to his court, and to cure him of a disease under which he laboured. Of this letter, usually regarded as a forgery, the Honourable Robert Curzon, in his *Armenia*, gives a translation, and adds that—

"Some years ago I was informed, while at Alexandria, that a papyrus had been discovered in Upper Egypt, in an ancient tomb; it was inclosed in a coarse earthenware vase, and it contained the letter from Abgarus to our Saviour, written either in Coptic or Uncial Greek characters. The answer of St. Thomas was said not to be with it. I was told that the manuscript afterwards came into the possession of the King of Holland, but I have no means at present of ascertaining the truth of the story, or the antiquity of the papyrus of which it forms the subject."

Perhaps some reader of "N. & Q." may know something of the truth of this statement. All facts concerning it, and a translation, if it differs from other copies, would be interesting to myself and many another student of ecclesiastical history. R. P. D. E.

Gresham's Exchange.—Burgon says that the list of subscribers to the purchase of the site in the year 1565 and 1566 is still extant. Query where? J. K.

"*Love.*"—In the *London Daily Advertiser* of 21st December, 1751, I find the following:

"LOST, out of the house of Mrs. Kennedy, the fifth house opposite the Archbishop's wall at Lambeth, a black velvet cloak, with a love coarsely run round it, and worn out at the collar with pinning. If pawned or sold, by applying as above, the person who has it may have the money again with thanks."

What article of dress was a "love," which could so easily be put on and off? F. S. A.

Silver Rings.—Can you tell me in what reign silver rings were worn, as one (apparently an ancient one) has been found with a Roman coin in the middle of a ploughed field, near to the town in which I reside in Lincolnshire? The ring is not circular, but flattened, and has a cornelian stone with a flower rudely cut in it, of an oval shape. DAISY.

St. George's Cross.—When did British soldiers first fight *under* St. George's Cross as the colours of England? CENTURION.

Hand-Grenades.—In clearing out a chamber of the castle of Leicester, a quantity of fragments of hand-grenades, together with fuses, touch-paper, bullets, &c., were discovered. The shell of the

grenade was of *baked earth*, very thick and strong, the chamber about four inches in diameter; the fuse was of hornbeam, with leaden cap and wooden plug. These missiles are supposed to have been used at the siege of the town in 1645; the most perfect of them have been placed in the Leicester Museum. Can any one inform me if any other specimen of earthen hand-grenade is known to be in existence, and if so, in what collection?

W. N. REEVE.

Leicester.

St. Peter. — Of what tribe was St. Peter the Apostle? H.

Minor Queries with Answers.

"*Oh what a voice is silent.*" — Can you inform me whether there is in Alford's Προγυμνασματα a poem commencing "Oh what a voice is silent," and if so, will you kindly insert it in your next? H. B.

[The poem occurs at p. 65. of the above work: —

"Oh what a voice is silent. It was soft
As mountain echoes, when the winds aloft,
The gentle winds of summer, meet in caves;
Or when in shelter'd places the white waves
Are 'waken'd into music, as the breeze
Dimples, and stems the current: or as trees
Shaking their green locks in the days of June:
Or Delphic girls when to the maiden moon
They sang harmonious pray'rs; or sounds that come
(However near) like a faint distant hum
Out of the grass, from which mysterious birth
We guess the busy secrets of the earth.
Like the low voice of Syrinx, when she ran
Into the forests from Arcadian Pan:
Or sad Œnone's, when she pined away
For Paris, or (and yet 'twas not so gay)
As Helen's whisper when she came to Troy,
Half-shamed to wander with that blooming boy:
Like air-touch'd harps in flowery casements hung;
Like unto lover's ears the wild words sung
In garden bowers at twilight: like the sound
Of Zephyr when he takes his nightly round,
In May, to see the roses all asleep:
Or like the dim strain which along the deep
The sea-maid utters to the sailor's ear,
Telling of tempests, or of dangers near.
Like Desdemona, who (when fear was strong
Upon her soul) chaunted the willow-song,
Swan-like, before she perish'd; or the tone
Of flutes upon the waters heard alone:
Like words that come upon the memory
Spoken by friends departed; or the sigh
A gentle girl breathes when she tries to hide
The love her eyes betray to all the world beside."]

Address: Etiquette. — The Honourable Anne Smith, daughter of Viscount Constable, marries John Jones, Esq. How shall I direct a letter to her? "The Hon. Mrs. Jones"? or, "The Hon. Mrs. Anne Jones"? Q. IN A CORNER.

[The proper mode of addressing the lady is, "The Hon. Mrs. Jones."]

Rules of Precedence. — Can you refer me to any work of authority, stating accurately the rules of precedence not included in the ordinary tables. I believe, for instance, the younger son of a peer takes precedence of his uncle; the younger brother of a peer being reckoned nearer in blood to the peer; but where is this laid down? Is there any rule given also anywhere for determining the colour, facings, and lace of liveries, as derived from the coat of arms? W. L. M.

[There is no work in which the practice or rules affecting peculiar cases of precedency are laid down, unless Sir George Mackenzie's *Observations upon Precedency*, published in Gwillim (edit. 1724), may claim the character of "authority." In Selden's *Titles of Honour* the subject of precedency is treated of generally. In the case above mentioned, the usage observed in public ceremonials can, perhaps, be our only guide; in which the precedency of persons is *first* given to those who are related to the *existing* peer: thus, as at coronations the wife of an *existing* peer takes place before a dowager peeress of the same title, so the younger son of an *existing* peer would precede his uncle. Analogous to this it may be observed that, with respect to the royal family, the sons of the *reigning* sovereign sit under the cloth of estate in the upper house of parliament, as was the case with the younger *sons* of George III.; but who, upon the demise of their royal father, ceased to have that distinction.]

Harlot.—Is there any good foundation for the assertion that the English word *harlot* derives its origin and meaning from *Arlette*, or *Harlotta*, the mistress of Robert, Duke of Normandy, and mother of William the Conqueror? Turner, in his *Letters from Normandy*, mentions such as likely to be the fact, "if we may give credence to the old chroniclers." In what old chronicle is it thus stated? N. L. J.

[Pegge in his *Anonymiana*, p. 295., has replied to this query; he says, "*Harlot* has the appearance of a French word; and some have imagined it came from Arlotta, the mother of William the Conqueror, he being a bastard. See *Annot. ad Rapin*, i. 164.; Hayward's *William the Conqueror*, p. 2. But the historians, Gul. Gemet, who calls her Herleva, and Thomas Rudburne, who calls her Maud, could have no idea of this. Dr. Johnson thinks it the Welch *herlodes*, a wench or girl; perhaps it may be the Saxon hor, a whore, with the diminutive French termination, *quasi*, a little whore."]

Rœmundus Sebundus. — Who was *Rœmundus Sebundus*, mentioned in connexion with Ludovicus Vives and Philippus Mornæus, in the opening paragraph of Grotius' *De Veritate?* He appears to have written on Christian Evidences; but his name does not occur in any biographical work that I have consulted. BALBUS.

[Raymond de Sabunde, or Sebonde, a physician and divine, was a native of Barcelona, who flourished about 1436, and is said to have been a professor of philosophy, medicine, and theology, in the University of Toulouse. His principal work, entitled *Liber Creaturarum*, and afterwards *Theologia Naturalis*, was printed at Strasburg in 1496, and was brought into notice by Montaigne, who translated it into French. The book afterwards appeared

under the title of *Viola Animæ, per Modum Dialogi de Hominis Naturâ, &c.* See Bayle's *Historical and Critical Dictionary*, and Rose's *Biog. Dict., s. v.*]

Mayhem of a Slave. — In a recent number of the *Montgomery Alabama Mail*, it is stated that a farmer was convicted of the offence of mayhem on a slave, his property, and sentenced by the court to eleven years imprisonment in the penitentiary, as a punishment for his crime.

It also adds that the man who abuses his slave in East Alabama can hardly escape a prosecution. He may knock down a white man with a fair chance to escape, but excessive whipping, or unauthorised battery of a slave, will find a prosecutor as surely as the crime is known. Although the meaning of mayhem is well known, and sufficiently explained in the above sentence, yet I do not find it recorded as an English word in any of the dictionaries which I have consulted. W. W.

Malta.

[Phillips, in his *New World of Words*, spells it *Maihem* or *Mahim*; and Blount (*Glossographia*), "*Mahim* or *Maim*, from Lat. *mancus*, signifying corporal hurt, whereby a man looseth the use of any member, that is, or might be any defence to him in battle. The canonists call it *membri mutilationem*, as the eye, the hand, the foot, the scalp of the head, the fore-tooth, or, as some say, any finger of the hand. *Glanville*, lib. xiv. cap. 7."]

Blow Wells, near Tetney. — Can any of your readers inform me as to the blow wells near Tetney? Some wells are to be found at Thoresby, not far from Tetney. META.

[In the parishes of Tetney, Fulstow, Clee, and that vicinity, are many of those extraordinary fountains called *Blow Wells*, or deep circular pits, the water of which rises even with the surface of the ground, but never overflowing, though embanked round for security of cattle. They are vulgarly supposed unfathomable; but Mr. Young (*Agricultural Survey*, p. 15.) says, "Sir Joseph Banks found the bottom without difficulty at thirty feet."]

Quotations used in the Homilies.—From which version or edition of the Bible are the quotations used in the Homilies taken? R. JERMYN COOPER.

[No standard text was fixed when the two books of Homilies were issued, although three versions of the Bible had been published by royal authority: Coverdale's, Tyndale's, and Cranmer's (*The Great Bible*). The preachers of that day, in quoting the sacred Scriptures, followed the Latin Vulgate, translating it at the time for their hearers; but at the printing of the Homilies the Latin text was omitted.]

Grants of Arms temp. Hen. VIII. — Can any herald inform H. L. how many descents it was necessary to prove in the early Visitations (temp. Henry VIII. for instance) before a grant of arms was to be obtained, and whether it was necessary to be in possession of, and to have held lands?

H. L.

[There was not any occasion to prove a pedigree in early times as a preliminary proceeding upon obtaining a grant of arms, any more than at the present day; nor was the acquisition of landed property necessary.]

Replies.

SALUTATION CUSTOMS.

(Vol. x., p. 126.)

The following is from my note-book, but, alas! at an earlier date than that at which I began to mark *authorities*. I have the impression, therefore, that it is all to be found in some not-rare book; but if it should prove of service to CID, well and good. According to Chalondylus,

"Whenever an invited guest entered the house of his friend, he invariably saluted his wife and daughters, as a common act of courtesy."

Chaucer often alludes to it. Thus, the Frere in the Sompnour's Tale, upon the entrance of the mistress of the house into the room where her husband and he were together:

"ariseth up ful curtisly,
And hire embraceth in his armes narwe,
And kisseth hire swete, and chirketh as a sparwe
With his lippes."

Robert de Brunne says the custom formed part of the ceremony of drinking healths:

"That sais wasseille drinkis of the cup,
Kiss and his felow he gives it up."

On this subject, Collet's *Relics of Literature* contains the following passage:

"Dr. Pierius Winsemius, historiographer to their High Mightinesses the States of Friesland, in his *Chronijck van Frieslandt*, 1622, tells us that the pleasant practice of kissing was utterly 'unpractised and unknown' in England, till the fair Princess Rouix (Rowena), the daughter of King Hengist of Friezland, 'pressed the beaker with her lipkens, and saluted the amorous Vortigern with a husjen (little kiss).'"

John Bunyan condemns the practice in his *Grace Abounding*.

"The common salutation of women I abhor: it is odious to me in whomsoever I see it. When I have seen good men salute those women that they have visited, or that have visited them, I have made my objections against it; and when they have answered that it was but a piece of civility, I have told them that it was not a comely sight. Some, indeed, have urged the holy kiss; but then I have asked them why they made balks? why they did salute the most handsome, and let the ill-favoured ones go?"

Before Bunyan, we find in Whytford's *Type of Perfection*, 1532, the following passage:

"It becometh not, therefore, the personnes religious to folow *the manere of secular persones*, that in theyr congresses or commune metynges, or departyngs, done use to *kysse*, take hands, or such other touchings that good religious persones shulde utterly avoyde."

The custom is thought to have gone out about the time of the Restoration. Peter Heylin says it had for some time before been unfashionable in France. Its abandonment in England might have formed part of that French code of politeness which Charles II. introduced on his return. Traces of it are to be found in the *Spectator*. Thus, Rustic

Sprightly (No. 240) appeals for "judgment for or against kissing by way of civility or salutation," complaining that whereas, before, he "never came in public but he saluted them, though in great assemblies, all around." Now, since "the unhappy arrival of a courtier," who was content with "a profound bow," there is "no young gentlewoman has been kissed." The practice seems to have been regarded by foreigners as peculiarly English. Thus Cavendish, in his *Life of Wolsey*, says,

"I being in a fair great dining chamber" (in a castle belonging to "M. Crequi, a nobleman born"), "I attended my Lady's coming; and after she came thither out of her own chamber, she received me most gently, like one of noble estate, having a train of twelve gentlewomen. And when she with her train came all out, she said to me, Forasmuch, quoth she, as ye be an Englishman, whose custom is in your country to kiss all ladies and gentlewomen without offence, and *although it be not so here in* this realm, [France, t. Hen. VIII.] yet will I be so bold to kiss you, and so shall all my maidens. By means whereof, I kissed my Lady and all her women."

When Bulstrode Whitelock was at the court of Queen Christina of Sweden, as Ambassador from Cromwell, he waited on her on May-day, to invite her to "take the air, and some little collation which he had provided as her humble servant." She came with her ladies; and "both in supper-time and afterwards," being "full of pleasantness and gaiety of spirits, among other frolics, commanded him to teach her ladies *the English mode of salutation*, which after some pretty defences, their lips obeyed, and Whitelock most readily."

Hull. H. T. G.

The custom of salutation by *kissing* appears to have prevailed in Scotland about 1637. It is incidentally noticed in the following extract from *Memoirs of the Life of James Mitchell, of Dykes, in the Parish of Ardrossan (Ayrshire), written by Himself*, Glasgow, 1759, p. 85; a rare tract of 111 pages:

"The next business (as I spake of before) was the Lord's goodness and providence towards me, in that particular, with Mr. Alexander Dunlop, our minister, when he fell first into his reveries and distractions of groundless jealousy of his wife with sundry gentlemen, and of me in special. First, I have to bless God on my part he had not so much as a presumption (save his own fancies) of my misbehaviour in any sort; for as I shall be accountable to that great God, before whose tribunal I must stand and give an account at that great day, I was not only free of all actual villany with that gentlewoman his wife, but also of all scandalous misbehaviour either in private or public: yea, further, as I shall be saved at that great day, I did not so much as kiss her mouth in courtesy (so far as my knowledge and memory serves me) seven years before his jealousy brake forth: this was the ground of no small peace to my mind * * * and last of all, the Lord brought me cleanly off the pursuit, and since he and I has keeped general fashions of common civility to this day, 12 *December*, 1637. I pray God may open his eyes and give him a sight of his weakness and insufficiency both one way and other. Now praise, honour, glory, and dominion be to God only wise (for this and all other his providences and favours unto me) now and ever. *Amen.* I subscribe with my hand the truth of this, JAMES MITCHELL."

In a curious work containing much information on the fashions of the time, intitled, *The Ladies Dictionary; being a General Entertainment for the Fair Sex:* London, Printed for John Dunton, at the Raven, in the *Poultrey*, 1694," the "Author, N. H.," article "*Kissing*," thus remarks:

"But kissing and drinking, both are now grown (it seems) to a greater custom amongst us than in those dayes with the *Romans*. Nor am I so austere to forbid the use of either, both which though the one in surfets, the other in adulteries may be abused by the vicious; yet contrarily at customary meetings and laudable banquets, they by the nobly disposed, and such whose hearts are fixt upon honour, may be used with much modesty and continence."

This extract would prove that the custom continued down to some years in the reign of William and Mary; but perhaps soon after, in the more improved conditions of society, began to decline.

G. N.

FIRST ENGLISH ENVOY TO RUSSIA.

(Vol. x., p. 127.)

In the review of the late embassy to China, *Quarterly Review*, for 1817, p. 476, your correspondent, A. B. will find this notice of the spirited conduct of Sir Jerom Bowes, who was sent as ambassador from Queen Elizabeth to Jan Vasilovitch.

"On entering the presence chamber [at Moscow] the ambassador was desired by the Emperor to take his seat at ten paces distance, and to send to him her Majesty's letter and present. Sir Jerom thinking this not reasonable, stept forwards towards the Emperor, but was intercepted by the chancellor, who would have taken his letters; to whom the ambassador said, 'that her Majesty had directed no letters to him,' and so went forward and delivered them himself to the Emperor's own hands. In the course of his mission, however, he offended the Emperor, 'because he would not yield to everything he thought fit,' who with a stern and angry countenance told him 'that he did not reckon the Queen of England to be his fellow.' Upon which, Sir Jerom 'disliked these speeches,' and unwilling to suffer this autocrat to derogate from the honour and greatness of her Majesty, boldly told him to his face, 'that the Queen his mistress was as great a prince as any was in Christendom, equal to him that thought himself the greatest, and well able to defend herself against the malice of any whomsoever.' The Emperor on this was so enraged that he declared 'if he were not an ambassador, he would throw him out of doors.' Sir Jerom replied coolly, 'that he was in his power, but that he had a mistress who would revenge any injury done unto him.' The Emperor unable to bear it longer, bade him 'get home,' when Sir Jerom, with no more reverence than such usage required, saluted the Emperor and departed."

Warrington. W. BEAUMONT.

The anecdote for which your correspondent, A. B., inquires may be found in Dr. Collins' *Pre-*

sent State of Russia, 12mo. 1671. I transcribe same from *Retrospective Review*, xiv. 40.

"This Juan Vasilowidg nailed a French ambassador's hat to his head. Sir Jerom Boze, a while after, came as ambassador, and put on his hat and cocked it before him; at which, he sternly demanded how he durst do so, having heard how he chastised the French ambassador. Sir Jerom answered, he represented a cowardly King of France, but I am the ambassador of the invincible Queen of England, who does not vail her bonnet, nor bare her head, to any prince living; and if any of her ministers shall receive any affront abroad, she is able to revenge her own quarrel. Look you there (quoth Juan Vasilowidg to his boyars), there is a brave fellow, indeed, that dares do and say thus much for his mistress: which whoreson of you all dare do so much for me, your master? This made them envy Sir Jerom, and persuade the Emperor to give him a wild horse to tame; which he did, managing him with such rigour, that the horse grew so tired and tamed, that he fell down dead under him. This being done, he asked his Majesty if he had any more wild horses to tame. The Emperor afterwards much honoured him, for he loved such a daring fellow as he was, and a mad blade to boot."

Perhaps A. B. will be good enough to name the novel to which he refers. C. H. COOPER.

Cambridge.

"THE SCHOOL-BOY FORMULA."

(Vol. x., p. 124.)

It may gratify X. to know the Scotch version of the Schoolboy's rhyme as given, along with several others, by "Charles Taylor," in the *Magpie, or chatterings of the Pica*, Glasgow, 1820.

"Another old rhyme (says he) repeated often for the amusement of children; it is unaccountable how these old sayings are so popular throughout the country. It is said (which I believe is true) they have originated from the Druids:

"Anery, twaery,
Duckery seven;
Alama crack,
Ten am eleven;
Peem pom,
It must be done;
Come teetle, come total,
Come twenty one.

The total number of words in this old rhyme (used by children also in their games) is twenty-one, and it seems to be a mixture of numbers put into rhyme, the one is just a parody upon the other, as is the case with many more old sayings."

He frequently notices "J. Gaucher, an old Scotch writer," as an authority in the interpretation of such matters.

The author of the *Magpie*, who died in 1837, aged about forty-two, spent much of his time, sometimes in the midst of considerable poverty, in gathering old sayings, proverbs, and uncommon words, and also in taking portraits of original characters, at which he had a happy *nack*. After his death the most of his collections went amissing. In early life he was employed for a number of years as an amanuensis in the house of Dr. Watt, at Crossmyloof, near Glasgow, in the compilation of his *Bibliotheca Britannica*. Though not a deep-skilled and learned antiquary he had much shrewd observation and mother wit, "an ounce of the latter," as he used to say, "being worth a pound of clergy." G. N.

Another reading of the school-boy formula:

"One-ery, two-ery, tick-er-y, ten;
Bobs of vinegar, gentlemen:
A bird in the air,
A fish in the sea,
A bonny wee lassie come singing to thee,
One — Two — Three."

Z.

The version used where I was at school ran thus:

"Hiary, diary, dockery, deven,
Arrabone, scarrabone, ten and eleven;
Twin, twan, skargery, don,
Twiddleum, twaddleum, twenty-one.
So, *you* are out."

Another formula was an alphabetical jingle, repeated so as to sound thus:

"A, B, C, deffigy, — aitchygy, K, —
L, M, N, oppi Q, — restivy W, — X. Y. Z."

CUTHBERT BEDE, B.A.

UNREGISTERED PROVERBS.

(Vol. ix., pp. 392. 527.)

"Crae (the crow) was born there." Said of one who is attached to an out-of-the-way or unpleasant residence.

"It's not the custom of these parts for the kittens to bring mice to the cats;" that is, for children to provide for their parents. (See 2 Cor. xii. 14.)

"They addle brass like horses, and shute it like asses." They make money (working) like horses, and spend it like fools. It was applied specially to the navvies in this parish.

"Flowers in May,
Fine cocks of hay."

"He's a top-sawyer;" *i. e.* he is, or fancies himself, a superior fellow.

"He fell heavy." He died rich.

"He came to a rest." He stopped payment.

"Shoo's fa'en in." She's shrunk in person.

"Shoo gaes in lill roum." She is thin.

"Clip and away." Taking a crop of hay from a field, and no more.

"Mak' 'em shine." Make your offer guineas. So Charles, in the *School for Scandal*, Act IV. Sc. 1., says, "Make it guineas."

"He lighted (pronounced *leeted*) upon gettin drunk." He happened to get drunk.

"Their ears were not reet (right) bored;" *i. e.* were "untuneable."

"I want ye to mak a sute for our Jacky." I want you to make a coffin.

How old are you? "I'se eighty-one years of age. I'se livin on *borrowed* days."

"After he hit me o' th' heead I was *dateless*;" that is, I took no note of time.

"It imitates sele;" *i. e.* it is like willow, or sallow.

"Bairn's gettin an *unmannerly brat* on." The child has got an untidy pinafore.

A *mannerly* crop is a good crop.

I shall be obliged by information upon the change of *burgh* into *borough*. Places (I believe all) that now end in borough, as Peterborough, Aldborough, Mexborough, originally had the termination burgh, as Peterburgh, &c. I have Bawdwen's translation of *Domesday*, but do not find *borough* in it as a termination. When, and how, did the change from burgh into borough take place? J. W. FARRER.

Ingleborough, anciently Ingleburgh, parish of Clapham, in the W. R. of Yorkshire.

In the course of pastoral visitation, I recently heard the following from a poor old woman in Hull, who was complaining of a lady who had called on her, and commiserated with her in her poverty, but had not opened her purse to her. It has all the air of a proverb, and I have not met with it in any of the collections: "Pity without help is like mustard without beef." H. T. G.

Hull.

CLAY TOBACCO-PIPES.

(Vol. x., p. 48.)

It seems certain that a habit of smoking had been acquired in England long before the days of Sir Walter Raleigh, and yet we seem to be left in the dark respecting what ingredient was chiefly consumed before the "Indian weed" was introduced; if smoking had been indulged in to any extent before this, it would doubtless be many years ere tobacco would become universal. Can none of your correspondents rummage up their stores of "auld warldly lore," and throw a little more light upon this curious subject? Dr. Whitaker in his *Loidis and Elmete*, tells us that after the tower of Kirkstall Abbey was blown down, Jan. 27, 1779, he discovered several little *tobacco-pipes* imbedded in the mortar of the fallen fragments, similar in shape to those used in the reign of James I. This tower was completed in the reign of Henry VII. Not many years ago an old house, built not later than Henry VIII.'s time, was standing at Seacroft, near Leeds; on demolishing it, several small clay pipes were found *beneath* the foundations; they were similar in pattern to those of the seventeenth century. Great numbers of tobacco-pipe heads are found about Leeds, but these date no further back than 1749, being doubtless relics of General Wade's encampment. I remember some noble elms being cut down at Sheepscar; about the roots some scores of these pipe heads were found, but only one entire specimen, which is now in my possession. I have picked them up, too, in the fields about Tockwith and Hessay, bordering upon Marston Moor; indeed, they are common enough in all our districts through which the soldiery of the great civil war may have marched. The country people call them "fairy pipes," simply from their small size. The pipe and pipe-mould occur on Yorkshire tokens of the seventeenth century, and the little figure our tobacconists still hang out, a negro with a pipe in his mouth, and a roll of "pigtail" under one arm, also occurs on another. A common remark often made when one person manages to ruffle the temper of another is "he has got his pipe put out," a local phrase synonymous with "drawing his peg," but perhaps more obscure in its origin.

JOHN DIXON.

Southey's *Common-place Book*, vol. i. p. 469., contains an extract from Whitaker's *Loidis and Elmete*, p. 119., recording a discovery of pipes imbedded in the mortar of Kirkstall Abbey, which is cited to prove "that prior to the introduction of tobacco from America, the practice of inhaling the smoke of some indigenous vegetable prevailed in England."

Similar discoveries have been, I believe, made in Scotland, which are probably mentioned in Dr. Wilson's *Archæology*, at present beyond my reach. I have myself heard of the discovery, imbedded in the walls of an old keep in the south of Scotland, of a pipe which, from the description, agrees exactly with those mentioned by MR. RILEY, of which several are preserved in the Museum of the Scottish Antiquaries. I could not ascertain any farther particulars, however, at the time.

By these and similar instances it may appear probable that those described by MR. RILEY go farther back than the beginning of the seventeenth century, although it is impossible of course to fix any period. I can answer for the continuance at the present day, in the south of Scotland, of a custom probably far older than the introduction of tobacco, though now confined to boys, or nearly so: that of smoking *fog*, the Scottish term for the grey branching lichens to be found everywhere. I have repeatedly seen, or rather smelt, this done. The smoke is very penetrating and pungent.

W. H. SCOTT.

Clifton.

The following riddle, headed "Tabacco," is a slight addition to the evidence collected by B. H. C.

It is taken from the "Cambridge University MS.," Dd v. 75., and, as the dates of other pieces in the volume prove, was written between 1580 and 1600:

"A foole or a phisicion, I know not whether
His penner hath and inck horn all in one;
Kept in an eeles skin, or in a case of leather,
And made of clay converted to a stone:
His cotton is of dark deroied grene,
His matter all within his nose is pend,
And in the strangest guise y^t may be seene
He drawes his incke out of a candel's end.
Herewith his missives round about he sendes,
Till breath and beard and all the house do stink:
He wrings his neck and giueth to his freindes,
'Hold galantes here, and to Galenus drink.'"

C. H.

PHOTOGRAPHIC CORRESPONDENCE.

Photography and Anthropology. — The French journal *La Lumiere*, of the 19th August, and *Le Compte Rendu de l'Academie des Sciences*, of the 14th, are loud in their praises of two photographs of human crania by M. Rousseau, the artist of the *Photographie Zoologique*, and who is, we believe, a pupil of MM. Bayard and Niépce. In the latter, M. Serres, a member of the Institute, enters at great length into the merits of M. Rousseau's labours, and the advantages to science which are likely to result from this application of photography. We allude to the subject for the purpose of reminding our photographic friends who visited the Exhibition at the commencement of the present year, of the beautiful photograph of a Celtic cranium exhibited by Dr. Diamond, and so claiming for our distinguished countryman the merit due to him. In January last we called, with Dr. Diamond, on a well-known publisher, for the purpose of arranging for the issue of a series of *Photographs of Crania*, as well as of *Portraits of the Insane*, and regret that the difficulty of multiplying copies of the works in sufficient numbers has as yet delayed their publication.

Photographic Manuals. — As every new work on the beautiful, but as yet imperfectly developed, art of photography contains, in the experience of the respective writer, some hints worth attending to, such of our readers as are followers of it may be glad to have their attention called to the following *brochures*:

1. *Photographic Manipulation. The Waxed Process of Gustave Le Gray.* Translated from the French, which has been issued by Messrs. Knight and Son.

2. *Photographic Manipulation. The Collodion Process.* By Thomas H. Hennah, second edition; published by the same firm, and very valuable, as giving the results of the experience of so skilful a practitioner as Mr. Hennah.

3. *Practical Photography on Glass and Paper, a Manual, containing simple Directions for the production of Portraits, Views, &c. by the agency of Light, including the Collodion, Albumen, Calotype, Waxed Paper, and Positive Paper Processes*, by Charles A. Long, issued by Messrs. Bland and Long, and is the production of the last-named gentleman, and the instructions, being those of a practical photographer and man of science, will be found worth making "a note of."

Replies to Minor Queries.

Pictorial Editions of the Book of Common Prayer (Vol. viii., p. 446.).—I think the following have not yet been noticed: they both belonged to members of my family:

1. Printed by Thomas Guy, and sold by him at the Oxford Arms on the West Side of y^e Royal Exchange, 12mo., London, 1682. It contains fifty cuts; the first a portrait of Charles II. by John Drapentier.

2. An engraved title-page (the only title-page), headed "The Book of Common Prayer." The view represents a would-be-Gothic perspective of a three-aisle church, with an apsis, and at the transepts a screen is shown.

3. Is prefixed to the beginning of Morning Prayer, and represents a priest on his knees before the holy table, and people on their knees, similar to the well-known cut in Sparrow.

The other cuts seem to be similar to those described by Jablitzberg, p. 446. There is no metrical version of the Psalms appended. There are the Articles; and immediately preceding "An Order of Morning and Evening Prayer, to be used on the 2nd of September, for the dreadful Fire of London." Query, When was this form discontinued? Though this book is dated 1682, and has a portrait of Charles II., the prayer for the king and royal family is for *James, Queen Mary, Catherine the queen dowager, Mary*, Princess of Orange, and Princess *Anne* of Denmark.

The other pictorial book in my possession is 1738, 18mo., printed by John Basket: the cuts accord exactly with the description of those in the 8vo. edition of the same date, noticed by the same correspondent.

And this seems a fit place to make a Note, if it has not been already done, of an alteration made in the Book of Common Prayer, upon the Irish Union, by an Order in Council, dated January 1, 1801. In the title-page, instead of "Church of England," it was altered to "of the United Church of England and Ireland."* In the prayer for the high court of Parliament, the word "dominions" was put *in loco* "kingdoms;" and so throughout where the word occurred. H. T. Ellacombe.

"*Peter Wilkins*" (Vol. x., pp. 17. 112.).—Your correspondent W.L.F. is quite mistaken in stating "from a note transcribed at the time of the sale [of Dodsley's assignments of copyrights] that the author of *Peter Wilkins* was 'Robert Patlock [not Pultock, as Leigh Hunt writes it, or Paltock, as Southey calls him].'" I have the original assignment, amongst many others of Dodsley's, and on referring to it I find the name distinctly written in the assignment and in the autograph subscribed "Paltock." The assignment, which describes him

[* See "N. & Q.," Vol. vi., pp. 246. 351.—Ed.]

as of "Clement's Inn, Gentleman," is dated January 11, 1749, and is made to Jacob Robinson of Ludgate Street, bookseller, and Robert Dodsley of Pall Mall, bookseller. The witnesses are James Dodsley and George Knapp. The consideration stated is twenty-one pounds and twelve printed copies in sheets, with the cuts of the first impression of the book; but the receipt endorsed, and which is signed by Paltock, is only for ten guineas, Dodsley's moiety of the purchase-money. The autograph is in a fine, flourishing running-hand.

Hitherto nothing farther has been discovered with respect to the history or character of the author of *Peter Wilkins*. Probably a careful search amongst the documents of Clement's Inn might bring something to light. The strong probability is that he was a lawyer; and it is very unlikely that *Peter Wilkins* was his only work. I think I have clearly traced his hand in another work of fiction published shortly afterwards, to which, in a future communication, I may draw the attention of the readers of "N. & Q."

JAS. CROSSLEY.

Parochial Libraries (Vol. ix., p. 186.).—There is the following entry in the old parochial register of this place; some of the books are still left, in very good condition:

"These books underwritten with the following letter were sent to the Vicar, December, 1729.

'To the Reverd. Mr. Walton, Vicar of Corbridge.

'Reverd. Sr December 14th, 1729.

'I herewith have sent to your care a small offering of books, being all you were pleasd to recommend. I have writ upon each one that they should not be lent out of the Vestry or Church, but be there in common for every person; and God grant that they may be of such use to your Parishioners as may answer the desires and intentions of your unknown though humble servt.'

"1. One Common Prayer Book in fo.
2. Burkitt's Paraphrase of the New Testament in fo.
3. 4. 5. 6. 7. 8. Six Prayer Books with the Communion Service in 8vo.
9. Nelson's Festivals in 8vo.
10. 11. Two books, The Whole Duty of Man. Do.
12. Hole's Exposition of the Church Catechism. Do.
13. Wheatly's Illustration of the Common Prayer. Do.
14. Taylor's Worthy Communicant. Do.
15. Burkitt's Poor Man's Help. Do.
16. Another of the same.
17. 18. 19. Three volumnes, Ostervall's Arguments of the Books of the Old and New Testament.

"N. B. Whereas the above-mentioned books were ordered to be kept in vestry without liberty of lending ym out, application was afterwards made to the Benefactr for liberty of lending ym, on condition that the damage done to them, or the loss which might happen by that means, should be repaired at the publick expence of the Parish, and this proposal was not rejected.

JOHN WALTON, Vicr.

"P. S. It appeared (after the death of the person) that Mrs. Alice Colepits, of Newcastle, widow, was ye Benefactress."

J. EASTWOOD.

Corbridge.

Barristers' Gowns (Vol. ix., p. 323.).—The lapel or piece which hangs at the back of a barrister's gown is evidently a hood, retained as an ornament or badge long after the use of it had ceased, and so diminished in size as to have become merely a symbol.

The following passage from De Caumont's *Cours d'Antiquités Monumentales*, vol. vi., *note*, p. 382., confirms this view of the case:

"Le chaperon était une coiffure en usage pour les hommes, jusqu'au règne de Charles VI. Vers cette époque, les docteurs et les juristes, qui avaient l'habitude de porter le chaperon, le suspendirent sur leur épaule; bientôt ils y substituèrent une pièce carrée d'hermine, qui n'en offrit que le symbole. 'Lorsque l'usage des chaperons commença à disparaître, dit Pasquier, les magistrats, les gens de loi, les docteurs, etc., portèrent lors leur chaperons sur leurs épaules, pour les reprendre tout et tant de fois que bon leur semblerait. Comme toutes choses par traites et successions des temps tombent en non chaloir, ainsi s'est du tout laissé la coutume de ce chaperon, et est seulement demeuré pardevant les gens de palais et maitres ès arts, qui encore portent leur chaperon sur les épaules, et leur bonnet rond sur la tête.'"—V. Millin, *Monuments Français inedits.*

EDGAR MACCULLOCH.

Guernsey.

At Oxford "a lapel or piece" similar to that which hangs from the barrister's gown, is attached to the gowns of noblemen, and also to the "academicals" of the proctors and preachers of the university sermons. In these cases is this piece of cloth "a diminutive representation of the ancient hood," or a *badge*, by which its wearers may be distinguished from the *profanum vulgus?* F. M. MIDDLETON.

The Pax Pennies of William the Conqueror (Vol. ix., p. 562.).—Allow me to remove W. M. F.'s objections to a very common type of the pennies of William I. being called the *pax*-type.

W. M. F. is probably aware that the Saxon w (ƿ) so nearly approached the p in form, that it is not to be wondered at, if, on coins, they cannot to a certainty be distinguished; but that the form ƿ is used for both w and p on coins of the Conqueror, may be proved from those of the Ipswich mint, on which the name of the town is given GIPSPI. There can be no question as to the way in which the disjoined letters P.A.X.S. are to be connected and read; as on coins of Edward the Confessor, Harold II., and Henry I., the word PAX is placed straight across the field of the reverse. The final s of PAXS presents a difficulty, and has been the subject of much conjecture. Ruding interprets the legend as "pax subditis," and MR. HAWKINS has suggested "pax sit" as a possible explanation. I am myself inclined to believe that the s is merely a superfluous letter introduced by the moneyer, to fill up what would have been a vacant angle of the cross; and this view is supported by our finding the word spelt PACX in similar situations, on coins of Canute and

Edward the Confessor. But however the presence of the s is to be explained, there is not the slightest cause to doubt that the word PAX was intended to appear on these coins. JOHN EVANS.

P. S.—A superfluous s after x is not uncommon in Latin inscriptions, and even in some existing manuscripts. Vide Key's *Alphabet, &c.* p. 108.

Inn Signs (Vol. ix., p. 494.).—In reply to S. A., I may mention that the sign of "The Green Man and Still" has been conjectured to owe its origin to some of the numerous legends of the destruction of dragons, serpents, or *worms* by heroes of old, such as St. George and the Dragon and the Lambton Worm; a portion of a still having a resemblance to a serpent coiled.

Others, from the colour of the man, have attempted to connect it with Robin Hood, "that forester bold;" but how they explain the still I have forgotten.

It has also been suggested, with an eye to a more literal explanation, that the Green Man may have been some notorious brewer of illicit whiskey, the still meaning what it looks like; but here the reason of the man being *green* does not appear, especially as men of that class are, at least morally speaking, anything but *green*. Perhaps the supporters of this theory would point to the *verdant isle* as the most favoured locale for the true *Potheen*, and hold that the painter gave the man the hue of his country, simply intending to represent a "Paddy from Cork." S. A. may take his choice of the explanations. M. H. R.

P. S. I presume your readers have heard of the translation of the sign in a French newspaper, "*L'homme est vert et* tranquille."

Druids and Druidism (Vol. x., p. 105.).—I beg to add two or three books to your list on the subject of Druids, their religion, and remains. One of them, printed at Lichfield "by and for T. G. Lomax," and published in London (1810) by Longmans' house, is entitled *A Complete History of the Druids; their Origin, Manners, Customs, Powers, Temples, Rites, and Superstitions: with an Inquiry into their Religion, and its Coincidence with the Patriarchal.* It is a curious little volume, illustrated by two plates: one representing a Druid, and the other "the wicker image," filled with human beings ready to be offered as a burnt sacrifice to their idols. Another work I have to cite is *The Druid, a Tragedy*, by a worthy lover of antiquarian studies, the Rev. Dr. Thomas Cromwell, the author of *Oliver Cromwell and his Times*, and a lineal descendant of the great Protector. The notes to the tragedy are elaborate, and full of curious illustrations of the antiquities and early history of Ireland. It may not be devoid of interest, having named this tragedy, to state that it is dedicated to Coleridge, "in grateful recollection of his opinion of the work, on perusing it in manuscript in the year 1820"—no unimportant witness in favour of the merits of the work. See also Fosbroke's *Encyclopædia of Antiquities*, 4to. edit., 1825 (vol. ii. pp. 662–664.), in the course of which account very numerous authorities are quoted; too numerous, indeed, to be repeated here. I would farther call special attention to p. 920. of the same admirable work: where, among the "additions and emendations," the author refers to the curious circumstance of "cromlechs, rocking-stones, stone circles, and other pretended *Celtick* remains," existing in "the also *pretended* NEW *world*." I give the Italics and small capitals as Fosbroke presents them, so as to preserve the relative degrees of emphasis intended by the writer. JAMES J. SCOTT.

Downshire Hill, Hampstead.

Old Ballad (Vol. x., p. 127.).—This was probably a Derbyshire version of the Scottish ballad of "Lord Thomas and Fair Annet" given in Percy's *Reliques;* or rather of the earlier one entitled "Lord Thomas and Fair Elinor," to be found in the same work, Series III. Book i. Ballad xv.:

> "This browne bride had a little penknife,
> That was both long and sharpe,
> And betwixt the short ribs and the long,
> She prick'd faire Ellinor's harte.
>
> . . . . . .
>
> Oh, art thou blind, Lord Thomas? she sayd,
> Or canst thou not very well see?
> Oh! dost thou not see my owne heart's bloode
> Ran trickling down my knee."

W. J. BERNHARD SMITH.

Temple.

Bernard Mandeville (Vol. x., p. 129.).—In your answer to this Query of C. H. (2), you refer to "the collected edition of his works, four volumes, 1728." Surely no such edition exists. If there be a collected edition of his writings, of which nearly a correct list will be found in Lowndes's *Bibliographer's Manual*, and Watt's *Bibliotheca Britannica*, it will be a surprise to me, and I shall be very glad to make its acquaintance, having been an assiduous collector of every thing of and relating to Mandeville for many years past.

JAS. CROSSLEY.

[On more carefully inspecting the copy of Mandeville's *Works*, previously consulted, we find the lettering of the binder misled us. It is a *collected* edition of his pieces, but printed at different times, uniformly bound, and consecutively endorsed Vols. I. II. III. IV.]

"*Forgive, blest shade*," *&c.* (Vol. ix., p. 241.; Vol. x., pp. 133. 152.).—These lines appear to be altered from the commencing stanzas of an elegy "On the death of Mr. Hervey," by Miss Steele of Broughton, Hants, which I find published in the

collection of her poems (*Poems on Subjects chiefly Devotional*, in two volumes, a new edition, by Theodosia, Bristol, 1780), vol. ii. p. 71.:

"ON THE DEATH OF MR. HERVEY.

"O Hervey, honour'd name, forgive the tear,
That mourns thy exit from a world like this;
Forgive the wish that would have kept thee here,
Fond wish! have kept thee from the seats of bliss.

"No more confin'd to these low schemes of night,
Pent in a feeble tenement of clay;
Should we not rather hail thy glorious flight,
And trace thy journey to the realms of day."

The epitaph to the memory of Mrs. Ann Berry, and two others, are stated in Barber's *Isle of White*, p. 29., to be "from the pen of the late Rev. Mr. Gill, curate of Newchurch." What is the date of the tombstone in Brading churchyard? HENRY GEO. TOMKINS.

Weston-super-Mare.

Fitchett's "Alfred the Great" (Vol. x., p. 102.). — The author of this poem was an attorney at Warrington. He died about the year 1832, and left a sum of money to be applied towards the publication of his work. He requested his friend and former pupil, Mr. Robert Roscoe, to superintend the publication of the poem. Mr. Roscoe was one of the sons of William Roscoe of Liverpool, and died a few years ago. W. R.

Leicester.

Books burnt by the common hangman (Vol. ix., p. 425.; Vol. x., p. 12.).—I am surprised that no one has yet mentioned the two famous sermons of Dr. Sacheverel, which were ordered to be burnt before the Royal Exchange in London, between the hours of one and two of the clock, on March 27, 1710, by the hands of the common hangman, in the presence of the Lord Mayor of the City of London and the Sheriffs of London and Middlesex. At the same time was burnt the Oxford Decree of 1683, which had been reprinted under the title of *An Entire Confutation of Mr. Hoadley's Book of the Original of Government*, taken from the *London Gazette*, published by authority.

During the civil war, Sir Edward Dering, of unhappy notoriety, in vindication of himself from censorious attacks, printed a collection of his speeches in matters of religion, for which he was expelled the House, and his book was burnt by the common hangman.—(Vide Southey's *Book of the Church*, vol. ii. p. 411.)

The following extract is from Hearne's MS. Diary, Oct. 3, 1713, cited in *Letters, &c.* (from the Bodleian Library), vol. i. p. 261.:

"There having been no *Terræ filius* speech, this last act, quite contrary to what the statutes direct (occasioned by the contrivance of the Vice-Chancellor and Proctors), there hath been one since printed in which the Vice-Chancellor and some other Heads of Houses are severely reflected upon, nay, ten times more severely than ever happened at the Theatre or elsewhere, when the *Terræ filius* was allowed to speak; which hath so nettled the Vice-Chanc. and others, that on Thursday, in the afternoon, both he and other Heads of Houses met in the Apodyterium, and resolved that it should be burnt. And, accordingly, yesterday, at two o'clock in the afternoon, there was a Convocation, in which the Vice-Chancellor was continued for another year, and the speech was proposed to be burnt. And, accordingly, the said speech was burnt, which act, however, is only generally laughed at, it being a certain sure way to publish it and make it more known."

I have seen somewhere that the works of Sir David Lindsay, the Scottish poet in the 16th century, were ordered to be burnt in consequence of his tone in regard to religion and the Church.

E. H. A.

In a Catalogue of Puttick and Simpson's, May 26, 1851, I find that Coward's *Second Thoughts concerning the Human Soul* (1702) was burnt.

P. J. F. GANTILLON.

Holy Loaf Money (Vol. ix., pp. 150., 256., 586., Vol. x., p. 133.). — The correspondent from Boston, THOMAS COLLIS, who expresses a wish that DR. ROCK or myself would give some information of the nature and origin of the custom of distributing *blessed bread* at high mass in France and the Low Countries, must have overlooked a communication of mine in "N. & Q." (Vol. x., p. 36.) signed with my initials, F. C. H. There is little that can be added to the information there given. In the first ages of the Church, all who assisted at mass received the Holy Communion; but when so frequent communion was no longer practised, it became customary to distribute to those who did not actually communicate a small piece of common bread, previously blessed by prayer. The intention of this was to remind the recipients that we are all, as St. Paul expresses it, "*one bread*, one body all that partake of one bread" (1 Cor. x. 17). Should THOMAS COLLIS desire any further information on this interesting ceremony, I shall be happy, if able, to give it. F. C. HUSENBETH.

The origin of the custom of distributing blessed bread at mass is correctly explained by F. C. H. (Vol. x., p. 36.). In this colony, of French origin, the custom is still retained, but its observance is restricted to certain solemn festivals. On these occasions the bread, or *gâteau*, is supplied by the principal public functionaries (each in his turn) who may happen to be Roman Catholics.

HENRY H. BREEN.

St. Lucia.

Can a man speak after he is dead? (Vol. x., p. 87.) — I follow the heading of your correspondent W. W., but should prefer to state the enquiry thus: *Can a man speak without his heart or bowels, or both?* In the *Memoirs of Missionary Priests, &c., who suffered death in England on*

Religious Accounts, by Bishop Challoner, in the relation of the barbarous execution of a priest, Edmund Genings, at Tyburn, on the 10th of December, 1591, the author writes as follows:

"After he was ripped up and his bowels cast into the fire, 'if credit may be given,' says his brother (who wrote his life, published at St. Omers, 1614), p. 86, 'to hundreds of people standing by, and to the hangman himself, the blessed martyr, his heart being in the executioner's hand, uttered these words, *Sancte Gregori ora pro me*, which the hangman hearing, swore a most wicked oath, 'Z——ds! see, his heart is in my hand, and yet Gregory is in his mouth. O egregious Papist!'"

F. C. H.

Milton's Mulberry Tree (Vol. x., p. 46.).—I am happy to be able to inform GARLICHITHE that "Milton's mulberry" still flourishes in the garden of Christ's College, Cambridge. About six years ago the trunk, which was reduced by decay to a mere shell, was completely covered by a mound of earth, with the best effect. The old tree is now in luxuriant foliage, with abundant promise of fruit. S. C.

Christ's College.

"*De male quæsitis*" (Vol. ii., p. 167.; Vol. ix., p. 600.).—An earlier citation of this line than those adduced by R. P. and BIBLIOTH. CHETHAMENSIS, occurs in Walsingham's *Hist. Ang.*, a writer who seems rather fond of quoting Latin poetry, and included in Camden's *Anglica, Normanica*, &c.:

"Quia de male quæsitis vix gaudet tertius hæres;
Nec habet eventus sordida præda bonos."
P. 260., edit. Francof. 1603.

Were it not for something of false quantity, the smoothness of these lines would seem to carry them back to a more classical period. They are rather Ovidian. NOVUS.

Prior's Epitaph on himself (Vol. ix., p. 283.).—A correspondent in the *Antiquarian Repertory*, printed in 1784, observes:

"I lately met with the following very ancient epitaph upon a tombstone in Scotland, and it is undoubtedly that from which Matthew Prior borrowed those well known lines intended for his own monument:

"John Carnagie lies here,
Descended from Adam and Eve:
If any can boast of a pedigree higher,
He will willingly give them leave."

G. BLENCOWE.

In the *London Journal*, Oct. 19. 1723, is an answer to Matthew Prior's epitaph on himself:

"Hold, Matthew Prior, by your leave,
Your epitaph is something odd;
Bourbon and you are sons of Eve,
But Nassau is a son of God."

J. Y.

Radcliff Pedigree (Vol. x., p. 164.).—Being engaged in perfecting the pedigree of Radcliffs of Ordsall, Lancashire, who were of the same family as Sir Richard Radcliffe, K.G., the intimate associate of King Richard III. your correspondent, A CONSTANT READER, inquires after, I am enabled to answer his Query at once. Besides the above valiant knight, there was another named Sir John Radcliffe, K.B., who lived in the reign of King Henry VI., both being of the same family. The arms borne by these knights, as well as by the Ordsall Radcliffes, were: "Argent, a bend engrailed, sable;" being precisely the same arms (with the addition of a coronet) as those borne by the noble house of Derwentwater, to which family they claimed alliance. T. P. L.

Letter of James II. (Vol. x., p. 66.).—The substance of this document, though not the original, is contained in the Lambeth MSS., No. 941. p. 101. The notice in the printed catalogue is as follows:

"Abstract of the Princess of Orange's Letter to her father King James II., about his turning papist, with the substance of the king's letter to the princess on that subject. Without date."

But I am not aware that it has ever been printed; it is not to be found either in Clarke's *Memoirs*, nor in Fox's *Appendix to the Life of James II.* C. H. (1.)

Scottish Songs (Vol. x., p. 126.).—A song by Robert Crawford, "Hear me ye nymphs, and ev'ry swain," &c., to the tune of "The bush aboon Traquair," will be found in the *Vocal Melodies of Scotland*, by Dun and Thomson, vol. iv. p. 42. Several songs to each of the tunes of "The yellow-haired laddie," "Wandering Willie," and many more, are contained in the *Musical Cyclopædia*, a collection of English, Scottish, and Irish songs, by Jas. Wilson, Esq., 1834. F. C. H.

Female Parish Clerks (Vol. ix., pp. 162. 431.).—There was only a poor wretched ragged woman, a female clerk, to show us this church (Collumpton, co. Devon). She pays a man for doing the duty, while she receives the salary, in right of her deceased husband.—D'Arblay's *Diary*, vol. v. p. 206 (1791). E. H. A.

Miscellaneous.

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Wanted by *Mr. Francis Fry*, Cotham, Bristol.

MISCELLANIES: The tenth volume, by Dr. Swift. 12mo. London. 1751.
CLARENDON'S HISTORY OF THE REBELLION, &c. Vol. I., pts. 1 and 2. 8vo. Oxford, 1717.
PROCEEDINGS OF THE GEOLOGICAL SOCIETY OF LONDON. No 102 of Vol. IV. 1845.
Wanted by *W. C. Trevelyan, Esq.*, Wallington, Newcastle-on-Tyne.

AGNES DE CASTRO (a Tragedy), by Mrs. Catherine Trotter, afterwards Mrs. Cockburn. 4to., represented at the Theatre Royal in 1695.
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Wanted by *Henningham and Hollis*, 5, Mount Street, Grosvenor Square.

POPE'S LITERARY CORRESPONDENCE, published by Curll. 6 vols. 1735-6.
POPE AND SWIFT'S MISCELLANIES. Motte. 2 Vols. 1727.
Wanted by *William J. Thoms, Esq.*, 25, Holywell Street, Millbank, Westminster.

Notices to Correspondents.

The length of the very interesting article POPE AND THE PIRATES, *which we were unwilling to divide, and the number of* REPLIES TO MINOR QUERIES *waiting for insertion, have induced us to omit our usual* NOTES ON BOOKS.

PETER HUTCHINSON. *We have a letter for this correspondent. Where shall it be forwarded?*

MEDA. *Thorp is an ancient Saxon name for a village.*

CENTURION. *On the prayer for Consecration of Colours, see* "N. & Q.," Vol. x., pp. 10. 75.

F. WILLIAMS. *The French translation of* The Talmud *is noticed at p. 128. of our present volume.*

ERRATUM. — Vol. x., p. 120., *for* "nens" *read* "nens" in both places.

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LONDON, SATURDAY, SEPTEMBER 16, 1854.

Notes.

NOTES AND QUERIES RESPECTING POPE AND HIS WRITINGS.

[The amount of illustration of Pope's literary history which has been furnished by "N. & Q." since MR. MARKLAND'S Notes on the *Edwards Correspondence* (*ante*, p. 41.) and C.'s Query respecting *The Dunciad* (p. 65.) first "tapped" the subject in our columns, is a matter on which we may be permitted to congratulate ourselves, as affording strong evidence of the utility of this Journal. We trust that the discussion will do good service to Mr. Murray's forthcoming edition of Pope; and as it is desirable that all the materials, whether Notes or Queries, should appear together, we have in the present Number collected them under this general heading. This we shall repeat next week (with some articles which reached us after the present were in type), and indeed until the subject has been thoroughly ventilated. — ED. "N. & Q."]

Pope and his Printers. — I have read with attention the articles on Pope in the *Athenæum*, and the article on *The Dunciad*, by the same writer, in "N. & Q.," and questions suggest themselves which I submit for consideration.

Who was A. Dodd, with two *dd*'s, the publisher of the first edition — the pretended piratical edition; and who was A. Dod, with one *d*, the publisher of the quarto? I believe them to have been one and the same. But who was he or she? Had the person any other known connexion with Pope or the publication of Pope's works? Can any reason be assigned why having been so *used* by Pope in the first instance — then permitted to publish the authorised quarto — the work was taken from him or her, and subsequently issued by Gilliver? Was this, too, for purposes of mystification?

But who was this A. Dodd? I could find no mention of any printer or bookseller of that name either in Dutton's *Life* or Timperley's *Dictionary*. On farther search, I found the name of A. Dodd advertised and recorded as joint publisher with other booksellers, and occasionally described in advertisements as "A. Dodd, without Temple Bar," "A. Dodd, at the Peacock without Temple Bar." From Nichols (*Anec.* vol. i. p. 62.) I learnt that a Nicholas Dodd, a bookseller, was one of the contributors to the subscription raised for Bowyer, after the fire in 1712. Thomas Gent, however, furnishes more information than all my other authorities.

"Now it happened," he says, "that the widow of the late Mr. Dodd, who had desired, on his death-bed, to get me to assist her whenever opportunity served, wanted a person to manage her printing business."—P. 145.

Gent entered into her service, "and never," he says, "could there be a finer economist, or sweeter mother to her dear children." The lady subsequently married again, and "very indifferently." Gent remained but a short time with her, for he heard that his first love had become a widow, and knowing, as he says, that widows were not to be trifled with, he started for York, and, as soon as decency permitted, married the lady on the 10th of December, the very day of the installation of Archbishop Blackburne, — which took place, I find, in 1724.

Was this A. Dodd the widow of Nicholas Dodd? But Nicholas is registered as among subscribing *booksellers* — whereas the husband of Thomas Gent's "widow" was a *printer*. Was the printing widow and the bookseller A. Dodd the same person? In either case, what was the link of connexion betwen A. Dodd and Pope? Was it direct, or through an intermediate agent? It has been stated that Savage was in some way mixed up with the publication of Curll's edition of the Letters; we know that he blew one of the loudest trumpets about *The Dunciad;* and I find the following advertisement in *The Daily Journal* of Jan. 31, 1729.

"*The Wanderer*, a poem, by Richard Savage, &c., printed for J. Walthoe, and sold by A. Dodd, at the Peacock without Temple Bar."

This was a critical moment in Savage's life. Still the associations and coincidences are curious, and I would ask of the better informed, whether it be possible that Savage was the link — the connecting link between Pope the printer and A. Dodd? At any rate we may infer from this and other advertisements that A. Dodd was *not* a printer. I have found many advertisements of books sold by "A. Dodd," and many "printed *for* A. Dodd."

Who was the printer of the surreptitious editions of *The Dunciad* and of the *Letters?* This is a question of some literary interest. Pope had a good deal to do with printing — more, I suspect, than we are aware of. I know of no circumstance that could lead to the inference that he had a private printing press in his own house, or at his command; and yet there was a great deal of surreptitious printing with which he was connected. It was *printed* copies, be it remembered, of Pope's Letters that were delivered to Curll; and here we have two or three surreptitious printed editions of *The Dunciad*, and yet no hint, so far as I know, as to who was the printer. The printer must certainly have been a shrewd man to escape detection when so many active enquirers were at work, all interested in proving Pope's complicity; he must have been a remarkable man, too, for he allowed Pope to denounce, to deny, to threaten, to advertise for him, and even to move the House of Lords and the Chancellor against him, and yet remained silent, and kept the secret, living and dead.

The name of H. S. Woodfall has been so long associated with the secret as to the writer of *Junius's Letters*, that it would be a curious coincidence if Woodfall, his grandfather, should be found mixed up with Pope's "secret about *The Dunciad*," as Swift calls it, and the more important secret about the Letters. This, of course, is a mere speculative possibility; but certainly "Woodfall without Temple Bar," as described by Negus, in his List of Printers in 1724, was in some way associated with Pope. Nichols tells us (*Anec.* vol. i. p. 300.) that this Woodfall, "at the age of forty, commenced master at the suggestion and under the auspices of Mr. Pope, who had distinguished his abilities as a scholar whilst a journeyman in the employment of the then printer to this admired author." Nichols, in his farther account of the Woodfalls, says that, "under the fostering attentions of his grandfather, Mr. H. S. W. received the first rudiments of his education; and before he had attained his fifth year, had the honour of receiving from Pope half-a-crown for reading to him, with much fluency, a page of Homer in the Greek language. Mr. H. S. W. was afterwards sent to a respectable school at Twickenham, kept by Mr. Clarke," and, "at the age of little more than eleven, he was removed to St. Paul's."

In the few notices I have stumbled on, respecting this "Woodfall without Temple Bar," there are none that run counter to this report of Nichols. I do not find Woodfall amongst the subscribing printers to the Bowyer Fund in 1712; and I do find him in Negus's List for 1724, and in that same year Gent mentions him as in good business.

Here is a close and intimate connexion between Woodfall and Pope; and it is but reasonable to believe that as Woodfall set up at the suggestion and under the auspices of Pope, Pope would give him some of his own works to print. Is it known that he did so? If not, would it be an absurd assumption to suppose, that in 1727, whilst Bowyer was printing the *acknowledged* "Miscellanies," the *protégé* Woodfall was printing the surreptitious *Dunciads?* P. T. P.

Pope's "Ethic Epistles" (Vol. x., p. 109.).—C. says, it is certain that the "Ethic Epistles" were printed in 1744–5, and were ready for publication when Pope died. "Bolingbroke says he has a copy of the book;" but, "as M. M. K. *infers* that Pope published or printed an edition, and distributed copies to his friends, but does not cite Bolingbroke, will he state the grounds on which he makes the inference?"

As Pope died May 30, 1744, C. must mean that the edition was printed in 1743–4, although he twice says 1744–5.

I will now, as he requests, state the grounds for the opinion to which he refers.

On March 24, 1743, Pope thus wrote to Warburton:

"When *The Dunciad* may be published, I know not. I am *more desirous* of carrying on the rest; that is, your edition of *the rest of the Epistles* and Essay on Criticism, &c. I know it is there I shall be seen to most advantage."

Warburton was at that time engaged in preparing the edition, which, as I infer from subsequent advertisements, and other circumstances, was to appear in separate volumes. Pope was anxious that Warburton should direct his special attention to the "Essays," "more desirous" about the "Essays" than *The Dunciad.*

The next letter published is dated June 5; and Pope therein says:

"You have a full right to any [benefits] I could do you, who not only monthly, but *weekly of late*, have loaded me with favours of that kind which are most acceptable to veteran authors; *those garlands which a commentator weaves to hang about his poet.*"

Here we learn how actively Warburton was engaged in preparing for the new edition; and he now came on a visit to Pope—a visit of "some months"—obviously for the purpose of forwarding the work; and, no doubt, after the feeling expressed by Pope, early attention was paid to the "Epistles," although *The Dunciad* was first published. Warburton had returned home on October 7:

"I heartily thank you," writes Pope, "for your's; from which I learn'd your safe arrival . . . and that you found all in health . . . *The Dunciad I have ordered to be advertised.*"

The Dunciad here advertised bears date 1743. In a subsequent letter, as I believe, but without date, Pope thus wrote:

"Whatever very little respites I have had from the daily care of my malady, have been employed in revising the papers *On the Use of Riches*, which I would have ready for your *last revise* against you come to town, that they may *be begun with* while you are here."

Which means, I think, "begun *printing* with."

In April, 1744, Pope writes:

"I received your's just now, and wish to hinder —— from printing *the comment* on *The Use of Riches* too hastily . . . that you might *revise* it during your stay."

As the "Essay on the Use of Riches" was either the last, or the last but one, we may I think fairly infer that the "Epic Epistles" were printed in March; and that, in consequence of a wish expressed by Warburton, Pope wrote to the printer not to strike off, as it is technically called, the *sheets* of the "Essay on Riches" until Warburton had seen a revise. This agrees with Spence, who records (p. 318.):

"Here I am [said Pope], like Socrates, distributing my morality among my friends, just as I am dying. This was said on his sending about some of his *Ethic Epistles* as presents, *about three weeks before we lost him.*"

M. M. K.

The first perfect Edition of "The Dunciad" (Vol. x., p. 130.). — C. says, "Pope calls the 'first perfect edition' that by Lawton Gilliver." Again, "the edition of Lawton Gilliver mentioned by MR. THOMS," stating, &c., and *in the prolegomena*, that this is "the first perfect edition." And then he refers to the quarto edition of 1729, which he tells us "Pope *afterwards* stated was *the first perfect edition.*" What does C. wish to be inferred from such contradictory assertions, even if made by Pope? These "Pope calls," however, and "Pope afterwards stated," are much too vague to be grappled with; but the distinct reference to, and the literal quotation — marked as quotation — from the prolegomena is more tangible, and I beg to be allowed to ask for the exact page where I may find the words quoted. I cannot but believe there is some mistake. I have examined my own and MR. THOMS' copy without success. There is no assertion, I think, that will bear such interpretation in the prolegomena; and Gilliver, in his advertisement, only claims for his edition (booksellers' fashion) that it is "more correct and complete." Indeed, in a note referred to by C. (p. 46.), we are distinctly told that "there was no *perfect edition before* that of London, in 4to., 1728–9," which is an admission, in other words, that the quarto was "the first perfect edition."

E. T. D.

Lewis Theobald's inscription in the copy of *The Dunciad* presented to Mrs. Heywood, quoted by MR. THOMS (Vol. x., p. 110.), is another of the numberless proofs where the wish is parent to the thought. Pope was ever prosperous — but never more so, or at least never more generous in distributing his money for the relief of the poor and suffering, than about the time when *The Dunciad* was published, 1727–28. In addition to known facts, this has been lately shown in *The Athenæum*, in the case of Mrs. Cope and his old master Deane: to the one he at that time allowed, and to the other he proposed to allow, an annuity for life.

T. L.

Warburton's Edition of Pope, 1751.—I said in a former communication, that Mr. Carruthers was of opinion that this edition was in preparation, and partly printed, before Pope's death. C. has doubts. "I have not," he writes (Vol. x., p. 109.), "Mr. Carruthers' volume at hand, but I can hardly think that he says so." Here, then, are his words:

"Pope died on the 30th May, 1744. He had prepared *a complete edition of his works*, assisted by Warburton, and *it was nearly all printed off before his death*, but *it* was not published till 1751."

M. M. K.

Swift's Letters.—What does C. (Vol. x., p. 148.) mean by "the Longleat copies?"

S. L.

Popiana. — Some interesting articles on Pope appeared in the *Athenæum* of the 8th, 15th, and 22nd July, containing a poem, and copies and extracts of letters, attributed to Pope; very curious, and not unimportant to the poet's character. But may I be allowed to suggest that the writer of that article should complete his revelations by stating his authorities, and when and where the original documents have been found?

Y. Z.

CAPEL LOFFT AND NAPOLEON.

In recently going through a huge pile of letters and other MSS. belonging to a deceased relative, I came upon a letter from the well-known Capel Lofft, alluding to the rumoured arrest of Napoleon at Paris after the battle of Waterloo. As anything from a man of so much celebrity in his day is worth preserving, I send you a copy of it, especially as it is in a very tattered condition: a word in the first line is partially illegible.

"Troston Hall, 27th Jan., 1815.

"Sir,

"I cannot believe those . . . . ously lying papers, which have for these fifteen years and more been the tools of our ministry, and the sources of delusion, war, and desolation to the world.

"Much less can I glory that such should have been the conduct of any legislative assembly on earth to incomparably the first man in the world, who has performed every duty of a sovereign, a general, and a soldier, with the highest ability and most devoted perseverance.

"I hope it cannot be so. If it be, the Bourbons or anything may be fit for a nation which will endure such conduct. Bonaparte was near being victorious according to the noble declaration of Lord Wellington. He would then have been adored. I will not believe that he has been put under arrest. I did not think of such horrid ingratitude and utter baseness.

I am, yours sincerely,

CAPEL LOFFT.

"I trust the whole intelligence from Paris is a base and abominable falsehood, fabricated either there by some creatures of the Bourbons, or in London, or in Brussels, or Ghent. Even in the days of Marat and Robespierre, I should have thought that such a treatment of a general after such a contest with the best general, excepting himself, in the world, was beyond all their other enormities; but Bonaparte is far more than merely a general who, if equalled, has never been excelled. He has given to France laws and a constitution of a most transcendent excellence and mildness. He has been the great friend of the arts, and cultivator of the sciences; he has de-

voted himself to his people as a father for the life and happiness of his children."

Above the superscription is this *second* postscript:

"I consider the Bourbons, who have endeavoured to overwhelm France with foreigners, as of all beings the most unworthy to reign there."

Over the address outside the letter is the following *third* addition:

"The papers cannot tell greater lies than they did about the whole progress of the Emperor Napoleon from the Gulph of St. Juan to Paris and the throne."

I have no doubt that the letter which called forth this fervid reply contained some exultations upon the fall of Napoleon, as it is addressed to a member of a high Tory family; principles which it is well known Capel Lofft uniformly and ardently opposed. NORRIS DECK.

Cambridge.

THE DRAKE AND THE DOGGER.

Looking over Sir Thomas Smith's treatise *De Republicâ Anglicanâ* lately, I came upon a passage of which I thought it worth while to "make a note" as offering a derivation for the names of a celebrated Admiral, and a species of Ship, which I had not before seen, and on which I should be glad to have the opinion of some competent correspondent of "N. & Q."

Sir Francis Drake, the celebrated admiral of Queen Elizabeth's time, is set down in ordinary biographies as of Devonshire by birth. Sir Thomas Smith, his cotemporary, however, affirms him to have been a fisherman's son of the Isle of Wight, so obscure as to have to make a name as well as a reputation for himself. The passage proceeds thus:

"*Draconis* nomen ipse sibi sumpsit quod est serpentum quoddam genus, unde Dunkercani insignem navem instruxerunt, *Doggam* (id est *Canem*) a se appellatam, innuentes eâ se Draconem hunc venaturos et forte capturos."

From this passage it appears that Sir Francis Drake claimed more affinity with the kraken than with the aquatic fowl to which his name at first sight would indicate relationship, and that the first invention of the *Dogger* vessel was owing to the desire of the Dunkirkers to capture this Sea Serpent. On looking into Johnson I find that he derives "Dogger" from "Dog," as a diminutive, contemptible kind of vessel, referring to Skinner as his authority. Turning to Skinner, however, I find that he assigns among the reasons for the name one more in accordance with Smith's account, for he says this kind of vessel "instar canis venatici *valde celer est*." To me the chief difficulty is why the Dunkirkers should call this vessel by a name derived from the Anglo-Saxon—as Dogger would seem to be. Perhaps some reader of "N. & Q." would oblige with his views on the point.

The Dogger has long been considered a Dutch appellation for a ship; and until I met the passage in Smith, I had always taken the name for a Dutch word. A. B. R.

Belmont.

BIOGRAPHIES OF LIVING AUTHORS.

It would be well if lists of these dictionaries were preserved. I only possess two: *Literary Memoirs of Living Authors of Great Britain*, London, 1798, 2 vols. 8vo. (Faulder); and *A Biographical Dictionary of the Living Authors of Great Britain and Ireland*, London, 1816, 8vo. (H. Colburn). I find in both these works truths and falsehoods which I do not find elsewhere. The first contains some fine writing: thus it is said of a heterodox medical practitioner that his "machinations are gulphs to the current of life." D'Israeli (now a classic in his way) is a "mighty authorling:" and of Samuel Johnson there is a dictum which is worth quoting at length:

"More injury, we will venture to affirm, has been done to the fame of Johnson by this lady [Thrale] and her late biographical helpmate [Boswell], than his most avowed enemies have ever been able to effect; and if his character becomes unpopular with some of his successors, it is to these gossiping friends he is indebted for the favour."

The second work is much more extensive and accurate. But some of its notes are now queries. Did Brinkley (late Bishop of Cloyne), when a young man, assist Paley in his *Natural Theology*? Did the Dean of Peterborough (Kipling) publicly threaten Dr. Lingard with prosecution, for affirming that the Church of England is a new church? Did Napoleon I. forbid the translation of every literary work in which his name was not mentioned? Was a chaplain of the Lock Hospital removed for public advocacy of polygamy? Did the lady, who afterwards insisted on being a member of the royal family (and whom the newspapers used to call the *Princess Olive of Cumberland*), begin her career by trying to prove that her uncle, a quiet country clergyman, was Junius? The editor of this book is of opinion that a public man is not the author of the book in which his speeches are collected, if those speeches were extempore: whence arises the query, Who is?

M.

ORKNEY CHARMS.

Toothache is by the country people called "The worm," from a notion they have that this painful affection is caused by a worm in the tooth or jaw-

bone. For the cure of this disease, the following charm, called "wormy lines," is written on a slip of paper, which is sewed into some part of the dress of the person affected, and must be carried about the person as long as the paper lasts:

"Peter sat on a marble stone weeping,
Christ came past and said, 'What aileth thee, Peter?'
'O my Lord, my God, my tooth doth ache!'
'Arise, O Peter! go thy way, thy tooth shall ache no more.'"

For stopping hæmorrhage, as spitting of blood, bleeding from the nose, bleeding from a wound, &c., the following charm must be solemnly repeated once, twice, or oftener, according to the urgency of the case, by some old man or woman accounted more sagacious than their neighbours. It must not be repeated aloud, nor in the presence of any one except the patient:

"Three virgins came over Jordan's land,
Each with a bloody knife in her hand;
Stem, blood, stem—Letherly stand!
Bloody nose (or mouth) in God's name mend."

The pain occasioned by a burn or scald is here called "swey," or "sweying." To relieve "sweying," this charm must be repeated by a wise one also in private:

"A dead wife out of the grave arose,
And through the sea she swimmed,
Through the water wade to the cradle,
God save the bairn-burnt sair.
Het fire, cool soon in God's name."

When a healthy child suddenly becomes sickly, and no one can account for the change, the child is said to have been "forespoken." Or when a stout man or woman becomes hypochondriac, or affected with nervous complaints, he or she is "forespoken." Some one has perhaps said "He's a bonny bairn," or "Thou ar' lookin weel the day;" but they have spoken with an *ill tongue*. They have neglected to add, "God save the bairn," or, "Safe be thou," &c. For the cure of this, the following charm is repeated over water; which the patient must drink of, or be washed with:

"Father, Son, Holy Ghost,
Bitten sall they be
Wha have bitten thee!
Care to their near vein,
Until thou get'st thy health again,
Mend thou in God's name!"

Cattle and horses may also be "forespoken," and the same charm must be applied towards their cure.

The following charm is applied for the cure of sprains. A linen thread is tied about the injured part after the solemn repetition of the charm. The thread is called the "wristing thread," from the wrist or ankle being the part to which it is most commonly applied:

"Our Saviour rade,
His fore foot slade,
Our Saviour lighted down;
Sinew to sinew,—joint to joint,
Blood to blood, and bone to bone,
Mend thou in God's name!"

F.

Minor Notes.

Steamers and Railways.—Perhaps it may not be thought unworthy of being recorded in "N. & Q.," that the Number of that Periodical, published in London on Saturday, August 26, was delivered in Valetta on Wednesday the 30th of the same month, at nine o'clock in the morning.

JOHN O' THE FORD.

Malta.

Memoir of Lord Cloncurry.—I am engaged in writing a Memoir of the Irish patriot Cloncurry, recently deceased. It is well known that his Lordship's correspondence was extensive and varied. Perhaps some of your correspondents may have letters of his in their possession. Either the originals, or copies thereof, would be acceptable to his Boswell. There are, no doubt, much materials scattered through the kingdom, of which I may never hear until it is too late. A great many of his Lordship's philanthropic acts were unknown to fame. Mayhap this notice may meet the eyes of some who could help to build such a monument to the good old Lord's memory.

W. FITZPATRICK.

Monkstown, Dublin.

Reckoning by Nights.—The old German nations reckoned by nights, of which we have the remains in the words *se'nnight* for week, *fortnight* for two weeks. I read lately that the Indians are in the habit of measuring the days in a journey by *sleeps*. Perhaps, among migratory nations, unacquainted with writing, journeys are almost the only things which habitually require reference to periods of time shorter than a moon. If so, we may well understand how natural it would be to measure the length of the journey by the number of rests or stoppages: that is, by nights instead of days. Has this question been discussed? if so, query references.

M.

Padgentree.—A trick of youth, which I, for one, have often repented of, was decoying sparrows and other small birds into ingenious brick traps, or under well-ventilated sieves, and when any victims were caught, endeavouring to reconcile them to a new mode of life within the precincts of an old basket, or a cage when one happened to be at hand, of course amply furnished with plenty of building materials, such as hay, moss, &c., and well stored with all manner of dainty food; but the poor birds would neither build nor eat: and during the whole of my extensive ex-

perience as a sparrow fancier, I could never persuade one to brook confinement; they very soon warbled the death note, always called here singing padgentree, and "cocked their toes" before next sunrise. Can any of your readers throw out any suggestions as to the origin of this "padgentree?" JOHN DIXON.

"*Rule Britannia.*"—In the second verse of this celebrated song there is an inaccuracy in point of grammar, which it strikes me could be easily amended, and without impairing the spirit of the lines. It occurs in the first line:

"The nations not so bless'd as *thee.*"

Here the rules of grammar evidently require *thou*, which, if substituted, leaves the third line to be dealt with, in order to secure the rhyme. And I would propose to make the line to run thus:

"While thou shalt flourish free as now."

The whole stanza thus altered would read:

"The nations, not so bless'd as thou,
Must in their turn to tyrants fall;
While thou shalt flourish, free as now,
The dread and envy of them all."

The only sacrifice here made is that of the epithet "great." R. S.

Bell-ringing.—In the library of All Souls College, Oxford, is deposited a MS. (No. CXIX.) entitled:

"Orders conceyved and agreed uppon by the company exercizing the arte of ringing, knowne and called by the name of the Schollers of Cheapesyde in London, begon and so continewd from the second day of February, Anno 1603."

with a list of names of the generals and wardens to the year 1634 inclusive, annexed. Z. z.

Harvest Horn.—It is a very general practice here for the boys about the streets to blow horns during the time of harvest. I do not see this practice alluded to in Hone, nor any of the writers he refers to for customs, &c., during harvest. I thought it might be as well to preserve it in the pages of "N. & Q."

Perhaps some of your correspondents may give us some other notices, or perhaps be able to tell something more of this particular practice. I heard the first on Saturday last. GEORGE.

Norwich, Aug. 16.

"*Vaudeville.*"—From a collection of songs published at Lyons, and entitled *Chansons et voix de ville*, in 1561; and from another published at Paris in 1576, entitled *Recueil des plus belles chansons en forme des voix de ville*, may we not learn the genuine etymology of the word *vaudeville?*

JAMES CORNISH.

Queries.

THOMAS DECKER'S "FOUR BIRDS," 1609.

I have recently obtained an imperfect copy of a little work by the celebrated Thomas Decker, or Dekker, which does not appear to be known to bibliographers; and, if so, a few Notes upon it cannot but be acceptable to many of the readers of "N. & Q." It is in duodecimo, with several title-pages, *e. g.*

"THE PELICAN. The Pelican bringeth health. *Vigilate et Orate.* Printed at London by H. B. for N. B. 1609."

"THE EAGLE. The Eagle bringeth courage. *Vigilate et Orate.* Printed at London by H. B. for Nathaniel Butter, 1609."

In the imprint in the original, the letter *r* is accidentally omitted in the word *printed.*

"THE PHŒNIX. The Phœnix bringeth life. *Vigilate et Orate.* Printed at London by H. B. for N. B. 1609."

This portion is dedicated "To the two worthie and worthily admired Ladies, Sarah, wife to the Right Worshipful Sir Thomas Smith, Knight; and Catharine, wife to the Right Worshipful Sir John Scot, Knight;" signed, "Humbly devoted to your Ladyships, Tho. Dekker." The general title-page is wanting, but there is a dedication to Sir Thomas Smith, from the author, who subscribes himself: "Ever bounden to your worship, Tho. Dekker." The fourth treatise is of the Dove. Any information on this work, especially the proper title of the whole, would be very acceptable.

J. O. HALLIWELL.

DR. BROOME THE POET.

Will you allow me, through the medium of "N. & Q.," to put two or three questions to your correspondents respecting Dr. Broome, whose name is still deservedly memorable as the friend and literary assistant of Pope? In Dr. Broome's will, made in 1745, which I found at Norwich, and appended to a short Memoir of the poet recently published by me, he mentions his sister "Elizabeth Cooke of Bank Hall, Lancashire," his "other sisters, Margaret, Anne, and Sarah," and his "brother, Richard Broome of Dagenham, in Essex." I believe there are two "Bank Halls" in Lancashire, one in Leyland and the other near Kirkdale. As I am devoting myself to the preparation of a new edition of Broome's *Poems*, I shall be truly grateful for answers to the above Queries, or for any other information relating either to Broome's personal history or writings, and conveyed either through "N. & Q.," or addressed as below.

I have succeeded, through the invaluable assistance of "N. & Q.," in obtaining copies of two of the earliest editions of Broome. T. W. BARLOW.

St. James' Chambers, Manchester.

Minor Queries.

Maps of Rome. — I should be thankful to be informed, through the medium of your columns, if any maps of Rome are extant about the sixteenth century, or previous to that date? Σ. Δ. Σ.

Disinterment. — Can a body be removed from church or churchyard by consent of the clergyman, without application to higher authority? Must there not be some record or legal evidence of such disinterment and removal? and, if so, where will it be found? D. I. T.

Stone Shot. — Can any of your correspondents inform me, or direct me whence any information can be obtained respecting the time when stone shot ceased to be used in our forts? In the neighbourhood in which I live are two castles, St. Mary and Pendennis (temp. Henry VIII. and Edward VI.), near which stone shot have been occasionally found, and several are built in the walls of the latter castle. Those that have been picked up are covered with serpula, which clearly prove that they have been for some time submerged in the sea. The stone shot which were commonly used were of granite, marble, or what is called greensand limestone. I shall feel obliged for any communication on this matter which I may receive from any of your correspondents.

JAMES CORNISH.

Falmouth.

Arms of Brettell and Needes. — Can any correspondent tell me the arms of Brettell? The crest is, I believe, a demi-gryphon. The name is common in Worcestershire. Also the arms of Needes? I find a *crest, alone*, registered to the latter name, but there are few, if any, families who legally bear a crest without arms. The crest is a buck's head embossed, ppr., pierced through with an arrow, also ppr. C. J. DOUGLAS.

Heraldic Queries. — Hilton, of Hilton, co. Durham. Crest, on a close helmet, Moses's head in profile glorified, adorned with a rich diapered mantle, all proper.

Dakyns, of Linton, co. York. Motto, "Strike, Dakyns, the devil's in the hempe."

Can you, or any of your correspondents, give the origin of this strange bearing and strange motto? C. DE D.

Brian Walton. — Tradition has assigned to Seamer, in Cleveland, the honour of being the birth-place of this eminent scholar. It is however stated in Boswell's *Antiquities*, No. 3., that he was born near Hexham in Northumberland, and instructed in classical learning at Newcastle-on-Tyne. I know not whether this statement rests on any reliable authority, but it is worth noting, that in 33 Eliz. Brian Walton of Newby, in the county of York, was apprenticed to William Marley of Newcastle-on-Tyne, merchant. Query, May not this Brian Walton have been the bishop's father? It cannot be otherwise than interesting to ascertain particulars relative to the family history of one who has deserved so well of literature as the editor of the *London Polyglott*. Archdeacon Todd, at p. 160. of his memoirs of the bishop, mentions a person of both his names, a Fellow of Peter House, Cambridge, who took the degree of B.A. in 1676, and that of D.C.L. or LL.D. in 1688. The college registers would probably inform us whether this was a son of that great man. E. H. A.

Publicans. — The accounts generally given by commentators of the Publicans of the later years of Jewish history are very meagre and unsatisfactory. Where can fuller researches into their religious, as well as civil, position be met with? Are there any grounds for concluding that they were, as a body, ἀποσυνάγωγοι, or partially excommunicated? The establishing that fact would throw much light on many passages of the New Testament. WILLIAM FRASER, B.C.L.

Alton, Staffordshire.

Flodden Field. — Is there any authentic list of the English warriors slain at the celebrated battle of Flodden Field, at which it appears seven gentlemen of one family named Bebbington, six sons and a brother, fell? CESTRIENSIS.

"*Ould Grouse in the Gun Room.*" — Where can I find the story of "Grouse in the Gun Room," mentioned by Goldsmith in *She Stoops to Conquer?* IGNOTUS.

Speechless Deserter. — Can you give me any account of a soldier that deserted in the last century, and wandered in Ireland for a great number of years, and that when discovered he had lost his speech? WILLIAM STARK.

12. St. James's Square.

"*Crawley, God help us,*" *&c.* — As your correspondent MR. E. W. JACOB (Vol. ix., p. 446. &c.) appears to be following the example of Job, described in the latter part of the 16th verse of the 29th chapter of that worthy man's history, I beg to ask him the meaning of the local phrases: "Crawley, God help us," and "Downton good now?" I am aware that this subject, as to Tickhill and other places, has been noticed in "N. & Q.," Vol. i., pp. 247. 325. 422.; but I hope for and anticipate a fuller explanation as to Crawley and Downton. HENRY EDWARDS.

"*Tickhill, God help me.*" — I cannot help thinking that this expression bears reference, in its

origin, to the continual sieges which the Castle of Tickhill, or *Tichil*, underwent in the times of the Norman kings. During two centuries, it appears from the chroniclers that it was continually an object of attack. (See Hoveden *passim.*)

HENRY T. RILEY.

Queen Anne's Bounty.—Can you give me any information relative to Queen Anne's Bounty to the orphans of naval officers? A. G.

Andrea Ferrara. — Did Andrea Ferrara ever live in the Highlands, or were the claymores imported into Scotland from Italy? CENTURION.

Ill Luck averted.—Can you tell me the origin of the superstition that taking off the hat, or kissing the hand to a magpie, will avert ill luck?

CONNIS.

Minor Queries with Answers.

Noon.—What is the derivation of "noon?" Can it be *Nona Hora*, the ninth hour? In that case, would not noon be not so much a point as a period of time, extending from 12 to 3, and the "afternoon" be that part of the day which comes "after" 3 P.M.? WILLIAM FRASER, B.C.L.

Alton, Staffordshire.

[King Edgar, A.D. 958, made an ecclesiastical law that the Lord's Day should be observed on Saturday at noon, till the light should appear on Monday morning (Selden, *Angl.*, lib. II. cap. vi.). Mr. Johnson, in his *Ecclesiastical Laws*, part I. anno 958, No. 5., speaking of this law, says, "The noontide signifies three in the afternoon, according to our present account: and this practice, I conceive, continued down to the Reformation. In King Withfred's time, the Lord's Day did not begin till sunset on the Saturday. Three in the afternoon was *hora nona* in the Latin account, and therefore called *noon*: how it came afterwards to signify mid-day, I can but guess. The monks, by their rules, could not eat their dinner till they had said their noon-day song, which was a service regularly to be said at three o'clock; but they probably anticipated their devotions and their dinner, by saying their noon-song immediately after their mid-day song, and presently falling on. I wish they had never been guilty of a worse fraud than this. But it may fairly be supposed that when mid-day became the time of dining and saying noon-song, it was for this reason called noon by the monks, who were the masters of the language during the Dark Ages. In the *Shepherd's Almanack*, noon is mid-day; *high noon*, three o'clock." But if there were the least doubt of the derivation of this word, the authority of Matthew Paris in the following extract would remove it: "In quadragesima usque ad nonam jejunare solebant. Sit ad tertiam pomeridianam, quæ *hora nona* veteribus dicitur. Nondum enim laxarant Monachi jejunii primitivi rigorem. Verum ante aliquot sæcula, in gratiam delicatulorum indultum est, ut officium illud ecclesiasticum, quod hora tertia sive *nona* recitari solebat, citiùs per tres horas anticiparetur, et sub meridiem caneretur. Atque hinc est, quod Belgicè Anglicèque Meridiem *Noone* dicimus." (See his *Glossary, in voce.*) In Lent they were wont to fast till noon; that is, till the third hour after mid-day, which the ancients call the ninth hour; for the monks had not yet relaxed the rigour of primitive fasting. But in course of time it was allowed, for the purpose of feasting and sensual indulgence, that this office of the Church, which was wont to be performed at the third or ninth hour, should be anticipated sooner by three hours, and be sung about mid-day. And hence it is, that in the Dutch and English languages we call mid-day *noon.*]

Ossian's Poems. — In common with others of your readers, I should be glad to be in possession of any data by means of which the perplexing question of the authenticity of Ossian's *Poems* might be determined. It is as difficult to believe Macpherson to have been the author as to believe that such beautiful compositions could have been produced in a barbarous age, and handed down by oral tradition alone for so many centuries: at least it is so to my mind. Could any of your correspondents do anything towards solving this difficulty? EDWARD WEST.

15. Paul Street, Finsbury Square.

[On the mere ground of want of room we cannot reopen in our pages the controversy respecting Ossian's *Poems;* but more especially as their merits and authenticity have been so frequently and keenly discussed. In the *Penny Cyclopædia*, vol. xvii. p. 50., will be found an able article, giving a bird's-eye view of the nature, progress, and present state of the controversy relating to them, as well as the most important facts and arguments which bear upon their authenticity. Sir Walter Scott said that Dr. Johnson's account of Ossian's *Poems* is that at which most sensible people have arrived, namely, that "Macpherson had found names, and stories, and phrases, nay, passages, in old songs, and with them had blended his own composition, and so made what he gives to the world as the translation of an ancient poem." See Boswell's *Johnson*, Sept. 23, 1773, Croker's edition.]

Clarendon's "History of the Irish Rebellion." — In what respects is the Dublin edition (8vo., 1719–20) of this work "much more correct than that of London?" and on whose authority is the assertion so frequently made? ARRHA.

[The assertion is made on the authority of an advertisement prefixed to the Dublin edition of 1719-20, which states that "this edition is much more correct than that of London, having been compared with two manuscripts in his Grace [William King] the Lord Archbishop's library, in one of which his Grace has writ these words with his own hand, which we set down here for the reader's satisfaction: 'This Vindication, as I was informed by the late Lord Clarendon, was writ by his father Lord Chancellor Clarendon (if I remember right) at Cologne, with the assistance of the Duke of Ormond, and by the help of Memoirs furnished by the said Duke. I had it from Captain Baxter, a servant, I think steward, to the Duke of Ormond, in the year 1686. — WILLIAM DUBLIN.'" The Dublin edition was not known to either Watt or Lowndes: it is not in the Bodleian Library; and it was not till 1849 that a copy was to be found in the British Museum. From a curious anecdote respecting it, noticed in our Second Volume, p. 357., it would seem to be the *first* edition; but, if so, the advertisement quoted above must have been added after the publication of the London edition of 1720. The Dublin edition was reprinted in 1816, in Clarendon's *History of the Rebellion;* but the edition of 7 vols., 1849, edited by Dr. Bandinel, is

printed *verbatim* from the original MS. preserved in the Bodleian Library, as far as it goes, the remainder being taken from another MS. in the same library, which seems to have been transcribed from the original MS. when complete. The London edition of 1720 attributed the origin of the rebellion to the Protestants instead of the Romanists, whereas the Dublin edition *reversed the accusation.*]

"*I saw thy form in youthful prime.*"—I send you some lines formerly given in the schools at Oxford, for translation into Latin elegiacs. I am very anxious to discover their author, and should be much obliged to you if you could inform me in your next Number.

"I saw thy form in youthful prime,
Nor thought that pale decay
Would steal before the steps of Time,
And waste its bloom away, Mary!
Yet still thy features wore that light
Which fleets not with the breath;
And life ne'er look'd more truly bright
Than in thy smile of death, Mary!

"As streams that run o'er golden mines,
Yet humbly, calmly glide,
Nor seem to know the wealth that shines
Within their gentle tide, Mary!
So, veil'd beneath the simplest guise,
Thy radiant genius shone,
And that, which charm'd all other eyes,
Seem'd worthless in thy own, Mary!

"If souls could always dwell above,
Thou ne'er hadst left that sphere;
Or, could we keep the souls we love,
We ne'er had lost thee here, Mary!
Though many a gifted mind we meet,
Though fairest forms we see,
To live with them is far less sweet
Than to remember thee, Mary!"

A. H.

Deptford Inn, near Haytesbury.

[The lines are *Moore's*, and are arranged, in his *Irish Melodies*, to the old tune of "Donald." They were written in memory of his friend Mrs. Tighe, the authoress of *Psyche*, and are certainly among the tenderest effusions Moore ever wrote.]

Thelwall's "Hope of Albion."—I shall feel grateful for any information respecting a work by Thelwall (who was tried for treason in 1794, and acquitted), entitled *The Hope of Albion, or Edwin of Northumbria?* EDWARD WEST.

[The first rough sketch of this poem was drawn up before Mr. Thelwall commenced his political career, and fortunately escaped the general pillage of his papers when he was arrested on May 12, 1794. During his subsequent residence in the romantic village of Llys-Wen, in Brecknockshire, five books of the poem were written, and the whole plan developed through all its branches. But an unexpected event stopped its farther progress. In January, 1799, Thelwall sent to London for some books to elucidate the early periods of British history, which were duly forwarded to him in a parcel from Lackington's; but when within seven miles of its destination it was seized by a king's messenger, who posted with it to London for the inspection of the Privy Council, and a month elapsed before it was returned to its owner. His political associations, however, so effectually dissipated his poetic meditations that the work was never entirely completed. Some "Specimens" of it, from the first two books, will be found in his *Poems, chiefly written in Retirement*, 8vo., Hereford, 1802, pp. 175. to 202.]

"*One evening Good Humour,*" *&c.*—Where can I find the words of a song commencing, "One evening Good Humour sat down as a guest?" and by whom were the words written? M. A.

[This song is entitled "Time made Prisoner." The only version known to us is contained in Dr. Burney's *Collection of Songs*, vol. v. p. 298., in the British Museum.]

Replies.

FLOWERS MENTIONED BY SHAKSPEARE.

(Vol. x., p. 98.)

As no Shakspearian correspondent of "N. & Q." has answered MR. MACCULLOCH's inquiries respecting flowers named by Shakspeare, I have been tempted to send him some short extracts from notes that I have from time to time collected respecting them.

"*Cuckoo-buds of yellow hue,*" Farmer says, "must be wrong; I believe cowslip buds the true reading." But why should cowslip buds be the true reading? when the *Ranunculus bulbosus*, known to every country child by the name of butter-cup, was styled by our ancestors tiny-cup, golden-cup, leopard's foot, and cuckoo-buds; and by the latter name I have heard it called in Sussex. Numerous spring flowers have old names significant of their blooming "at the cuckoo's time of coming;" and the wood sorrel, referred to by MR. MACCULLOCH, is one of them. Gerard says:

"Apothecaries and herbalists call it Cuckoo's meat, either because the cuckoo feedeth thereon, or by reason when it springeth forth the cuckoo singeth most."

Mary-buds. Mary-buds is an old name for the marygold, which was regarded by the monkish botanists as a holy flower, and so named by them in honour of the Virgin Mary, who was traditionally believed to have often carried one in her bosom. Chatterton speaks of this flower "as the marybud that shutteth with the light."

Long purples. I believe the commentators on Shakspeare who have decided the "long purples" to be intended for the Purple Orchis, to be right in their conjecture, for the name of Dead men's thumbs or fingers is still applied to it. Johnson tells us, on the authority of Collins the poet, that it was so called in his time in Sussex. This singular name was probably given to the plant from the form of its root, which consists of two knobs, shaped like a hand. That the Arum is not the plant alluded to, I gather from a line in the old ballad of "The Deceased Maiden Lover," where

Dead man's thumb is spoken of as "a plant that in the meadow grew," which would not apply to the Arum, whose habitat is hedge bottoms and woods; neither would Ophelia have found it growing by a brook, near which "fantastick garlands did she make."

Sweet musk rose. The musk rose was one of the earliest species of roses cultivated in England; it is found wild in some parts of Spain; its musky odour is most powerful in the evening; it is named by Milton, as well as by Shakspeare, woodbine honeysuckle.

In all botanical works the *Lonicera* is styled woodbine honeysuckle; and Henley says, "So the woodbine, *i. e.* the sweet honeysuckle," &c., which proves that he considered them to be the same plant. In *Sicily and Naples, or the Fatal Union*, published in 1640, the honeysuckle is spoken of as "the amorous woodbine's offspring," and it is therefore not improbable that in Shakspeare's time the plant was known as the woodbine, and the blossom as the honeysuckle.

Love in Idleness. The pansy is still called "Love in Idleness" in Warwickshire; and Lyte names it also in his *Herbal*, in a long list of names borne by that flower in his time. Taylor the Water Poet, who was also a cotemporary of Shakspeare's, quibbling on the names of plants, mentions the pansy thus:

> "When passions are let loose without a bridle,
> Their precious time is turn'd to love in idle."

Linnæus, in his work on the flowers of Lapland, mentions pansies of which some of the flowers were white, and I have occasionally gathered specimens of this plant in corn fields, the upper petals of which were "milk white;" and it is well known that the colours of wild flowers vary with soil and situation.

C. L.

The flowers "Cuckoo-buds" mentioned by Shakspeare would seem to apply to the blossoms of the Greater Stitchwort (*Stellaria holostea*), which form so conspicuous an ornament to our hedgerows during the month of April. Even in the latter end of March do we hail its delicate starry flowers, betokening the approach of spring as they peep from the faded blades of last year's grass.

> "The leaves are from one to three inches long. The flowers, a dozen or more on each stem. Rich yellow anthers surmount the silvery petals, which are large and handsome, and of the purest white; mounted on slender foot-stalks, two or more inches long."

The buds have a tinge of primrose upon them before they expand, which may probably account for —

> "Cuckoo-buds of yellow hue."

The plant is commonly found in Kent on sunny hedgerows, and there is well known by the name "Cuckoo Flower," because it is mostly seen when the notes of that wild mysterious bird echo through the vales and woods.

What old English *pleasaunce* is there without its large ancient tree of Musk Rose? bending, in early summer, beneath the weight of its thousand clusters of delicate creamy semi-double flowers, the peculiar perfume of which, floating on the calm evening air, bears the imagination to the "spicey gales" of the East.

Are not the woodbine, eglantine, and bindweed the same, and of which there are two varieties?—the greater (white), which attaches itself to some other plant; and the lesser one, with pinkish blossoms, which trails along the ground, particularly at the edges of the corn-fields, where it may be found in abundance. Some notes in an old edition of Shakspeare describe the "long purples" in "Ophelia's garland" to mean a plant, the modern botanical name of which is *Orchis morio mas.* The queen, in describing Ophelia's death, says:

> ". . . . . And long purples
> . . . . . .
> That our cold maids do dead man's fingers call them."

And in an ancient black-letter ballad, entitled "The Deceased Maiden Lover," we find this verse, which bears upon the same flower:

> "Then round the meadowes did she walke,
> Catching each flower by the stalke;
> Such as within the meddowes grew,
> As *dead man's thumbe* and harebell blew."

I find "Love in Idleness" described as the "wild violet;" although *why* it should be said to be —

> ". . . . The little western flower,
> Purpled with Love's wound,"

I am at a loss to understand: for is it not supposed the wild violet sprung from the blood of Ajax, when he slew himself in grief at the armour of Achilles being adjudged to Ulysses? Might not the Anemone claim the name, having "become purpled" through the blood of Adonis? I venture not to give opinions, but simply my ideas in the form of Queries, which may be solved by some more experienced correspondent.

CHARLOTTE STRACEY.

Rackheath Hall, Norwich.

I am disposed to think that the "long purples" are the flowers of the early orchis, *O. mascula.* The "grosser name" alluded to by the queen is still perpetuated by the present generic term ὄρχις; whilst the plant is still called "Bloody Men's Fingers" by the peasantry in the neighbourhood of Cheltenham, who have a most unaccountable aversion to this, one of the loveliest of our spring flowers. The children, indeed, will make nosegays of the blossoms, but leave them at some distance from home, fearful of a

rebuke should they bring the "nasty things" to the cottage door. This was told me several years ago by Professor James Buckman, who added that the country people had often expressed their surprise at seeing him when botanising with a bunch of the proscribed flowers in his hand. The Gloucestershire name sounds very like the "Dead Men's Fingers" of Shakspeare's "cold maids." W. J. BERNHARD SMITH.

Temple.

ENGLISH BISHOPS' MITRES, ETC.

(Vol. x., p. 87.)

In a woodcut in King Edward's *Catechism*, 1548, representing the presentation of a Bible to the King, the bishops wear mitres and all the ancient vestments.

I find no reference to the mitre in any formulary of the Reformed Church. The pastoral staff is mentioned in the first ordination book of King Edward, 1549, but not in the second, 1552. It was at that time doubtless laid aside.

"Horned prelates" of course appeared again during the reign of Mary. Oglethorpe no doubt wore a mitre at the semi-popish coronation of Elizabeth, for it is stated that Bonner's vestments were borrowed for the occasion. I do not suppose that mitres have ever been used by English bishops since that time. In 1561, good bishop Pilkington, of Durham, expressly says that the bishops "have not the cruche [crook] and mitre as the old bishops had" (*Works*, P. S. 584.); and again he says that he "has neither cruche nor mitre" (Ib. 587.).

The recumbent effigy of Bishop Montagu, at Bath (1618), is, if I mistake not, mitred. That of Bishop Andrewes in Southwark (1626) is not. The monumental brass of Archbishop Harsnet (1631) represents that prelate in a mitre (*Brasses*, Camb. Camd. Soc.). Such instances as this do not, however, prove that mitres were actually worn by the individuals commemorated. There were, I believe, no mitres at the coronation of James II. (see Sandford): at that of William and Mary, the bishops carried their caps. No mitres are to be seen in the large print of the procession engraved by Sam. Moore.

Mitres of gilt metal are, or were, suspended over the tombs of Bishops Morley and Mews at Winchester (1684, 1706). I remember seeing one of them a few years ago.

With respect to the coronation of George II., I believe MR. FRASER must be misinformed.

The mitre commonly borne at the funerals of the bishops of Bristol was destroyed in the Reform riots. There was consequently no mitre at the funeral of Bishop Gray in 1834. (Memoir in *Gent. Mag.*)

The use of the mitre as an heraldic distinction has been uninterrupted. I may remark that the coronet around the mitres of archbishops is a recent and unauthorised innovation. That distinction, and also a plume of feathers issuing from the sinister side, seem, however, to have formerly pertained to the princely mitre of Durham. (*Roll of Arms*, 1515, Willement.) $d\lambda\phi$.

In Winchester Cathedral, the mitres of Morley (1684) and Mews (1706) were suspended over their tombs, in 1814. They are of silver-gilt, the same material of which Matthew Wren's mitre was made. Bishops wore their mitres at the coronations of George III., Queen Elizabeth, and Edward VI. Mitres were borne at the funerals of the following prelates: Duppa, 1662; Juxon, 1663; Frewen, 1664; Wren, 1667; Cosin, 1671; Trelawney, 1721; Lindsay, 1724. The effigies of these bishops are mitred: Goodrich, 1552; Magrath, 1622; Hacket, 1670; Lamplugh, 1691; Sheldon, 1677; Hoadley and Porteus. I believe that the mitre, usually set on the bier of the bishops of Bristol, was burned by the rioters only some years since. At New College, Oxford, portions of the mitre of the munificent founder, William of Wykeham, are preserved. MACKENZIE WALCOTT, M.A.

Pastoral Staff (Vol. x., p. 102.). — In 1559 the fact is mentioned that no pastoral staff was given to Abp. Parker at his consecration, Dec. 17: "Ad reliqua Communionis solemnia pergit Cicestrensis, nullum Archiepiscopo tradens pastorale baculum." The Ordinal used on this occasion was the *Second Book of King Edward VI.*, A. D. 1552: in it the tradition of the pastoral staff was omitted; it had been retained in the first Ordinal of 1549. Queen Elizabeth directed the former Ordinal to be used after June 24, 1559. It is remarkable that Bishop Barlow continued one portion of the rubric of 1549, by wearing a cope of silk, while he neglected the use of the pastoral staff. When that expressive symbol of authority and discipline was put into the hands of the bishop, the words still in use, from "Be to the flock of Christ a shepherd" to "our Lord," were said. During the reign of Edward VI., according to the Ordinal of 1549, after the consecration of Bishop Poynet, the following prelates were ordained: John Hooper, March 8, 1550; Miles Coverdale and John Scory, Aug. 30, 1551; John Taylor, June 26, 1552. On and after All Saints Day, 1552, the *Second Book of Edward VI.* was directed to be used. (See *The English Ordinal, its History, Validity, and Catholicity*, 1851, pp. 295—301.) No rubric of the reformed Ordinal directed the use of unction or the tradition of the mitre.

MACKENZIE WALCOTT, M. A.

HANNAH LIGHTFOOT.

(Vol. vii., p. 595.; Vol. viii., pp. 87. 281.)

A Query respecting this lady, whose history and fate appear shrouded in great mystery, appeared in the *Monthly Magazine* for April, 1821, and drew answers from various correspondents which will be found in vol. li. p. 532., vol. lii. pp. 109. 197. It is affirmed on one hand that she was married to one Isaac Axford; with whom, however, "she never cohabited; being taken away from the church door the day they were married, and never heard of afterwards." In another place it is doubted whether such an event as her marriage to Axford ever took place. It is farther stated that the prince, having become enamoured of the "fair Quakeress," employed Miss Chudleigh, afterwards the notorious Duchess of Kingston, to "negotiate for him;" and that a place of meeting for the royal lover and his *inamorata* was furnished by "one Perryn of Knightsbridge." The last communication on the subject purports to be from a cousin of the lady, who states that —

"None of her family have seen her since, and that her mother died of grief . . . The general belief of her friends was, that she was taken into keeping by Prince George directly after her marriage to Axford, but never lived with him."

Axford, it is asserted, presented on his knees a petition respecting her to the king; but, being a quiet man, allowed the matter to drop. Mention is made of a gentleman named Dalton (Galton?), who had married a daughter of Hannah Lightfoot by the prince, and who, being left by her with four daughters, was shortly expected in England, and might throw some light on the matter. Very different is the testimony of the octogenarian Beckford:

"'Perceiving (records the reminiscent of his conversations) a fine copy of *Junius's Letters*, I asked him (Beckford) if he thought those forcible productions were from the pen of Lord Chatham?'

"'Most decidedly not: none of us (for he always spoke of the Pitt family as if he were one of them) ever for a moment thought that they were, and, if they had been, we should have certainly known it. There is much in them which resembles the peculiarities of Burke; and many of his admirers entertained the opinion so positively, that Burke felt himself called upon solemnly to disclaim the imputation. My opinion is, Dr. Wilmot was the author.'

"'Dr. Wilmot!' I reiterated with surprise.

"'Ay, Dr. Wilmot; no man had better opportunities: he was a good scholar, a sincere Whig, and a most intimate friend of Lord Chatham. He had opportunities of being fully acquainted with everything, from his enjoying such an exclusive confidence of George III., which arose from the following singular affair: — George III., when Prince George, fell in love with a beautiful Quakeress of the name of Hannah Lightfoot. She resided at a linen-draper's shop, at the corner of Market Street, St. James's Market. The name of that linendraper was Wheeler. As the prince could not obtain her affections exactly in the way he most desired, he persuaded Dr. Wilmot to marry them; which he did at Kew Chapel, in 1759 — William Pitt, afterwards Lord Chatham, and Ann Taylor, being the parties witnessing; and, for aught I know, that document is still in existence.'

"'You astonish me.'

"'Ah, ah! when you have lived as long in the world as I have, you will cease being astonished at anything.'" — "Conversations with the late Mr. Beckford" (*New Monthly Magazine*, vol. lxxii. p. 216.)

I do not know how far these alleged conversations have been faithfully reported; if the marriage took place as described by Beckford, it would undoubtedly have been valid, the Royal Marriage Act being of subsequent enactment.

WILLIAM BATES.

Birmingham.

PASSAGE IN COLERIDGE: RAINBOWS.

(Vol. vii., pp. 330. 393.)

No account of a phenomenon similar to that quoted from the *Memoirs of the Manchester Literary and Philosophical Society* having hitherto been supplied, your correspondents will perhaps be interested in the passage in Ulloa's *Voyage*, referred to by J. H. M., translated from the Spanish original:

"At the time of day-break, the hill was enveloped in very thick clouds, which upon the rising of the sun were dispersed, and some thin vapours only remained which the eye could not distinguish. At the side of the mountain opposite to that from which the sun rose, and distant about ten *toesas* [60 feet] from the spot where we stood, there was to be seen an image of each of us represented as in a mirror, with three concentric rainbows, the head being the centre. The last colours of one rainbow touched the first of the following; and exterior to all these rainbows was to be seen a fourth, formed of one single white colour. All of them were perpendicular to the horizon; and as any one moved from side to side, the phenomenon accompanied him in the same disposition and in the same order; but what was most remarkable in this appearance was this, that being six or seven together, each of us saw the phenomenon in himself, not in the others. The magnitude of the diameter of these bows varied successively, in proportion as the sun rose above the horizon: the colours all simultaneously disappeared, and the image of the body by degrees becoming imperceptible, the phenomenon after a while totally vanished. At first the diameter of the interior rainbow, taken from the last colour which belonged to it, was of 5½ degrees, more or less; and the diameter of the white exterior circle, at some distance from the others, was 67 degrees. When the phenomenon began, the rainbows appeared in an oval or elliptic figure corresponding to the disk of the sun; then it perfected itself, until the rainbows were all perfectly circular: each of the smaller arches consisted of flesh colour or red, this faded into the orange, to which succeeded the yellow, and this afterwards faded into straw-colour: then came the green, the exterior colour to all being red." — Vol. i. book vi.

"In peculiar positions, a complete circle may be beheld, as when the shower is on a mountain, and the spectator in a valley; or when viewed from the top of a lofty pinnacle, nearly the whole circumference may be embraced. Ulloa and Bouguer describe circular rainbows, frequently

seen on the mountains, which rise above the table lands of Quito."—Milner's *Gallery of Nature*, p. 533.

BIBLIOTHECAR. CHETHAM.

DEATH AND SLEEP.

(Vol. iv., p. 435.; Vol. ix., p. 346.)

The following passages, illustrative of this idea, may prove acceptable:

"Idem [Socrates] dicere solet, mortem esse similem profundo somno, aut diutinæ peregrinationi. Somnus profundior adimit omnem sensum, et animus a corpore digressus, aliquando in suum domicilium rediturus est."—*Apophthegmatum per Erasmum collectorum*, 1551, p. 183.

"Death and sleep be cosin-germannes."—*Quin. Cur.*; Baukdwin and Palfreyman's *Morall Philosophy*, London, 1651, p. 184.

A cursory glance at the "Index Verborum" to a copy of *Quintus Curtius* failed to discover the original passage.

"As madnesse and anger differ nothing but in continuance and length of time, so neither doe death and sleepe."—*Politeuphnia, or Wits Common-Wealth*, London, 1634, p. 735.

"Waking we burst, at each return of morn,
From death's dull fetters, and again are born."

And also:

"Why fear ye death, the parent of repose?"

quoted in Bland's *Proverbs* (Lond., 1814, p. 284.), from *Translations from the Greek Anthology*.

"We are never better or freer from cares than when we sleep, and yet, which we so much avoid and lament, death is but a perpetual sleep."—Burton's *Anatomy of Melancholy*, London, 1849, p. 407.

I have somewhere read that Hesiod reckons it amongst the prerogatives of the Golden Age, that men died in the arms of sleep. Ovid makes no mention of this happiness. SIGMA (Customs).

Add to the examples already quoted the following from Racan, the oldest of the minor French poets:

"En mon sommeil, aucune fois les songes
Trompent mes sens par de si doux mensonges,
Qu'ils donnent à mes maux un peu de réconfort.
O Dieux! de quel remède est ma douleur suivie,
De ne tenir la vie
Que des seules faveurs du *frère de la mort*."

HENRY H. BREEN.

St. Lucia.

VENERABLE BEDE.

(Vol. x., p. 139.)

"Accipe tuum calamum, tempera, et scribe velociter."

"Take your pen, *mend it*, and write quickly."—Lingard, *Angl.-Sax.*

The four translations alluded to by RUPICASTRENSIS you may give to the winds; the *homely* translation above is the correct one. The last words of the dying master to his secretary are sufficiently clear and comprehensive.

"Tempera" governs "calamum;" to say it governs "atramentum" because Cicero said "atramento temperato" is incorrect.

"Not to put too fine a point upon it," as Charles Dickens says, "tempera" means mend your "pen" or "reed;" temper it.

The quotation,

"Calamo, et atramento temperato, charta etiam dentata res agetur,"

is incorrectly punctuated. I believe there are few compositors (and those gentlemen punctuate more correctly than authors) who would place a comma between a noun and a conjunction conjunctive: it must read, "Calamo et atramento," &c.

RUPICASTRENSIS will forgive these minor strictures by one who is merely anxious to give the true reading to a disputed sentence. It is curious to observe how extensively authors have been misinterpreted and misunderstood by their commentators. The exercise of a little common sense in these matters outweighs the evidences of the most learned; and

"The bookful blockhead ignorantly read,
With loads of learned lumber in his head,"

oftentimes arrives at conclusions as repugnant to good taste as they are to common sense.

G. M. B.

Mitcham, Surrey.

With reference to the article headed *Venerable Bede*, in Vol. x., p. 139., an illustration of the phrase *temperare calamum* (rightly Englished by Lingard, *to mend a pen*) will be found in Dante (*Inf.* xxiv. 6.):

"Quando la brina in su la terra assempra
L' immagine di sua sorella bianca,
Ma poco dura alla sua *penna tempra*."

The passage describes the transient resemblance of hoar-frost to snow, which, however, it cannot long maintain from its rapid melting; and the hoar-frost is, by a singular metaphor, compared to a writer, the *point* or *temper* (*tempra*) of whose pen will not last, so that he is unable to continue his work of copying. W. F. P.

Of the three translators who have noticed the important word *tempera*, not one approaches the truth, in my very humble opinion. Lingard's appears very absurd; for it is not probable that the saint, when on the verge of eternity, would notice the trifling particular of mending a reed or pen. As to the two others, they are beneath comment. However, the Rev. Joseph Stevenson's version is worthy of attention: "Take your pen, and *be at-*

tentive," &c. But even this seems, *meo quidem judicio*, to fall far short of the meaning of the text. *Tempera* is employed *absolutely* for *tempera animum*, or *tempera tibi*, i. e. moderate your feelings, restrain yourself, be calm: three distinct actions in three distinct members, viz. "Take thy pen, *and* be composed, *and* write hastily."

C. H. (1)

Surely there must be a misprint (twice over) in the communication of your correspondent RUPICASTRENSIS, unless, indeed, he uses a language peculiar to himself, in which case he should have explained his meaning, otherwise to the uninitiated he seems to be poking fun at us with his "quill," when he gravely proposes as an emendation, "Take thy pen and write *quill*." J. EASTWOOD.

Cambridge.

PHOTOGRAPHIC CORRESPONDENCE.

SPECIFICATION *of the Calotype Photographic Process, invented by* H. F. TALBOT, ESQ., *as enrolled in the Year* 1841.

"The first part of my invention is a method of making paper extremely sensitive to the rays of light. For this purpose I select the best writing-paper, having a smooth surface, and a close and even texture.

"*First Part of the Preparation of the Paper.*—I dissolve one hundred grains of crystallised nitrate of silver in six ounces of distilled water. I wash one side of the paper with this solution with a soft camel-hair brush, and place a mark upon that side by which to know it again. I dry the paper cautiously at a distant fire, or else I leave it to dry spontaneously in a dark place. Next I dip the paper in a solution of iodide of potassium, containing five hundred grains of that salt dissolved in one pint of water. I leave the paper a minute or two in this solution. I then take it out and dip it in water. I then dry it lightly with blotting-paper, and finish drying it at a fire, or else I leave it to dry spontaneously. All this process is best done in the evening by candlelight. The paper thus far prepared may be called for the sake of distinction iodized paper. This iodized paper is scarcely sensitive to light, but nevertheless it should be kept in a portfolio, or some dark place, till wanted for use. It does not spoil by keeping any length of time, provided it is kept in a portfolio, and not exposed to the light.

"*Second Part of the Preparation of the Paper.*—This second part is best deferred until the paper is wanted for use. When that time is arrived, I take a sheet of the iodized paper and wash it with a liquid prepared in the following manner: dissolve one hundred grains of crystallised nitrate of silver in two ounces of distilled water; to this solution add one-sixth of its volume of strong acetic acid; let this mixture be called A. Dissolve crystallised gallic acid in distilled water as much as it will dissolve (which is a very small quantity): let this solution be called B. When you wish to prepare a sheet of paper for use, mix together the liquids A and B in equal volumes; this mixture I shall call by the name of gallo-nitrate of silver. Let no more be mixed than is intended to be used at one time, because the mixture will not keep good for a long period. Then take a sheet of iodized paper and wash it over with this gallo-nitrate of silver with a soft camel-hair brush, taking care to wash it on the side which has been previously marked. This operation should be performed by candlelight. Let the paper rest half a minute, and then dip it into water, then dry it lightly with blotting-paper; and lastly, dry it cautiously at a fire, holding it at a considerable distance therefrom. When dry, the paper is fit for use, but it is advisable to use it within a few hours after its preparation. (*Note.*—That if it be used immediately the last drying may be dispensed with, and the paper may be used moist.) (*Note the second.*—Instead of using a solution of gallic acid for the liquid B, the tincture of galls diluted with water may be used, but it is not so advisable.)

"*Use of the Paper.*—The paper thus prepared, and which I name 'calotype paper,' is placed in a camera obscura, so as to receive the image formed in the focus of the lens: of course the paper must be screened or defended from the light during the time it is being put into the camera. When the camera is properly pointed at the object this screen is withdrawn, or a pair of internal folding doors are opened, so as to expose the paper for the reception of the image. If the object is very bright, or the time employed is sufficiently long, a sensible image is perceived upon the paper when it is withdrawn from the camera; but when the time is short, or the objects dim, no image whatever is visible upon the paper, which appears entirely blank; nevertheless it is impressed with an invisible image, and I have discovered the means of causing this image to become visible. This is performed as follows: I take some gallo-nitrate of silver prepared in the manner before directed, and with this liquid I wash the paper all over with a soft camel-hair brush, I then hold it before a gentle fire, and in a short time (varying from a few seconds to a minute or two) the image begins to appear upon the paper. Those parts of the paper upon which the light has acted the most strongly, become brown or black, while those parts on which the light has not acted, remain white. The image continues to strengthen, and grow more and more visible during some time. When it appears strong enough the operation should be terminated, and the picture fixed.

"*The Fixing Process.*—In order to fix the picture thus obtained, I first dip it into water; I then partly dry it with blotting-paper, and then wash it with a solution of bromide of potassium, containing one hundred grains of that salt dissolved in eight or ten ounces of water; the picture is then washed with water, and then finally dried. Instead of bromide of potassium, a strong solution of common salt may be used, but it is less advisable. The picture thus obtained will have its lights and shades reversed with respect to the natural objects, *videlicet*, the lights of the objects are represented by shades, and *vice versâ*. But it is easy from this picture to obtain another, which shall be conformable to nature, *videlicet*, in which the lights shall be represented by lights, and the shades by shades. It is only necessary for this purpose to take a second sheet of sensitive calotype paper, and place it in close contact with the first upon which the picture has been formed, a board is put beneath them, and a sheet of glass above, and the whole is pressed into close contact by screws; being then placed in sunshine or daylight for a short time, an image or copy is formed upon the second sheet of paper: this image or copy is often invisible at first, but the image may be made to appear in the same way that has been already stated. But I do not recommend that the copy should be taken on calotype paper; on the contrary, I would advise that it should be taken on common photographic paper. This paper is made by washing good writing-paper, first with a weak solution of common salt, and next with a solution of nitrate of silver. Since it is well known, having been freely communicated to the public by myself in the year 1839, and that it

forms no part of the present invention, I need not describe it here more particularly. Although it takes a much longer time to obtain a copy upon this paper than upon calotype paper, yet the tints of the copy are generally more harmonious and agreeable. On whatever paper the copy is taken, it should be fixed in the way already described. After a calotype picture has furnished a good many copies it sometimes grows faint, and the subsequent copies are inferior. This may be prevented by means of a process which revives the strength of the calotype pictures. In order to do this, it is only necessary to wash them by candlelight with gallo-nitrate of silver, and then warm them. This causes all the shades of the picture to darken considerably, while the white parts are unaffected. After this the picture is of course to be fixed a second time. The picture will then yield a second series of copies, and a great number of them may frequently be made. (*Note.*—In the same way in which I have just explained, that a faded calotype picture may be revived and restored, it is possible to strengthen and revive photographs which have been made on other descriptions of sensitive photographic paper; but these are inferior in beauty, and moreover the result is less to be depended upon; I therefore do not recommend them.)

"*The next part of my invention* consists of a mode of obtaining positive photographic pictures, that is to say, photographs in which the lights of the object are represented by lights, and the shades by shades. I have already described how this may be done by a double process; but I shall now describe the means of doing it by a single process. I take a sheet of sensitive calotype paper and expose it to daylight, until I perceive a slight but visible discoloration or browning of its surface; this generally occurs in a few seconds. I then dip the paper into a solution of iodide of potassium of the same strength as before, *videlicet*, five hundred grains to one pint of water. This immersion apparently removes the visible impressions caused by the light, nevertheless it does not really remove it, for if the paper were to be now washed with gallo-nitrate of silver it would speedily blacken all over. The paper when taken out of the iodide of potassium is dipped in water, and then slightly dried with blotting-paper; it is then placed in the focus of a camera obscura, which is pointed at an object; after five or ten minutes the paper is withdrawn and washed with gallo-nitrate of silver, and warmed as before directed: an image will then appear of a positive kind, namely, representing the lights of the object by lights, and the shades by shades. Engravings may be very well copied in the same way, and positive copies of them obtained at once (reversed however from right to left). For this purpose a sheet of calotype paper is taken and held in daylight to darken it as before mentioned; but for the present purpose it should be more darkened than if it were intended to be used in the camera obscura. The rest of the process is the same. The engravings and the sensitive paper should be pressed into close contact, with screws or otherwise, and placed in the sunshine, which generally effects the copy in a minute or two. This copy, if it is not sufficiently distinct, must be rendered visible or strengthened with the gallo-nitrate of silver as before described. I am aware that the use of iodide of potassium for obtaining positive photographs has been recommended by others, and I do not claim it here by itself as a new invention, but only when used in conjunction with the gallo-nitrate of silver, or when the pictures obtained are rendered visible or strengthened, subsequently to their first formation. In order to take portraits from the life, I prefer to use for the object-glass of the camera a lens whose focal length is only three or four times greater than the diameter of the aperture. The person whose portrait is to be taken should be so placed that the head may be as steady as possible, and the camera being then pointed at it, an image is received on the sensitive calotype paper. I prefer to conduct the process in the open air, under a serene sky; but without sunshine, the image is generally obtained in half a minute or a minute. If sunshine is employed, a sheet of blue glass should be used as a screen to defend the eyes from too much glare, because this glass does not materially weaken the power of the chemical rays to affect the paper. The portrait thus obtained on the calotype paper is a negative one, and from this a positive copy may be obtained in the way already described. I claim, first, the employing gallic acid or tincture of galls, in conjunction with a solution of silver, to render paper which has received a previous preparation more sensitive to the action of light. Secondly, the making visible photographic images upon paper, and the strengthening such images when already faintly or imperfectly visible by washing them with liquids which act upon those parts of the paper which have been previously acted upon by light. Thirdly, the obtaining portraits from the life by photographic means upon paper. Fourthly, the employing bromide of potassium, or some other soluble bromide, for fixing the images obtained."

Replies to Minor Queries.

Warren of Poynton—Waringe (Vol. x., p. 66.)·—The second son of Sir Edward Warren, by his third wife Susan, daughter of Sir William Booth, was named Edward. He married Susan, daughter of Nathan Lane of London. Whether he was ever Dean of St. Canice does not appear, but he is the only person mentioned in the pedigree of the Warrens of Pointon who could have held such an appointment. GRIFFEN.

I. The pedigree of this house will be found in Watson's *Earls of Warren*, vol. ii. pp. 74—183.; in Ormerod's *Cheshire*, vol. iii. pp. 340—344.; and in the *Cheshire Visitations* of 1580 and 1633. A MS. collection relative to the connexion of the Warrens of Poynton, and those of Thorpe Arnold (compiled on behalf of Sir J. B. Warren) was shown to me at the Heralds' College, in or about 1839.

II. I am not aware of the Dean of St. Canice's connexion.

III. The Warrens, formerly of Chidlow in Cheshire (illegitimate descendants from the sixth earl), will be found in *Hist. Cheshire*, vol. ii. p. 365.; Watson, vol. i. p. 215.

May I ask, in return, information as to the question founded on the following facts?

It is clear that several families of the name of Waringe descend from the Poynton Warrens, though Blakeway (*Sheriffs of Shropshire*, p. 131.) refers the Waringes of that county to the house of Fitz-Warin. For instance, the Coventry Wareings are so deduced in Harl. MS. 1167. Again, although Watson (vol. ii. p. 118.) charges Thoroton with mistake, in saying that the Thorpe-

Arnold Warrens used the orthography of Waringe, Watson himself is in error, as shown by the collections above mentioned, and Records at the Rolls of 25, 31, 38 Eliz. I find also, in the vicinity of the Lancashire manor of Woodplumpton (which the Warrens inherited with Poynton from the Stokeports) many substantial families bearing the name of Wareing, or Waringe, in the time of Henry VIII. and afterwards; and believe them to be, in some way or other, descendants from the owners of Poynton and Woodplumpton. But, on referring to Burke's *Landed Gentry* (vol. ii. p. 1152.), I find mention of an alleged line of Lancashire Warings, of whom elsewhere I find no trace. It is there averred, that the Warings of Waringstown are a branch of the ancient family of Waring of Lancashire, whose patriarch, Miles de Guarin, came to England with the Conqueror.

A passage follows which clearly turns on some casual error; but, with respect to the above statement, I should be obliged by any elucidation, as such compatriots have hitherto escaped my researches.

LANCASTRIENSIS.

Distances at which Sounds have been heard (Vol. ix., p. 561.). — An acoustic phenomenon similar to that recorded by the Rev. H. S. Salvin, is alluded to by Southey in his *Omniana:*

"It is said that the firing at the sieges of Rosas and Gerona, in the Succession War, was heard distinctly at Rieux in Languedoc, a town built where the little river Rise falls into the Garonne, forty-five French leagues from the nearest of those fortresses, in a straight line, and with the Pyrenees between. 'But (says the editor of the *Journal de Hambourg*), though these mountains might be considered as an obstacle, the curious of that country conjecture that the sound of the cannon acquired a new force when it was confined between the openings of the mountains; and that the valleys through which the Rise runs were better adapted than the others to preserve this sound, which was not heard either at Foix or at Pamiers; although those towns are less distant from Catalonia, and more towards the openings of the Pyrenees.'" — *Omniana*, vol. ii. p. 236.

Illustrations of the propagation of sounds will, of course, be met with in all treatises on the physical sciences. I may, however, record the following remarkable instance, which I transcribe from a MS. note by some former possessor of my copy of that interesting work, *A Gazetteer of the most remarkable Places in the World*, &c., by Thomas Bourn, 8vo.: London, 1822:

"One of the most awful volcanic eruptions recorded in history, took place in the mountain of Tomborow on this island (Sumbawa), in the year 1815. It began on April 5, and reached its acme on the 12th, and did not entirely cease till July. The sound of its explosion was heard at Sumatra, a distance of 900 miles; and at Ternate in another direction, more than 700 miles off. Of 12,000 persons, living in the island previous to the eruption, only twenty-five survived the catastrophe. The explosion was accompanied by hurricanes, which whirled into the air men, horses, and other animals; uprooting the largest trees. The ashes emitted from the crater were carried 300 miles, in such quantities as to darken the air. The area over which these noises, and other indirect effects of this convulsion, were perceivable, was 1000 English miles in circumference."

WILLIAM BATES.

Birmingham.

The report of guns fired at Portsmouth is frequently heard in this neighbourhood. The distance, as the crow flies, is about forty-five miles.

JOHN P. STILWELL.

Dorking.

Bishop of Oxford on Nationality and Patriotism (Vol. x., p. 11.). — Having had the pleasure of hearing the whole of the "Address," of which the following is a small portion, at the meeting of the Archæological Institute at Winchester in 1845, I now copy out this extract from the annual volume of the *Proceedings* of the Institute, and trust you will aid in circulating far and wide such true, ever seasonable, and most eloquent sentiments.

"This linking of the present to the past is full of great and important practical results. Upon them in a great measure depends that strong bond of loyal patriotism which makes a nation differ from a tribe, and hence it is that in great and noble nations this claim of the present or the past has ever been most jealously advanced. This was the secret of the passionate affection for the songs of Homer which possessed the soul of Ancient Greece; this is why so many a German heart has turned with such a loving eagerness to the ancient Niebelungen Lied; this it is which makes the ancient title, and the long transmitted motto, so precious in our eyes. This sends at his earliest visit to the old country, the fierce republican citizen of young America to the Heralds' College, to discover amongst its records some traces of his earlier blood. Every man in this our land feels that he is born a Briton, that all the early deeds of our fathers' greatness are his birth inheritance; even though he knows not all the separate parts of the story of the olden time, its spell is on him, its spirit stirs within him; he sees the halo and the glory, though he cannot mark the burning outline of the full-orbed sun. With him the past is present as an instinct, because it abides with others as a history. And this sense of high national descent is of the utmost practical importance. It excites all to venture upon noble deeds, it will not endure the entrance of poltroonery or baseness. . . . The record of the past is the bond of the present — one language, one faith, one history, one ancient birth-place, one common, unsearched, mysterious original — these are the strong sinews which hold together in a living unity the many separate articulations jointed to each other to form a people and a nation. And in such an age as this, any pursuit which tends to strengthen these ties, cannot surely be without its practical importance. But there is more than a security for love of country in this living on of the past into the present; for without an accurate knowledge of the past, all attempts to improve and raise the present must be, to a great degree, shallow and empirical," &c. — Address of the Dean of Westminster (now Bishop of Oxford) at the General Meeting of the Archæological Institute of Great Britain and Ireland, at Winchester, September, 1845.

J. MACRAY.

Oxford.

Burning a Tooth with Salt (Vol. ix., p. 345.). — About forty years ago it was a very common

practice among the respectable middle ranks in this part of the west of Scotland, when a person had a tooth extracted for toothache to wrap it up carefully in a piece of paper, carry it home, and after examining its infirmities, along with a large pinch of salt to throw it into the fire. I have seen this done, and think the general idea which then prevailed was, that after this ceremony the person would never again be troubled with toothache, and it may have acted upon the imagination in the light of a *charm* as much as such could be expected to perform. The practice may have had a remote superstitious or religious origin, as in so many other cases where *salt* was concerned in expelling devils and diseases; but I must leave learned readers to trace the connexion farther, adding only a short extract, which in its own degree may once have influenced the popular belief, from *Benedictio Salis*.

"Benedic hanc creaturam salis ad effugādum inimicum, et ei salubrem medicinam immitte, vi proficial sumentibus ad animæ et corporis sanitatem."—*Manvale Exorcismorum*, Antverpiæ, 1619, p. 299.

G. N.

Your two surgical correspondents are referred to Mr. Sternberg's *Dialect and Folk-lore of Northamptonshire*, p. 166., where the custom is noticed and illustrated by a curious quotation from Sir Kenelm Digby. The idea that salt has the power of resisting or counteracting the injurious tendencies of sympathetic influence is very ancient.

C. CLIFTON BARRY.

Recovery after Execution (Vol. ix., pp. 174. 180. 453.). — In *Notes and Narratives of a Six Years' Mission, principally among the Dens of London*, by R. W. Vanderkiste, p. 7., is the following:

"A woman also lived close by who was hung at Newgate, but lived for many years afterwards. She kept harbours for thieves and other bad characters for nearly twenty years subsequently. This person was condemned to death for passing forged 1*l.* notes, and by some means managed to introduce a silver tube into the gullet. Prison regulations were at that period very lax. As many as ten and even more persons would be executed at Newgate at once, and the care which is now exercised was not taken then. She was delivered to her friends for burial immediately after the execution, and hurried home, where, after considerable difficulty, she was restored to life."

A SUBSCRIBER.

With reference to a recent Query as to authentic records of persons supposed to have been hanged returning to life, some of your Edinburgh readers can *most certainly* furnish you with the details of the recovery of a woman hanged there about forty years since, but who was resuscitated by the jolting of the cart in which her body was being conveyed to Musselburgh for interment by her friends. S. R. G.

In reply to I. H. A., who states that a person of great accuracy and respectability informed him that he had seen and recognised Fauntleroy in Paris, after the supposed execution of that criminal, I beg to state that I lately made inquiries of an esteemed friend, Thomas Herring, Esq., of Weybridge Heath, who assured me that he knew Fauntleroy well when alive, that he witnessed Fauntleroy's execution at the Old Bailey on November 30, 1824, and I think that Mr. Herring added that he saw the dead body after the execution. Mr. Herring positively asserted that he saw Fauntleroy "hanged by the neck until he was dead," and that there could have been no mistake in the matter. G. L. S.

Persons buried alive: Persons recovered after hanging. —

"There have been examples of some buried in the earth which, notwithstanding, have lived again, which hath been found in those that were buried by the bruising and wounding of their head through the struggling of the body within the coffin; as of Joannes Scotus, called the Subtle, and a Schoolman, who, being digged up again by his servant, was found in that state; and the like happened in our days, in the person of a player buried at Cambridge. I have heard also of a physician yet living, who recovered a man to life which had hanged half an hour, by friction and hot-bath." — Bacon's *Instauratio*, Part III.

MACKENZIE WALCOTT, M.A.

P.S. — In the same work Bacon mentions some remarkable instances of longevity, as in the case of John de Temporibus, the Countess of Desmond, and some Brazilians.

Morgan O'Doherty (Vol. x., pp. 96. 150.). — The memoir of Maginn, in the *Dublin University Magazine* for January, 1844, contains a tolerably extensive list of the doctor's contributions to Blackwood, inserted principally upon the authority and from the memoranda of Dr. Moir, the Δ of Blackwood. The cantos of "Daniel O'Rourke" there attributed to Maginn, were written by Mr. Samuel Gosnell of Cork. The author of the memoir (Mr. Kenealy?) mentions that he is in possession of a complete list of Maginn's contributions to *Fraser's Magazine*, which I very much wish he would publish.

A collection of Maginn's magazine articles was announced for publication in America a few months ago; has it appeared? J. M. B.

Burial in unconsecrated Places (Vol. viii. *passim*). — To the instances already cited in the pages of "N. & Q." the following may be added:

"Robert Hutton, of Houghton le Spring, in the county of Durham, who was a captain in Cromwell's army, and retained after the restoration his attachment to the puritans, died in 1680, and was buried in his own orchard, where an altar tomb still records his name. There is a tradition, that on the death of a favourite charger he sought the rector's permission to inter the animal in the churchyard near his own intended place of rest, and that

being refused, he buried the horse in his orchard, and determined that when called to the sleep that knows no waking, he would repose near the remains of his faithful servant." — Gibson's *Sketches of Northumbrian Castles and Churches*, p. 117.

"George Horsley, of Milburn Grange, in the county of Northumberland, by his will, dated August 17, 1684, left his body to be buried in his orchard there; and an altar tombstone in it still marks the site of his grave."— Hodgson's *Northumberland*, vol. ii. part ii. p. 443.

April 27, 1819, the remains of Mr. John Mitchell, of Newcastle-on-Tyne, editor of the *Tyne Mercury*, were interred at the foot of the garden of his residence. The local papers state that "the funeral service was read in the most impressive manner from the reformed liturgy of Dr. Lindsey, by the Rev. W. Turner of Hanover Square chapel, who also delivered an address suited to the occasion." E. H. A.

The "Old Week's Preparation" (Vol. x., p. 46.). — As the name of the author of the *Old Week's Preparation* still is unknown, perhaps the titles of the following four religious works, which were also the productions of his pen, and were published by S. Keble, may assist some of your readers in discovering him:

1. "The Church of England's Man's Private Devotions, being a collection of Prayers out of the Common Prayer-Book for Morning, Noon, and Evening, and other occasions; together with the Holy Feasts and Fasts as they are observed in the Church of England, explained: and Reasons why they are yearly celebrated."
2. "Preparations to a Holy Life, or Devotions for Families and Private Persons, with Devotions suited to most particular cases: also Meditations, Prayers, and Rules for the more pious observing the Holy Time of Lent."
3. "A Collection of Miscellanies upon several Subjects, Divine and Moral."
4. "The Holy or Passion Week before Easter; in Meditations, Ejaculations, and Prayers, upon the last Sufferings of our Saviour Jesus Christ."

I should be glad to receive information as to the sources from whence the *Old Week's Preparation* was compiled. WILLIAM FRASER, B.C.L.

Alton, Staffordshire.

The Whityngton Stone (Vol. ix., pp. 397. 501.).— A humble stone monument has been recently erected by direction of the parochial authorities of the parish of Islington, at Highgate Hill, which is in that parish, where the celebrated Whityngton (thrice Lord Mayor of London) stopped, as the legend states, when he heard the sound of Bow bells, which he imagined prophesied his obtaining the dignity of Lord Mayor of London. For many years a large stone occupied the site, which had an inscription on one side of it, and which gave a brief record of his life, but which time had nearly obliterated. This was removed, and there were fears that there would be no monument to perpetuate the memory of the event. A plain stone about two feet high is now erected there, which has chiselled on it the following brief history of his life:

"Whityngton Stone. Sir R. Whityngton, thrice Lord Mayor of London. 1397, Richard II. 1406, Henry IV. 1420, Henry V. Sheriff, 1395."

Times, Sept. 12, 1854.

J. Y.

The "Perverse Widow" (Vol. x., p. 161.). — If ABHBA should be so located as to be able to call upon me, I have no doubt of being able to convince him, as I have already convinced many others, of the authenticity and genuineness of the autographs of the "Perverse Widow" and the "Malicious Confident" of *The Spectator*, which have been so absurdly disputed in another journal.

THOMAS KERSLAKE.

Bristol.

Rubrical Query (Vol. x., p. 127.). — MR. W. FRASER asks, "on what authority the priest kneels down again," after he has been directed to "stand up" by "the rubric to the versicles that precede the three collects at Morning and Evening Prayer?" If your correspondent will refer to the rubric immediately preceding the three collects, in the "Order for Morning Prayer" [I have before me Master's reprint of the *sealed* book, which corresponds with the editions in common use], he will find these collects directed to be said "all kneeling;" which, *as the congregation are supposed to be already kneeling*, must signify that the priest is to kneel also.

It is true that these words are *not* found in the corresponding rubric, in the "Order for Evening Prayer;" but this omission may be (perhaps) accounted for by the fact, that the previous direction for the priest to "stand up" was "first added in 1552;" the former book of Edward VI. having apparently intended the officiating priest to kneel with the people throughout. (See Wheatly, sect. xviii. § 3.) J. SANSOM.

Oxford.

[We have also been favoured with similar replies from F. B. W., H. D. W., A. G. H., and N. L. T.]

Registration Act (Vol. x., pp. 144. 193.). — To the question, "which is the *legal* name" of a child baptized in one Christian name, and registered in another? the answer is very easily arrived at. The law recognises that name by which a person is generally known or called as the legal name. Hence it arises, independent of either the baptismal name, or the registered name, that a person may assume any name he pleases; and if he is *generally known* by such assumed name, then it is his legal and proper name. There is certainly this drawback in the assumption of a name different from that given at first, the person subjects himself to the risk of having an *alias* appended to his designation. The law seems to favour a man

in the change of his name, as much as in the change of his will.

The name is originally given by the parents, not by the clergyman who baptizes, or by the registrar who registers. It is improper, therefore, for the clergyman to say that the name given at baptism is the legal name of the party, who has either from mistake been miscalled, or who from choice changes his name, and is known generally by such changed name. ROBERT S. SALMON.

Newcastle-on-Tyne.

It, Its (Vol. viii., pp. 12. 254.). — B. H. C. and MR. SINGER have noted examples of the use of the unchanged *it* for the possessive case, a form peculiar to the period of transition from the old English *his* or *her*, to the modern neuter possessive *its*. A great number of similar examples may be found in Samson Lennard's translation of Charron (*Of Wisdome, Three Bookes:* London, for Edward Blount and William Aspley, the second edition, printed about 1613):

"To the end the soule might better and more freely execute *it* owne affaires." — P. 54.

"The world is a schoole of inquisition; agitation and hunting is *it* proper dish: to take or to faile of the prey, is another thing." — P. 59.

"[The Spirit of Man] being so industrious, so free and universall, making *it* motions so irregularly, vsing *it* libertie so boldly in all things, not tying it selfe to any thing," &c. — P. 63.

"The Spirit hath *it* maladies." — P. 65.

Occasionally the translator retains the older form, and in some instances seems to have been in doubt which of the two to adopt:

"If every facultie had *his* chamber or ventricle apart." — P. 48.

"There is not anything wherewith *it* [the human spirit] plaieth not *his* part." — P. 58.

"[Of Truth] *It* lodgeth within the bosom of God, that is *her* chamber, *her* retiring place." — P. 61.

I have referred to this edition of Lennard's translation, as of *about* 1613. The engraved title-page (retained in subsequent editions) is without date; but the dedication to Samson Lennard, Esq., alludes to the death of Prince Henry (ob. November, 1612) as having occurred shortly before the completion of this "new impression." Watt (*Bibl. Brit.*, vol. i. 1824) does not mention this or the earlier edition of 1610. VERTAUR.

Hartford, Connecticut.

Nose of Wax (Vol. vii., pp. 158. 439.).—NARES supposed this proverbial phrase to have been "*originally borrowed* from the Roman Catholic writers." Perhaps so; but how came they by it? When and by whom was the term, or its Latin equivalent, "nasus cereus," first applied, in the sense ascribed to it by NARES? Or, as in the passage from Jewell (cited by Richardson *s. v.* NOSE), "to that which may be fashioned, and plied al manner of waies, and serue al mennes turnes?"

The first recorded ancestor of the family of wax noses was the student Telephron, whose wonderful adventure is related by Apuleius (*Metamorph.*, lib. ii. p. 41.; *Valpy*, vol. i. p. 179.). Telephron, a braggart and a simpleton, finds himself out of money, and is ready to undertake any enterprise which may promise to fill his pockets. Notwithstanding he boasts himself "a man of iron nerve, proof against sleep, and, beyond a doubt, more sharp-sighted than Lynceus himself, or Argus," he falls asleep by the side of a dead body he had been hired to watch, and permits the sorceresses who are hovering about the chamber to take strange liberties with his nose and ears. The hags "entered through a chink, and cut off his nose first and then his ears," without his being aware of the loss:

"Utque fallaciæ reliqua convenirent, *ceram* in modum prosectarum formatam aurium ei applicant examussim, *nasoque ipsius similem* comparent. . . . Injecta manu *nasum prehendo, sequitur:* aures pertracto, deruunt."

On this passage Beroaldus comments thus:

"[Sequitur:] quia *cereus erat nasus, facilisque ob hoc sequelæ:* ceræ enim lenta sequaxque materia."

Have we not here the origin of the proverbial phrase? VERTAUR.

Hartford, Connecticut.

"*Old Dominion*" (Vol. ix., p. 468.). — I think that Penn is in error in supposing that the expression "the Old Dominion" had any connexion with the fact of Virginia's acknowledging Charles II. before his restoration in England. It is much more commonly styled "The Ancient Dominion," and this title most probably arose from the circumstance that Virginia was the original name for all the British settlements in North America. The other colonies were carved out of her original territory, and in reference to them she was the "ancient dominion."

I have in my possession a folio volume of the *Laws of Virginia*, published at Williamsburg in 1733. On the title-page is a shield *argent* bearing a cross *gules*. In each of the four divisions of the shield is a coat of arms surmounted by a crown. The first are those of England and Scotland quartered, the second those of France, the third the arms of Ireland, and the fourth is a composition so full that it cannot be readily deciphered in the woodcut. I presume it stands for the arms of Virginia. Beneath is the motto "Eu, dat Virginia quartam: — Lo, Virginia gives the fourth (crown)." This, which was the motto of Virginia until the Revolution, has reference, beyond all question, to the acknowledgment of Charles II. as her sovereign. UNEDA.

Philadelphia.

"*Felix quem faciunt aliena pericula cautum*" (Vol. iii., pp. 431. 482. &c.). — In looking through

the early volumes of "N. & Q.," I find several communications respecting the origin of this line, none of them, I believe, assigning it an earlier date than 1496, when, according to MR. SINGER (Vol. iii., p. 431.), it was used in the rebus of a Parisian printer. It had, doubtless, a much earlier origin. It is cited as an established *dictum* by Cyllenius in his *Commentary on Tibullus* (as published in the Venice edition, Simon Bevilaqua, of 1493), where the lines, —

> "Felix quicumque dolore
> Alterius disces posse carere tuo."

are thus explained:

"Sensus est, fortunatum videre quicumque dolori resistit suo, eumque vitat alterius infælicitatis exemplo: *unde dictum est*, Fælix quem faciunt aliena pericula cautum."

The *Commentary* of Cyllenius (Bernardinus Veronensis) was first published with *Tibullus*, printed at Rome in 1475 (*Panzer*, ii. 454., No. 184.). I have had no opportunity of consulting that, or either of the Venetian editions of the *Commentary*, earlier than the one of 1493. VERTAUR.

Hartford, Connecticut.

"*Over the Left*" (Vol. vii., p. 525. &c.).—The following extracts from the *Records* of the Hartford County Court, in the (then) American colony of Connecticut, supply an amusing illustration of the use and peculiar significance of this phrase:

"At a County Court held at Hartford, September 4, 1705.

"Whereas James Steel did commence an action against Bevell Waters (both of Hartford), in this Court, upon hearing and tryall whereof the Court gave judgment against the said Waters (as in justice they think they ought), upon the declareing the said judgment, the said Waters did review to the Court in March next, that being granted and entred, the said Waters, as he departed from the table, he said, '*God bless you over the left shoulder.*'

"The Court order a record to be made thereof forthwith.

"A true copie: Test.

"CALEB STANLEY, Clerk."

At the next Court Waters was tried for contempt, for saying the words recited, "so cursing the Court," and on verdict fined *5l.* He asked a review at the Court following, which was granted; and pending trial, the Court asked counsel of the Rev. Messrs. Woodbridge and Buckingham, the ministers of the Hartford churches, as to "the common acceptation" of the offensive phrase. Their reply constitutes a part of the *Record*, and is as follows:

"We are of the opinion that those words, said on the other side to be spoken by Bevell Waters, include (1) prophaneness, by useing the name of God, that is holy, with such ill words whereto it was joyned; (2) that they carry great contempt in them, ariseing to the degree of an imprecation or curse, the words of a curse being the most contemptible that can ordinarily be used.

T. WOODBRIDGE.
T. BUCKINGHAM.

"March 7th, 1705-6."

The former judgment was affirmed on review. This is the earliest instance of the use of this phrase I have met with in New England. It is now very popular with certain classes, and no reference to an ecclesiastical tribunal seems necessary to determine its import. VERTAUR.

Hartford, Connecticut.

Deverell's Shakspeare, &c. (Vol. ix., p. 577.).—I thank J. F. M. for his kindness in directing my attention to this work, the title-page of which I transcribe for the benefit of such of your readers as may choose to consult one of the most extraordinary works ever published:

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JUVERNA.

Miscellaneous.

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We are again compelled, by the number of REPLIES TO MINOR QUERIES *waiting for insertion, to postpone our* NOTES ON BOOKS.

J. R. G. *The* Pursuits of Literature *was unquestionably written by Mathias. See* MR. DAWSON TURNER'S *Letter in our* 3rd Vol., p. 276., *and also* p. 378.

F. C. H. *We fear we cannot introduce the "few musical bars" referred to.*

J. N. C. *The advertisement of* The Guild of Literature, *which is, we presume, the institution to which our Correspondent refers, appears nearly every Saturday in* The Athenæum. *The Office is* 10. *Lancaster Place, Strand; the Secretary Mr. Wills, from whom copies of the Prospectus may be obtained.*

A. P.'s *Query respecting Dr. Llewelyn has already appeared, ante*, p. 185. *A reply to it is at the Printer's.*

E. F. G., *who asks for the origin of "Quem Deus vult perdere," is referred to* "N. & Q.," Vol. i., p. 347.; Vol. ii., p. 317.

INA'S *Letter has been forwarded to* MR. RILEY, *and* MR. HOWLETT'S *Letter to* MR. NEWBOLD.

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EDWARD WEST. *We shall be glad of the date of "The old translation of Ovid" where the word* Brudenal *occurs.*

T. L. C. *A notice of John Barclay and his amusing political allegory,* Argenis, *will be found in any Biographical Dictionary, especially Rose's. A sketch of the Life of the Author was published in* 1786, *by Sir David Dalrymple, Lord Hailes.*

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Notes.

NORTH CURRY FEAST.

A curious feast takes place annually in the parish of North Curry, near Taunton, a manor belonging to the Dean and Chapter of Wells. The following account of the customs of the said feast is copied from a marble tablet in the vestry room of the church. Does a similar feast exist in England? What is its origin?

"CUSTOMS OF THE NORTH CURRY FEAST.

"*The Reeve* provides the feast, and in order to enable him to do so, the Lords of the Manor allow him the lord's rent for the Feast Tenement, in respect of which he is appointed to the office. An annual allowance of two pounds by the name of lease-fees. A payment of two pounds under the name of cane-wood, and four pounds and five shillings under the name of beef and pork.

"*The Reeve* is allowed by the occupier of the lay-rectory, now held by Mr. Chas. Holcombe Dare for lives, under the Dean and Chapter of Wells, thirty-six bushels of good marketable wheat; and forty-eight shillings in money to be rendered on demand one month before Christmas annually, and likewise by the holders of the undermentioned estates the quantities of wheat set opposite to the names of their tenements respectively within the like period."

Here follow the names of twelve persons who have severally and respectively to give two bushels each of good marketable wheat for the feast.

"*The Custom* of preparing for and holding the feast is, for the *Reeve* to provide three fat heifers, and put them in the manor pound, adjoining North Curry Churchyard, the Sunday before Christmas Day. If Christmas Day happens on any other day than a Monday or a Tuesday, then the Sunday week before Christmas Day: for the inspection of the persons entitled to the feast, who may insist on having them changed if good ones are not provided. Then these are killed by a butcher, paid and appointed by the Reeve; and the day before Christmas Day delivered, with a good half pig, to two tenants of the Manor of North Curry, called *Dealers*, who continue for many years, but are annually summoned to their duty by the *Reeve*, and have their vacancies filled up by him.

"*The Dealers* are to attend the day before Christmas Day; except that day be a Sunday, and then the day preceding, at the *Reeve's*, with a clerk, to cut, or deal, or dole out the beef and pork to the persons entitled to receive it, and they have provided for them by the *Reeve* Beefsteaks and onions for breakfast; top-butt of beef and three marrow-bones boiled, with the marrow taken out, and spread on toasted bread, for dinner; and, a feast each of two loaves of bread, eight pennyworth of beef, and twopence in money, and one pound of good beef suet, to be sent home to their houses for their trouble.

"*The Dealers* serve out two ribs of beef, two ribs of pork, two loaves of bread, and twopence in money, and one pound of beef suet, to each of the holders of the following freehold manors:"

Here follow the names of seven manors and the present occupiers, who are entitled to the above.

"They, the *Dealers*, also serve out to each of the occupiers of the two following tenements, viz. William Hembrey's tenement, in the Manor of East Curry, now belonging to Robt. Hooper Scott, and Murless tenement, in the Manor of North Curry, now belonging to William Payne, a feast and a half, viz. three loaves of bread, one shilling's worth of beef, and threepence in money.

"*The Dealers* also serve out to the occupiers of the following tenements, two loaves of bread, eight pennyworth of beef, and twopence in money:"

Here follow the names of one hundred and thirty-eight persons, entitled to receive the above.

"*The Dealers* also serve out a loaf and one-third of bread, two-thirds of eight pennyworth of beef, and twopence in money, to the occupiers of late Samuel Powell's tenements, in the Manor of East Curry, called a *Two-thirdingale* tenement, now belonging to Mary Dare. *Also* one half of the last-mentioned allowance to the occupier of late Thomas Powell's, in the Manor of East Curry, called a thirdingale, now also belonging to Mary Dare.

"*The Dealers* likewise serve out one loaf of bread, four pennyworth of beef, and one penny in money, to the occupiers of the following tenements called Half-feast tenements:"

Here follow the names of fourteen persons entitled to the half-feasts.

"Each of which loaves of bread is to be made of good white flour, to be well baked, and to weigh, after baking, *five pounds*; and the beef is to be valued at the price for which beef of the like quality is then currently selling.

"To the *Reeve* of the West Hatch, within the said manor, the *Dealers* serve half a bullock, and the hind quarter of the half pig, for the use of the tenants in that manor, on his paying five shillings for it to the *Reeve* of North Curry; but, before he is allowed to enter the *Reeve's* house, he is to sing the following song:

> 'King John, he was a noble knight,
> I am come to demand my right.
> Open the door, and let me in,
> Else, I'll carry away my money again.'

"*The Dealers* serve out these feasts to the persons entitled to them, who are to send for them between sunrise and sunset, the day before Christmas Day; unless it happens to be on Sunday, and then the day preceding. And the *Dealers* also serve out for the *Reeve*, a chine, round, and rump of beef for mince-meat, and the belly part of the fore quarter of the half pig: for a feast to be provided the day after Christmas Day, except it be a Sunday, and then the day following, by the *Reeve* for the Lords of the Manors of Knapp and Slough, who are called the 'Jacks of Knapp and Slough;' and have this feast for themselves and their attendants aftermentioned, besides the chief feasts of beef, &c., in common with the holders of the other five freehold manors. They, or their deputies, arrive at the *Reeve's* house on the feast day about one o'clock; the 'Jack of Knapp,' or his deputy, attended by three men and a boy, and the 'Jack of Slough,' or his deputy, by two men and a boy.

"When the 'Jack of Knapp,' or his deputy, arrives, the key of the *Reeve's* cellar, in which there is to be provided a half hogshead, at least, of good ale for the feast, is given to one of his attendants.

"The 'Jack,' or his deputy, proceeds to divide the offal or inferior parts of the bullocks, and half pig, not distributed by the *Dealers* to the holders of tenements, into portions to be given away in the afternoon to the second poor.

"The 'Jack of Slough,' or his deputy, divides six dozen

of bread, weighing five pounds each loaf when well baked, provided by the *Reeve* for the like purpose.

"The 'Jacks,' and their attendants, then sit down to a dinner provided by the *Reeve*: consisting of the chine of beef roasted, and the rump and round boiled, the belly part of the fore quarter of the half pig rolled up, and made up into a collar of brawn, scalded, and served up with a sprig of rosemary, and powdered with flour; a hen with the head and tail on, but the rest of the feathers, except the tail, plucked off, a little boiled, and served up on sops of bread, and proper vegetables; a large minced-pie, with an effigy of King John in full in paste, properly painted to represent a king, stuck up in the middle of it; bread and ale, and bread and cheese after. When they sit down to dinner, two candles, weighing a pound each, are lighted; and, until they are burnt out, the 'Jacks' and their attendants have a right to sit drinking ale.

"After dinner, the regular toasts are: 'To the immortal memory of King John;' 'The real Jack of Knapp;' 'The real Jack of Slough.' Afterwards, other toasts are given.

"The 'Jacks' give away the bread, and the offal beef and pork, to the second poor. When they have drunk as much as they like, they depart: the 'Jack of Slough,' or his deputy, holding the stirrup of the 'Jack of Knapp,' or his deputy for him, to mount; and receiving a shilling as his fee.

"The undersigned declare the above to be the immemorial customs of the feast held annually in the Manor of North Curry; and as contributors thereto, or partakers thereof, they make this recognition for better preserving and keeping up the same."

W. W. M.

Wiltown, Curry Rivel.

POPIANA.

"*The Dunciad*" (Vol. x., p. 197.).—The Writer of the Articles in the Athenæum, in his late communication to "N. & Q.," has quoted two important passages from *unpublished* letters of Pope, but he has omitted to state the *dates* of those letters, or to *whom* addressed, or *how authenticated*. These are circumstances necessary to a fair appreciation of the evidence, especially after the strong and, I have no doubt, just opinion which the Writer entertains as to the juggling with which Pope dealt with his letters.

The Writer somewhat mistakes my inquiry as to any edition prior to that of Gilliver (without date), and reminds me of that of 1728, and the 4to. of 1729; but if he looks closer he will see that I was aware of both these editions, and specially described them; but what I meant to inquire about was any of the *five* editions *stated by Pope* to have been published in Dublin and London, prior to the quarto or the Gilliver, and exclusive of that of 1728, of which Pope says nothing (and by his silence disclaims it) in the note to which the Writer refers me.

The inclination of my own opinion is, with Malone, that Dodd's edition of 1728 was the first *published* (I do not say *printed*); but I cannot account for Pope's solemn and reiterated assertions, that there were *five* earlier — a falsehood, if it was one, apparently gratuitous, and for which there seems no imaginable object. He had an obvious one in garbling the letters; but what possible inducement could there be to record and complain of editions that never existed? C.

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1. *James Moore Smyth.* — To one who receives "N. & Q." in monthly parts, and at a great distance from Fleet Street, it may, perhaps, be permitted to go back on a few of the late Numbers. In Vol. x., p. 102., C. solicits information relative to James Moore, afterwards James Moore Smyth. This object of Pope's implacable hatred and bitter satire, was a son of Arthur Moore, of Fetcham, in Surrey, a distinguished politician, who was M. P. for Great Grimsby, Commissioner of Trade and Plantations, and a Director of the South Sea Company in the time of Queen Anne. James was educated at Oxford, wrote a comedy (*The Rival Modes*), for which Bernard Lintot is said to have given one hundred guineas; and he held, in connexion with one of his brothers, the office of Receiver and Paymaster of the Band of Gentlemen Pensioners. He took the name of Smyth as heir to a rich maternal uncle of that name, and died unmarried in 1734. (Curll's "Key to *The Dunciad*," *Gent. Mag.* for 1734; and Manning and Bray's *History of Surrey*.) I have read many of James Moore's unpublished letters addressed to Martha and Teresa Blount of Maple, Durham, and they fully bear out Pope's charges of literary vanity, frivolity, and weakness.

2. *Warburton's Edition.* — With respect to Warburton's edition of Pope's *Works*, 1751, we have no exact information to determine the point whether it was partly or wholly printed off before the poet's death. The *Ethic Epistles*, with Warburton's comments, were so printed, as we learn from the published correspondence. Spence states that Pope sent some of these epistles as presents to his friends about three weeks before his death, and the presumption is that they were copies of the new corrected and annotated edition. And then we have Bolingbroke's communication to Marchmont, telling him that Pope had corrected and prepared for the press, just before his death, an edition of the *Four Epistles;* that he (Bolingbroke) had a copy of *the book*, containing the character of Atossa; and that Warburton had the copyright of the work, which, by the terms of Pope's will, he could not alter. No copy of the volume or edition seen by Bolingbroke has been discovered, unless it be included in Warburton's edition of 1751, the publication of which is said to have been long deferred, lest it should interfere with the sale of Pope's *Works* remaining undisposed of, and the property of other publishers. (*Quart. Review*, vol. xxxii. p. 273.) It is not unlikely that the volume or volumes printed before

Pope's death formed the nucleus of Warburton's edition of 1751, in which he is said to have cancelled so many sheets; no doubt that he might add his own personalities and literary *nugæ* to the ample store accumulated at Twickenham. The best way to determine this point would be to try the plan adopted with regard to Goldsmith's famous bloom-coloured coat. The tailor's ledger verified Boswell's anecdote, and displayed *Goldy* in all the glory of his gay attire. Pope's printers' books, if they still exist (Bowyer, Whitefriars, was one of his latest printers), would disclose some curious and interesting details.

3. "*The Dunciad.*" — The question, whether there was an edition of *The Dunciad* in 1727, has been well discussed in "N. & Q." I quite agree with Mr. Markland and E. T. D. that no such edition ever existed. The printed correspondence is conclusive on this point; but there is another authority which has hitherto been overlooked. We have a case of Pope *versus* Pope, and within the compass of the same volume. In the *Poetical Works*, vol. ii. 4to., 1735, a very handsome specimen of typography by Wright, and published by Gilliver — Pope, in a note to *The Dunciad*, states as follows:

"This poem was writ in 1727. In the next year an imperfect edition was published at Dublin. . . . But there was no perfect edition before that of London in 4to., 1728–9."

In the small edition of his *Works*, published the year following (1736), Pope altered the figures, and so they continue, substituting 1726 for 1727, and 1728 for 1728–9. Why was the change made? Simply, I conclude, from that love of mystification and trick (combined now and then with cautious prudence) in which Pope revelled, and which, indeed, was inseparable from his nature. And with all his acuteness and finesse he often blundered. In the same editions in which he states that *The Dunciad* was written in 1726, he states in another note that it was written half a year or more after the publication of the *Miscellanies*, which drew upon him and Swift the scurrility and falsehood of a host of scribblers. "He had now an opportunity," he said, "of dragging into light those *common enemies of mankind;*" and "this it was that gave birth to *The Dunciad*," &c. We turn to the *Miscellanies*, and find the preface signed "Jonath. Swift, Alex. Pope," and dated "Twickenham, May 27, 1727." It would have puzzled the poet to explain how attacks published half a year or more after May 27, 1727, could have given birth to *The Dunciad*, said to be written in 1726. Pope's quarrels with Aaron Hill, Lady Mary, and *The Dunces*, supply similar instances of inconsistency and mis-statement; but in truth his artifice and contrivances, from their extent and dramatic accompaniments, are as amusing as a comedy. He does it, as Mrs. Quickly says, "like one of the harlotry players." Pope was never tired of pointing his brilliant couplets, balancing his antitheses, and disposing his imagery; but facts and dates were the "beggarly elements" of his poetical creed, which he discarded or dealt with at pleasure.

R. Carruthers.

Inverness, Sept. 9.

The Dublin Reprint of "The Dunciad."—I gave it as my opinion (Vol. x., p. 199.) that the first edition of *The Dunciad* printed in Dublin was the "London printed" of George Faulkner. I now submit a fact in corroboration.

In the first perfect edition — the quarto — there appears (B. 1. line 104.) the following note, omitted in Warburton's and all subsequent editions:

"This verse in the surreptitious editions stood thus: 'And furious D—— foam,' &c., which, in that printed in Ireland, was unaccountably filled up with the great name of Dryden."

By the phrase "in that [edition] printed in Ireland," the writer clearly refers to *one* edition, all published or at least known to him; he would otherwise have said "in those," or "in one of those." And the edition referred to is that of George Faulkner, where we read:

"And furious Dryden foam in Wharton's rage."

This note suggests some curious speculations, with which, however, I shall not trouble you, as they are not connected with the immediate subject of inquiry. I must, however, observe that Pope — assuming Pope to have been the writer of the note — got rid of the offence of having so used or abused "the great name of Dryden" by an untruth. So far as I know and believe, there is no surreptitious edition in which the line will be found printed, as quoted by Pope, "furious D—— foam." On the contrary, in the first edition, as I consider it — the "A. Dodd, 1728" — it is printed:

"And furious D——n foam in Wh——'s rage."

It is not therefore "unaccountable" that the Dublin printer filled up the line with the names of Dryden and Wharton.

In "the second edition" of A. Dodd, which I believe to have been a mere corrected copy of the first, we read:

"And furious D——s foam."

The Writer of the Articles, &c.

Pope's Nurse. — The following inscription is, or was, on a stone in Twickenham churchyard:

"To the memory of Mary Beach, who died November 5, 1725, aged 78. Alex. Pope, whom she nursed in his infancy, and constantly attended for thirty-eight years, in gratitude to a faithful old servant, erected this stone."

J. Y.

DANTE — TACITUS.

"Noi eravam partiti già da ello,
Ch' io vidi due ghiacciati in una buca
Si che l'un capo all'altro era cappello,
E come 'l pan per fame si manduca,
Così 'l sovran li denti all'altro pose
La 've 'l cervel s'aggiunge con la nuca
Non altrimenti Tideo si rose
Le tempie a Menalippo, per disdegno,
Che quei faceva 'l teschio, e l'altre cose.
O tu, che mostri per si bestial segno,
Odio sovra colui, che tu ti mangi,
Dimmi 'l perchè, diss' io. . . . . .
La bocca sollevo dal fiero pasto
Quel peccator, forbendola a' capelli
Del capo ch'egli avea diretro guasto
Poi cominciò. . . . . .
Quand'ebbe dette ciò, con gli occhi torti
Riprese 'l teschio misero co'denti,
Che furo all' osso, come d' un can forti."

"Count Ugolino's repast on the head of the Archbishop of Pisa." *Inferno*, canto xxxii. l. 124—135.; xxxiii. l. 1—4. and 76—78.

"We now had left him, passing on our way,
When I beheld two spirits by the ice
Pent in one hollow, that the head of one
Was cowl unto the other; and as bread
Is raven'd up through hunger, the uppermost
Did so apply his fangs to the other's brain
Where the spine joins it. Not more furiously
On Menalippus' temples Tydeus gnaw'd
Than on that skull and on its garbage he.
'O thou! who show'st so beastly sign of hate
'Gainst him thou prey'st on, let me hear,' said I,
'The cause.' . . . . . .
His jaws uplifting from their fell repast,
That sinner wip'd them on the hairs o' the head,
Which he behind had mangled, then began.
. . . . . Thus having spoke,
Once more upon the wretched skull his teeth
He fasten'd like a mastiff's 'gainst the bone
Firm and unyielding."—Cary's Translation.

The episode of Count Ugolino in the union of the horrible and pathetic, is one of those passages which have raised Dante to an equality with the first poets of ancient or modern times, for to this lofty eminence his countrymen have elevated him; and I suspect our own poet Milton, in his Hebraic sublimity, is the only modern poet who can be classed with him. The terrible repast I thought could only exist in the imagination of a poet; but I noticed lately in the *History* of Tacitus, book iv. chap. 42., that the imaginary did not go beyond the real. At a meeting of the Roman Senate immediately after the death of Vitellius, a senator called Aquilius Regulus, charged with being an informer in the bad times of Nero, was directly accused, that as soon as Galba was slain, he gave a sum of money to the murderer of Piso, named by Galba his associate and successor of the government of the empire, and that throwing himself on the body he gnawed Piso's head with his teeth. The original at some farther length is this:

"Occurrit truci oratione Curtius Montanus, eo usque progressus, ut, post cædem Galbæ, datam interfectori Pisonis pecuniam a Regulo appetitumque morsu Pisonis caput, objectaret. Hoc certe, inquit, Nero non coëgit, nec dignitatem, aut salutem, illa sævitia redemisti."

Dante's text mentions a similar atrocity of the Greek Tydeus on the skull of Menalippus, in the early poetic war of the Chiefs of Thebes; and commentators refer for this to *Statius*, book viii. *ad finem*. Still the coincidence appears to me sufficiently striking to merit notice, the rather from the high rank of the writer of the *Divine Comedy* and the annalist of Tiberius and Nero. I do not know if the *History* of Tacitus was discovered when Dante lived. The first five books of his *Annals* were found in Germany, during the pontificate of Leo X., and printed by his directions in a complete edition of Tacitus' works in 1515. The last six books of the *Annals*, and first five books of his *History* (the fourth book containing the passage quoted), were discovered before and printed at Venice about 1468. (Roscoe's *Leo X.*, vol. ii. p. 276. ed. 4to.) Were the passage in Tacitus known to Dante, the poet has made such ennobling use of it as to make the historian his debtor. Tasso's noble and thoughtful lines on Carthage have not the less merit that critics have traced in them the famous letter written by Servius Sulpicius to Cicero in his exile, and more immediately a passage of Sannazarius. W. H. F.

Kirkwall.

COLLOQUIAL CHANGES OF WORDS.

In a communication made to "N. & Q." (Vol. ix., page 113.), it was observed that many colloquial mistakes may be accounted for on this principle: a word is *purposely* exchanged for another of similar sound, because this change is thought by the speaker to correct an error, and recover a lost meaning. Sometimes the two words are alike, more or less, in their derivation; sometimes they are entirely unlike; *e. g.* Collection is like Collation: on the other hand, there is a certain artichoke which resembles the Passion-flower; the latter is called by the Italians *Gira al Sole*, and from this phrase, which expresses a peculiarity of one plant, real or fanciful, the *Jerusalem* artichoke takes its name.

The following dialogue is drawn up as a more lively illustration, than a mere list could be, of several of these colloquial mistakes: —

A. Now you are come home, let us hear where you have been, and what you have done.

B. Well, we set off in a gig from the Swan with two *Necks* (=nicks, *i. e.* marks), just pulled up for half an hour at the Bag o' Nails (=Bacchanals), took a cold *collection* (=collation) at the *Heart and Compass* (=Hart encompassed), and staid there all the next day.

A. Did they feed you well there?

B. Not amiss; the *forced* meat was good (=farced, from *farcio*, to stuff), so was the gooseberry *food* (=foule, from *fouler*, to crush); and we had a vegetable called Labrador Kali, not unlike sparrow-grass (=asparagus).

A. Then, next day, on to Blenheim, I suppose?

B. Yes; there we saw the house, park, gardens, and *Partition* gallery (=Titian). That evening our misfortunes began.

A. What happened?

B. In going down a steep hill the horse fell; one of the *sharps* (=shafts) was broken, and I was thrown out.

A. Very *ill-convenient* indeed (=inconvenient); case of doctor's bill, eh?

B. Not exactly that; I felt some *spavins* (=spasms) in my chest after my fall, but I happened to know the surgeon at Bicton, and he set me to rights gracious (=gratis).

A. You mean Cooper—I know him too; a brother of his is a middy on board the Mehouse (=Œolus), and another is the parson at Fudley-cum-Pipes.

B. I do not know that brother; he is not very wise, is he?

A. Not very; hardly knows a hawk from a hand-saw (=heron-shaw); but for all that he is a good fellow. I wish he had the benefit (=benefice). He has a notion of music, and the singing in his church is very good of its kind, for a country place—only rather tedious; generally four verses and the glory part (=gloria patri). But how long were you in the doctor's hands?

B. Not long; we got back to Common Garden (=Convent Garden) the next day but one.

In this dialogue no colloquial mistake is introduced which I have not myself heard, or believed on testimony. One of the examples perhaps requires explanation. The *painted* sign of the Stag surrounded (by hounds) became in time the *written* sign of the Heart and Compass. The same mistake occurs in the following colloquy in France:—

Traveller.—I say, cocher, allez au Blanc Cœur.

Driver.—Oui, monsieur, mais c'est le Grand Cerf, peut-être, que vous cherchez.

If the traveller says, as he sometimes does, *Cochon*, the mistake is more amusing, and also more plain.

Names of places often undergo that change which has been illustrated in this paper. The following examples are given by a writer in the *Quarterly Review* for March, 1854, in support of his observation, that alterations are commonly made "in barbarous countries for the sake of giving some apparent meaning to a word whose original signification is forgotten." Beth-lehem (the house of bread) is now Beit-lahm, the house of flesh; Beer-sheba (the well of the seven) is now Ber-es-Seba, the well of the lion. In Italy the *Ustica* cabans of Horace is now Valle *Rustica*, a curious coincidence at least, if not an intentional change.

I have purposely omitted one example often quoted. It is commonly said that the name of *Shotover* Hill, near Oxford, is a corruption of Chateau-vert. But another account of that name is given in the following lines by George Wither, published about 1613:

> "Yet old Sir Harry Bath was not forgot,
> In the remembrance of whose wondrous shot
> The forest by (believe it they that will)
> Retains the surname of Shotover still."

Perhaps some of your correspondents will communicate to you some information about this "wondrous shot," and answer the Query, What is the probable explanation of the word Shotover?

J. O. B.

Loughborough.

Minor Notes.

Queen Elizabeth and Sir Philip Sidney.—Among the objects of interest exhibited at the Museum of the Wilts Archæological Society at Salisbury last week, was a lock of hair of Queen Elizabeth's, which was found some time since at Wilton House, between the leaves of a copy of *The Arcadia*.

The hair is light brown, approaching to auburn, certainly not red, although with a reddish tinge. Its authenticity is set forth in a paper in an early hand, which states,—

> "This Lock of Queen Elizabeth's own Hair was presented to Sir Philip Sidney by Her Majesty's owne faire hands, on which He made these verses, and gave them to the Queen, on his bended knee. Anno Domini 1573."

And pinned to this is another paper, on which, written in a different hand, said to be Sidney's own, we have the verses,—

> "Her inward worth all outward show transcends,
> Envy her merits with Regret commends;
> Like sparkling Gems her Virtues draw the Sight,
> And in her Conduct she is alwaies Bright.
> When She imparts her thoughts her words have force,
> And Sense and Wisdom flow in sweet discourse."

ANON.

Miracle by Saint Villebrord: Holland once a favourite Seat of the Druids.—It was formerly believed by devout persons that a tempest in Holland in the year 860, which stopped the mouth of the Rhine, near Catvic, was brought upon the people through the agency of Saint Villebrord, bishop of Utrecht. This pious ecclesiastic being unable to convert the people from the worship of false gods to whom they had consecrated their forests, obtained by his prayers the submersion of all the trees, so that they might not serve as objects of *nocturnal* idolatries. There is reason to believe

that before Holland became a swamp it was a very woody country, and that Druidism was the religion of the inhabitants. The early history of the United Provinces is involved in greater obscurity than that of any other part of civilised Europe.

TIMON.

Monumental Inscription.—I transcribe the following from a fly-leaf of Bishop Wilkins' *Of the Principles and Duties of Natural Religion*, 1704:

"A gentleman who dy'd desired a dial to be erected above his grave, under which are to be ye following verses:

'No Marble pomp, no Monumental Praise,
My Tomb this Dial; epitaph these lays.
Pride and low mould'ring clay but ill agree,
Death levels me to beggars; kings to me.
Alive, instruction was my work each day;
Dead, I persist instruction to convey.
Here Reader mark (perhaps now in thy prime)
The stealing steps of never ending time:
Thou'lt be what I am; catch the present hour,
Employ that well, for that's within thy power.'"

In the same hand, which seems cotemporary with the publication of the book, is the name of the owner, perhaps the author of the verse: "*Tho. Ellis E. coll Jesus C.*" EDWARD PEACOCK.

Whimsical Petition to James I.—

"The Lords craved all,
The Queene graunted all,
The Ladyes of honour ruled all,
The Lord Keeper seal'd all,
The Intelligencer mar'd all,
The Parliament pass'd all,
He that is gone opposed himselfe to all,
The Bishops soothed all,
The Judges pardon'd all,
The Lord Buy Rome spoyl'd all.
Now good King mend all,
Or els the Devil will have all."

Ashm. MS. No. 1730.

Z. z.

Swift and Leap-year. — The following occurs in the *Journal to Stella*, March 1, 1710–11:

"*Morning.* I have been calling to Patrick to look in his almanac for the day of the month; I did not know but it might be leap-year. The almanac says it is the third after leap-year, and I always thought till now that every third year was leap-year. I am glad they come so seldom; but I am sure it was otherwise when I was a young man: I see times are mightily changed since then."

Swift did not pick up much ordinary school learning while he was young; but the above is almost beyond comprehension. That he had a good head for figures, and for expressing proportions in numbers, any one who has been with him to Lilliput and Brobdignag will not fail to see. Possibly he might have picked up his notion in this way. Say that in 1679–80 he happened to see the almanac (which counted 1680 from January 1, as did all the almanacs), from which he would learn that 1680 is leap-year. Suppose that in 1683–84 he happened to note February 29, from the common parlance of those about him, as falling in 1683, and to remember that the last leap-year was in 1680. With such a departure he might live in the belief that leap-year comes every three years. M.

"*To get upon one's high horse.*"—In the *Mémoires de la Baronne D'Oberkirche*, published last year at Paris, by her grandson the Count de Montbrison, is a passage (vol. i. p. 172.) respecting the corresponding French phrase "*Monter sur ses grands chevaux*," which may be thus rendered:

"Lorraine has many noble families, bearing particular titles, in use only in this duchy. The four principal families are called *the Large Horses*, which are—D'Haraucourt, Lénoncourt, Ligneville, and Du Châtelet.

"The second class of chivalry, families which descend from these through females, and which may intermarry with them upon an equal footing, are—Stainville, Ludre, Saffré d'Haussonville, Labertie, Gournay, Fiquelmont d'Ourches, Helmstadt, Marle, Mauléon, Mercy, &c."

It is often said that these horses are quite equal to the first four, and that these *little horses* are sometimes worth more than *the large horses*, whose pretensions are questionable. Thence the expression *to get upon one's high horse.* UNEDA.

Philadelphia.

Queries.

DID THE GREEK PHYSICIANS EXTRACT TEETH?

Having, of late, devoted a few leisure hours to the several subjects connected with the history of dentistry, the question struck me as curious—"whether the oldest Greek surgeons extracted teeth, and where the first notice thereof is to be found?" That the Egyptians paid much attention to dentistry, I learnt from the following passage of Herodotus:

"The art of medicine is thus divided amongst them (the Egyptians): each physician applies himself to one disease only, and no more. All places abound in physicians; some physicians are for the eyes, others for the head, others for the teeth, and others for internal disorders."—*Herod.* ii. 84.

But as the surgical instruments could not have been made but of steel or iron, none of these apparatus has reached us, although the number of various other utensils, which have been preserved, is very great.

The next which attracted attention were the many passages of Hippocrates (*Epidem.*), where he speaks of maladies of the teeth, of which the following are a sample:

"With a child suffering from phagedenic affection, the teeth fell out, as the bone (jaw) had become hollow. The wife of Aspasias had violent toothache; the jaw swelled; having used a collutorium of castorium and pepper, she was relieved."—*Epid.* v. 67. "Melesander, the gums

being affected, swollen, and very painful, he was bled on the arm; Egyptian allum helps at the outset."—*Epid.* v. 69. "At Candia, the child of Metradorus, in consequence of toothache, had a sphacelus of the jaw; overgrowing flesh on the gums, the suppuration was middling, the molar teeth and the jaw fell (off)."—*Epid.* v. 100.

Although we perceive some grave cases of teeth maladies have been mentioned, we find not the least allusion to their having been extracted, for which, nevertheless, there was every indication. After some inquiry, I was informed that there exists a passage bearing on this subject in Sprengel's *History of Medicine*. It is the reference to a text of *Cœlius Aurelianus* *, where, speaking of the tablets and presents offered to the Greek temples by patients who have been cured, he says:

"Even surgical instruments were bequeathed by the inventors to these sacred shrines of Medicine. Thus, Erasistratus presented to the Delphic Temple of Apollo an instrument for extracting teeth."

And the passage of Cæl. Aurel. contains some more interesting allusion to that subject.

GEORGE HAYES.

Conduit Street.

Minor Queries.

Dr. Broome (Vol. x., p. 222.). — By some mistake the Query which I proposed to put respecting Dr. Broome in my communication of last week was omitted. It was, whether anything is known of the members of Dr. Broome's family mentioned in his will; whether they have any descendants living, and if so, where? T. W. BARLOW.

Manchester.

Latin Poetry. — Can any of your readers inform me whence the following quotations are taken? They are all given in Ford's *Illustrations of the Gospels.*

"Ecce stat innocuis spinis redimitus acutis,
Æmula sunt cujus bella labella rosis:
Et vero, Judæe, illudis arundine Regi?
Impie, sed nescio te mala quanta manent."
On St. Matthew xxvii. 28., p. 383.

"Lucus, Evangelii et medicinæ munera pandens,
Artibus hinc, illinc Religione, valet:
Utilis ille labor, per quem vixere tot ægri;
Utilior, per quem tot didicere mori!"
On St. Luke, p. 2.

"Lux vitæ, pastus cordis, portabile cœlum,
Immensum in parvo, pagina fœta Deo:
Ne jam Pierias quisquam mihi prædicet undas,
Dulcius e vitæ fonte bibuntur aquæ!"
On St. Luke iv. 4., p. 110.

CPL.

"*Talent:*" "*Conjuror.*" — At what period did the word "talent" obtain its modern conventional use, in lieu of its old classical signification, of a weight or piece of money?

May I ask for similar information as to the period when the word "conjuror" obtained its present signification? W. W. E. T.

66. Warwick Square.

Astronomical Query. — Can any of your scientific readers explain why the sun and moon appear larger when near the horizon than when high in the firmament? Dr. Lardner (in his article on Popular Fallacies in vol. i. of the *Museum of Science and Art*, pp. 83. and 84.) appears to render the subject quite unintelligible. He attempts to explain the phenomenon, although he states "that whatever be the cause of the illusion, the *apparent magnitude* of the sun or moon is *not greater* at rising or setting than in the meridian." It is my own opinion that the *apparently* greater size of these bodies near the horizon than on the meridian is the effect of the denser medium through which they are seen. It is well known that the atmosphere is much denser near the surface of the earth than it is higher up. As the rays of the sun, when it is at the horizon, have to travel through a much larger extent of this dense air near the surface of the earth, may not this circumstance affect the apparent magnitude of the sun?

I would be glad to see this opinion either confirmed or refuted by some of your more scientific readers. THOS. REDMOND.

Dublin.

Chiselhurst Church, Kent. — A curious custom existed, less than a hundred years ago, in this church, of hanging the walls of the interior with paper garlands. Does this custom still exist? and what was the origin of it?

I would also wish to know if any of your correspondents could inform me, if there be any monumental inscriptions in or about the church relating to the family of "Snagg," who for some years, towards the end of the last century, resided at Chiselhurst? T. W. S.

Dublin.

Chevalier. — In a letter from Monsieur de Guilleragues (ambassador to Constantinople in 1684) to Racine, occurs the following allusion to the title of Chevalier:

"Je vous ai découvert qu'un trésorier de France prend le titre de Chevalier et a le droit honorable d'être enterré avec des éperons dorés."

Can any one inform me in what era, and for what service, the title of Chevalier was originally conferred upon the sons of France? L. A.

Manchester.

Phalanthus. — Can any one inform me by whom the following beautiful lines were written?

* Cœlius Aurelianus de morbis acutis et chronicis, Amstelod. 1709, 4to.

They have recently appeared in a periodical as the production of an *anonymous* writer of *the day*, but as I well recollect seeing them in print many years since, although I cannot call to mind where, I shall be glad if my curiosity can be gratified and the plagiarism exposed by those whose memory may be better than mine.

"PHALANTHUS.

"From Sparta when Phalanthus roved,
Doom'd by a God's decree,
In distant lands with those he loved
A wanderer to be, —

"A wretched, wandering, restless man,
Until he should espy,
So great Apollo's edict ran,
'Rain from a cloudless sky.'

"Depress'd by long and anxious thought
And wearisome alarms,
The solace of his wife he sought,
And slumber'd in her arms.

"Smiling with joy at this relief,
She watch'd him as he slept,
Till recollection of his grief
Came on her, and she wept.

"But soon with starts and broken sighs
The Spartan leader woke,
Look'd upwards in her tearful eyes,
And thus in rapture spoke:

"'Here, here, my Æthra will I rest,
No more compell'd to roam,
The sunny shower bedews thy breast,
And marks it for my home.'"

SENEX.

Motto of the Thompsons of Yorkshire. — Can any of your readers help me to discover the legend explaining the origin of the motto of the Thompsons of Yorkshire? The family is an old one, although the name is common; it springs from a Lord of Thompson in Norfolk, who established a chantry there temp. Edward I., which was afterwards, as Thompson College, endowed with the great and small tithes, with other property, which it held until the dissolution. The motto is "Je veux de bonne guerre;" the crest an arm in armour embossed quarterly, the gauntlet ppr. holding the truncheon of a broken spear. The arms were granted about A.D. 1630. This inquiry may, perhaps, lead to other communications respecting mottoes and their origin, which cannot but be interesting.

ONE OF YOUR SUBSCRIBERS.

Hutchinson's "Commercial Restraints of Ireland considered." — Can you give me any information respecting the following statement? It appeared in a letter from Sir V. Blake, Bart., M.P., to the editor of *The Times*, 14th February, 1846; and has been lately inserted in a bookseller's catalogue:

"The book [Hutchinson's *Commercial Restraints of Ireland considered*] to which I allude was published in 1779 *, and almost immediately afterwards *suppressed and burnt by the common hangman*, so that Mr. Flood, in his place in the House of Commons, said he would give 1000*l.* for a copy."

The author of the work in question was the Right Hon. John Hely Hutchinson, Provost, and also parliamentary representative, of Trinity College, Dublin; and the catalogue from which I quote has been issued by Mr. T. Connolly, of that city. The treatise contains much powerful argument, and many strong pictures of the state of the country antecedent to and during the time of which the author writes. ABHBA.

Bowles. — What song is meant in the following passage of Thomas Moore's *Diary*, date November 27, 1827? —

"Bowles spoke (for the first time I ever heard him acknowledge it) of his favourite song; wrote it when he was about twenty."

UNEDA.

Minor Queries with Answers.

Minstrel Court of Cheshire. — The following extract is from the *Scots Magazine* for February, 1743, vol. v. p. 102.:

"*Died*, Sir John Dutton of Sherbourn, Gloucestershire. This family has a right to license the minstrels in the county of Chester, for which a court is kept every Midsummer Day; when every minstrel summoned pays 4*d.* 2*q.* (4½), and every whore that follows her calling 4*d.*; and those so licensed are excepted in the old statutes and in the present bill relating to vagrants."

Do these curious customs yet exist? G. N.

[The curious incidents connected with this "Minstrel Court" are worthy of notice. It consisted in a right to license all the minstrels and players of Cheshire; and none were to use minstrelsy within Cheshire or the city of Chester, but by order and licence of the proprietor of the Dutton estate. The privilege was granted to Roger Lacy in the twelfth century, for the rescue of Ranulph, Earl of Chester, when closely besieged by the Welsh in his castle of Rhuddlan. "The minstrels," says an old account, "by their music and their songs, so allured and inspirited the multitudes of loose and lawless persons then brought together, that they resolutely marched against the Welsh. Hugh de Dutton, a gallant youth, who was steward to Lacy, put himself at their head. The Welsh, alarmed at the approach of this rabble, supposing them to be a regular body of armed and disciplined soldiers, instantly raised the siege, and retired with precipitation." For this good service Ranulph granted to the Lacys, by charter, a peculiar patronage over men of this sort, who devolved the same again upon Dutton and his heirs (see Sir P. Leycester's *Antiquity of Cheshire*, p. 141., where the deed of grant from Lacy to Hugh de Dutton is given at length). It appears by a *quo warranto*, brought against Lawrence Dutton, Esq., in 1498, found in the records of Chester, that it was the custom for all minstrels in Chester to meet the Lord of Dutton on the day of St. John the Baptist, on which occasion they were to present him with four

[* There was also an edition published in 1780, by T. Longman, in Paternoster Row. — ED.]

flagons of wine and a lance; and he was entitled to receive from every minstrel the sum of 4½*d.*, and *de qualibet meretrice*, in the city of Chester, *officium suum exercente*, the sum of 4*d.* In the Tabley MS. c. 143., will be found a detail of the solemnities pursued on June 24, 1642. Some years before the courts fell into desuetude, they had been held only occasionally at intervals of four or five years. The fee for a licence was 2*s.* 6*d.* In the last court but one, held in 1754, there were only twenty-one licences granted. The last court was held in 1756, by R. Lant, Esq., being then Lord of Dutton, and possessing the advowry of the minstrels by purchase. See Lysons' *Magna Britannia*, vol. ii. part II. p. 526., for the charge delivered by Mr. Lant's steward at one of the last courts; and also "N. & Q.," Vol. ii., p. 77., for farther particulars.]

Bishop Beckington.—Can you inform me where I could obtain a copy of the will of Bishop Beckington? I am aware that the original is in Doctors' Commons; but I find that the fees demanded by the officials there (2*l.* 2*s.*), with the charge of a professed transcriber of ancient writings, would bring the total cost to nearly 5*l.* I should be glad to pay a *reasonable* sum for what I want. INA.

Wells, Somersetshire.

[In the *Catalogue of the Bishops of Bath and Wells* (in Latin) published by Hearne, Oxon. 1732, are extracts from this document so ample, that they seem to contain nearly all the particulars of the original in Doctors' Commons. This *Catalogue* is authentic, as our learned antiquary informs us it was compiled in 1595, by Francis Godwin, Canon of Wells, most probably the author of *De Præsulibus Angliæ*. If our correspondent has not access to this *Catalogue*, these extracts can be transcribed for 6*s.*, or with a translation for 12*s.*, and collated with those portions of the will given in Cassan's *Lives of the Bishops of Bath and Wells*; Sir Harris Nicolas's *Memoirs of Thomas Beckington*; Warner's *History of Bath*; and Collinson's *Somersetshire*.]

Charles I., his Relics at Ashburnham.—From the *Scots Magazine* for October, 1743, vol. v. p. 479.:

"*Died*, The Hon. Bertram Ashburnham, Esq. He bequeathed to the clerk of the parish of Ashburnham and his successors for ever, the watch which King Charles I. had in his pocket at the time of his death, and the shirt he then wore, which has some drops of blood on it. And they are deposited in the vestry of the said church."

Can these interesting relics be still produced?

G. N.

[A Query respecting these relics appeared in "N. & Q.," Vol. vi., p. 178., but was not answered. On turning to Horsfield's *Sussex*, vol. i. p. 559., published in 1835, we read, that "in the chancel of Ashburnham Church are kept, in a glass case lined with red velvet, some relics of the unfortunate Charles I. These consist of the shirt, with ruffled wrists (on which are a few faint traces of blood) in which he was beheaded; his watch, which at the place of execution he gave to Mr. John Ashburnham; his white silk drawers; and the sheet that was thrown over the body after the execution. These articles have certainly been carefully preserved. Long were they treasured up as precious relics, fit only to be gazed upon by the devotees of the *Icon Basilike*. At length, however, the charm was broken by Bertram Ashburnham, Esq.; who, in 1743, bequeathed them to the clerk of the parish and his successors for ever, to be exhibited as great curiosities—may we add, *pro bono publico*." In a note Mr. Horsfield states that "the superstition of the last, and even of the present age, have occasionally resorted to these relics for the cure of the king's evil."]

Thomas Fuller, D.D.—In 1658 he was presented to the living of Cranford, where, in 1661, he was buried. Was this Cranford in Middlesex; or either of the two parishes so named in Northamptonshire, near which (at Aldwinkle) he was born? I have sought in vain for any memorial of him in Cranford, Northamptonshire. It is much to be regretted that, by the death of Mr. Pickering, we lose all hope of a republication of any more of his valuable works. E. G. R.

[Dr. Fuller was buried in the Church of Cranford in Middlesex, on the north wall of the chancel of which is his monument, with the following inscription:—"Hic jacet Thomas Fuller, è collegio Sydneiano in academiâ Cantabrigiense, S. S. T. D. hujus ecclesiæ rector; ingenii acumine, memoriæ felicitate, morum probitate, omnigenâ doctrinâ (historiâ præsertim), uti varia ejus summâ æquanimitate composita testantur, celleberrimus. Qui dum viros Angliæ illustres opera posthumo immortalitati consecrare meditatus est, ipse immortalitatem est consecutus, August 15, 1661." A good Life of Tom Fuller would be an acquisition to our biographical literature. Oldys, no doubt, made the most of his materials in the *Biographia Britannica*.]

Dr. William Nicolson, Bishop of Carlisle.—Allow me to inquire through the medium of "N. & Q.," if within the last twenty or thirty years there has not been published some memoir of the right reverend prelate above named, some new edition of his works, in short, something connected with his life or writings? Any information on the subject will greatly oblige

JOHN O' THE FORD.

Malta.

[Nothing more has been published relating to Bishop Nicolson since 1809, when Mr. John Nichols edited his *Letters on Various Subjects, Literary, Political, and Ecclesiastical*. A popular edition of the historico-biographical labours of this able prelate is much required.]

Prostitution a religious Ordinance.—It is stated in Dixon's *Life of Penn*, p. 45., as quoted in *The Three Days of Wensleydale*, by W. G. M. J. Barker, Esq., p. 85., that at the time of the Great Rebellion, "in more than one part of the country, prostitution was practised as a religious ordinance." What is the authority for this? K. P. D. E.

[Mr. Dixon's authority is "*Mercurius* (section 'Democraticus'), Nos. 1—30." We do not understand this reference. Among the King's pamphlets in the British Museum is *Mercurius Democritus*, the first number of which appeared on April 8, 1652.]

Lemprière's "Universal Biography."—Which is the latest edition of this work, as I have a copy of Cadell's edition of 1808 interleaved, and containing a quantity of well-written additions and

corrections, which seem to have been intended as the basis of a new edition? T. W.

Halifax.

[There was an 8vo. edition published by Cadell in 1812.]

Replies.

THE INQUISITION.

(Vol. x., pp. 122. 137.)

Having been at Madrid in the October of 1820, and visited the building of the Inquisition, I was desirous to see if my own impressions agreed with those in Mr. Wiffen's interesting communication; but as I had left my journal in Lincolnshire, it was only a few days ago that I was able to refer to it. The following is a short abstract of my notes.

On the right hand in the Calle de l'Inquisition was a ruinous brick building, certainly not the vast-looking, massive, or imposing structure that romance readers would have pictured to themselves as the seat of the Inquisition. We were told that the populace in the first fury of the late revolution had gutted the interior, but our curiosity would not be satisfied without a personal inspection. We then found that the contracted frontage gave an erroneous impression of the size, for the building extended backwards to a great length, and the passages and vaults underground also occupied considerable space.

The subterraneous prisons were the first we entered, small cells (on each side of a long passage) about six feet long, and barely high enough to admit standing upright. The damp was horrible. The people had turned up the floor in every dungeon for the purpose, as alleged, of seeing if any prisoners had been buried beneath. There were other prisons less revolting, not being so contracted, and receiving light through a grating. The chamber of suspicion, *i. e.* for persons only suspected, was on one side of an interior court, and had a grated window high in the wall.

We were shown several chambers of torture, each being adapted to some different device. They were all underground, without light, and removed as much as possible from human hearing. All the instruments of torture were now, our guides said, locked up in the upper rooms of the building. They volunteered information of what had been, which must be taken for what it may be worth. In one chamber they pointed out the place where an instrument had been fixed by which the sufferer, being pinioned to the wall, underwent the torture of water dropping slowly and regularly on the head till he expired. Close by this had been a machine worked by mechanism, where a hammer repeated gentle blows on the temples till the same effect was produced. In another vault a seat was placed between four stoves, to which the accused being fixed, underwent the punishment of slow roasting. A niche in a third room was asserted to be for the purpose of walling up alive. In several chambers there were beams still existing which the guides declared were used for suspending the unfortunates by the arms or legs. Lastly, we entered what was called the Campo Santo, which was a vaulted room larger than the rest, and used for the burial of the victims. We were forced to creep into this place by a hole in the wall, for the narrow staircase which led down into it had been closed by the order of government. The ground here was turned up in every direction in the search for bodies after the revolution. In one of the most interior courts, about ten feet square, into which no window opened, and which at the depth of this lofty building looked more like the bottom of a well, the prisoner allowed to take the air was turned out to pace round and round. We suspected great exaggeration in what our guides said about the number of inmates that had been released, and never obtained any authentic information on this point.

So far my notes assist me, and at this distance of time I do not choose to add anything from memory. The apartment named to us as the Campo Santo, is corroborated as to its purpose by the description of Mr. Wiffen's informant, who visited it six months previous to us; but the altar in that time seems to have been removed. The moist chalk he speaks of was probably the quicklime used at burials. The trap-door we were not shown. Monson.

Burton Hall.

FRENCH LITERATURE.

(Vol. ix., p. 320.)

It has sometimes occasioned surprise that Cousin should seem of late to have abandoned philosophy, and to be devoting all his attention to the literary history and religious biography of France during the latter part of the seventeenth century. The following extract from his new volume, *La Marquise de Sablé*, contains his reply to the public expression of curiosity respecting the cause of this new phase in his literary life, and will be read with the highest interest:

"D'austères censeurs nous demanderont peut-être pourquoi à notre âge nous dérobons à la philosophie le peu d'heures qui nous restent et les perdons sur de pareils travaux. Notre réponse sera bien simple: nous ne considérons pas la littérature comme une chose frivole; loin de là, nous la croyons tout aussi sérieuse que la philosophie et presque aussi puissante sur le cœur et l'imagination que la religion elle-même. Hélas! de nos jours, quelle n'a pas été l'influence d'une littérature dépravée, complaisante à la faiblesse et au vice! N'avons nous pas vu naguère, en quelque sorte à l'ordre du jour, dans les

romans, dans la poésie même et sur le théâtre, le dénigrement de toute autorité, l'insulte prodiguée à tout ce qui était élevé à un titre ou à un autre, la Royauté calomniée et travestie, les gloires du passé avilies dans des récits mensongers, les maux trop réels du peuple exagérés et envenimés à ses yeux dans le dessin manifeste de les lui rendre insupportables; la liberté si chèrement achetée par nos pères, répudiée, comme un présent inutile sans un égalité chimérique, sans les satisfactions de la vanité et de la fortune; le Christianisme traité de superstition surannée; l'art réduit au rôle de serviteur de la fantaisie et des sens; l'amour même déshonoré; et, au lieu de Chimène et de Pauline, de Bérénice et de la Princesse de Clèves, les Marquises de la Régence et les héroïnes de la Révolution offertes à l'imitation de nos sœurs et de nos femmes? A cette conspiration de la licence et du mauvais goût ne serait-il pas temps d'opposer celle de l'art véritable et d'une littérature généreuse, digne fille de celle qui inaugurèrent au commencement de notre siècle l'auteur de *Corinne* et de l'*Allemagne*, le chantre du *Génié du Christianisme*, et celui des *Méditations?* Pour nous, en même temps que nous essayons de rappeler la jeunesse Française au culte du vrai, du bien et du beau, et qu'au nom d'une saine philosophie nous ne cessons de combattre le matérialisme et l'athéisme de nouveau répandus dans le monde par les derniers et extravagans systèmes de la métaphysique Allemande, il nous a paru que ces études sur les femmes illustres et la société du dix-septième siècle pourraient servir à inspirer aux générations présentes le sentiment et le goût d'autres mœurs, d'une autre vie, d'autres salons, leur faire connaître, honorer et aimer un autre France, puissante au dehors, et au dedans animée et vivante, guerrière et littéraire tout à la fois, où les femmes étaient, ce semble, assez belles et excitaient d'ardentes amours, mais des amours dignes du pinceau de Corneille, de Racine, et de Mme. de La Fayette, une France, en un mot, qu'il ne fallait pas renverser en un jour de fond en comble, mais élever et perfectionner encore en lui donnant la liberté, cette noble compagne de la religion, de la philosophie et des arts."—*V. Cousin.*

J. M.

Oxford.

OCCASIONAL FORMS OF PRAYER.

(Vol. ix., p. 404.)

The following may be added to your lists, if not in MR. LATHBURY'S, or some other list, which is now before me:

Fast. April 5, 1665.
Thanksgiving for the late Victory. June 20 and July 4, 1665.
Fast. February 28, 1794. An edition printed at Bedford.
For the King's Recovery. 1830.
During Pestilence. 1831.
Thanksgiving on becoming free therefrom. 1832.
Thanksgiving for the Preservation of the Queen. June, 1840.
Thanksgiving on the Birth of a Princess. November, 1840.
Service and Anthems at the Funeral of the Duke of Wellington. November 18, 1852.
Thanksgiving on the Birth of a Prince. 1853.
Fast. April 28, 1854.

For other Notes on the subject of Occasional Forms, see *Liturgical Services*, temp. Elizabeth (Parker Soc.), pp. xxxiii.—xxxvi., and the *Gentleman's Magazine*, July, 1829. W. P. STORER.

Olney, Bucks.

I have before me an Occasional Form of Prayer which is not, so far as I can ascertain, included in the list given by MR. LATHBURY, Vol. viii., p. 535., nor in that of ABHBA, Vol. ix., p. 404. It is entitled—

"A Forme of Prayer with Thankesgiving, to be vsed of all the Kings Maiesties louing Subjects euery yeere the 24 of March: Being the day of his highnesse entry to this kingdome. Set forth by Authoritie."

The title is in Roman, but the remainder in black letter. After the introductory verse of Scripture (1 Tim. ii. 1.) there follows a rubrical notice, thus:

"You shall understand, that everything in this booke is placed in order, as it shall be used, without turning to and fro, saving the two lessons taken out of the Olde Testament, of which you may chuse either as you thinke best for the first lesson," &c.

Then is given the whole of the Morning Service, in order as it is read; and I cannot but think that a young clergyman, somewhat nervous, or a not very literate clerk, would prefer such a form to what we now have, with the frequent rubrical directions of "after the prayer," and "instead of," &c.

It is, I think, remarkable that the two special prayers are only optional. The form has "A Prayer for the King's Maiestie," the usual prayer, "O Lord, our heavenly Father, high and mightie, King of kings," &c. Then, after the rubric, "*Or this*," follows a long and sufficiently-laudatory special prayer. So also in the Communion Service, there is given the prayer, "Almighty God, whose kingdom is everlasting and power infinite," &c. Then, after the rubric, "*Or this*," follows a special prayer. Another special prayer follows that "For the whole state of Christ's Church."

S. S. S.

Add the following:

Thanksgiving. Series of signal and glorious Victories. 1813.
Coronation Service. Queen Victoria. 1838.
Thanksgiving. Birth of a Prince. 1853.
Prayer. Assistance on our Arms. 1854.

J. W. HEWETT.

CELEBRATED WAGERS.

(Vol. ix., p. 450.)

In attempting to string together a few notes in answer to the Query of C. CLIFTON BARRY, the difficulty is felt not so much to adduce notorious

instances in which these "fools' arguments," as Butler pithily terms them, —

> "Quoth she, 'I've heard old cunning stagers
> Say, fools for arguments use wagers.'"
> *Hudibras*, part II. canto i.

have been resorted to, as to avoid recording those which "the ordinary channels of information," centos of anecdote, and collections of Ana, may already have made him acquainted with. The following, however, may not hitherto have come beneath his notice.

The celebrated epistolographer, James Howell, after dilating, in a letter to a friend, upon the wondrous medicinal and other properties of the then novelty, tobacco, observes:

> "If one would try a petty conclusion how much smoke there is in a pound of tobacco, the ashes will tell him; for let a pound be exactly weighed, and the ashes kept charily and weighed afterwards, what wants of a pound weight in the ashes, cannot be denyed to have been smoke which evaporated into air. I have been told that Sir *W. Rawleigh* won a wager of Queen *Elizabeth* upon this nicety." — *Epistolæ Ho-Elianæ*, 9th ed., p. 418.

The learned Menage appears to have been not unfriendly to this mode of deciding a dispute:

> "Nous sommes," says he, "de grands parieurs à Angers. Je dis souvent, *Il faut parier ou se taire*, et c'est une façon de parler commune parmi nous. Je disais un jour à M. le premier Président de Lamoignon, ces paroles de Marc Aurèle," &c.

He then proceeds to narrate how he made and won a wager with the President as to the correctness of his quotation. (*Menagiana*, tom. ii. p. 362.)

Popular tradition has long associated the assumption of the Ulster badge — the bloody hand — by the Holte family of Aston, with a barbarous murder, committed at the commencement of the seventeenth century, by Sir Thomas Holte upon his cook, by splitting open his head with a cleaver. It need not be said that the assumption of the badge has no connexion whatever with this circumstance, which may, or may not, have occurred:

> "The most probable tradition," says Mr. Atkinson, the historian of the family, "of the cause of the commission of the crime is, that Sir Thomas, when returning from hunting, in the course of conversation, laid a wager to some amount, as to the punctuality of his cook, who, most unfortunately, for once was behind time. Enraged at the jeers of his companions, he hastened into the kitchen, and seizing the first article at hand, avenged himself on his domestic." — *History of the Holtes of Aston*, Birmingham, 1854, p. 25.

Wagers to an immense amount were laid at the latter end of last century, as to the sex of that epicene notoriety, the Chevalier D'Eon. One of these became the subject of judicial decision. The cause came on, 1st July, 1777, in the Court of King's Bench, before Lord Mansfield and a special jury at Guildhall. It appeared that the plaintiff had paid the defendant one hundred guineas, for which the defendant had signed a policy of insurance to pay the plaintiff seven hundred guineas whenever he could prove that the Chevalier D'Eon was a female. After hearing the evidence, which was "too indelicate to be mentioned," Lord Mansfield, after expressing his abhorrence of the transaction, and a wish that it had been in his power, in concurrence with the jury, to make both parties lose, stated, that as the wager was laid, and wagers were not expressly prohibited by law, the question before them was, *Who had won?* His lordship farther observed that the indecency of the proceeding arose more from the unnecessary questions asked, than from the case itself; that the witnesses had declared that they perfectly knew the Chevalier to be a woman; that if she is not so they are certainly perjured; that there was no need of inquiring how, and by what method, they knew it; and finally, that he was of opinion that the jury must find a verdict for the plaintiff. The jury, without going out of court, after consulting about two minutes, gave a verdict for the plaintiff of seven hundred pounds and forty shillings. Besides this, the plaintiff, Mr. Hayes, recovered three thousand pounds on other policies; and it was asserted that immense sums depended on the decision in the suit.

As this is a subject which comes within the reading and knowledge of all, I will not now encroach farther on space which will probably be demanded by other correspondents; and conclude with a reference to No. 145. of *The Spectator*, in which the practice of laying wagers is humorously exposed.

WILLIAM BATES.

Birmingham.

ANGLO-SAXON TYPOGRAPHY.

(Vol. x., p. 183.)

It is very gratifying to hear that a man of talent and energy like DR. GILES, a "double first" Oxford man, has "a plan for printing, in one uniform edition, all the remains of Anglo-Saxon literature." I heartily wish him success. In such a work the Roman alphabet should doubtless be used, for what has been called the Anglo-Saxon alphabet was never peculiar to the Anglo-Saxons; but it was the character in which the scribes of that age wrote Latin and other languages. The Anglo-Saxons, however, had peculiar sounds, and for these sounds they naturally employed distinct characters, the þ, *th*, and ð, *dh*, the former representing the hard, and the latter the soft sound. We still retain both these sounds in the present English, but we inadequately express them by our clumsy *th*. Well might the eminent Rask say: "The rejection of þ and ð from the English alphabet is to be much regretted." It must be observed also, that the Anglo-Saxons denoted the long sound of all their vowels by marks or accents

over them. As these appear to me to be essential, I would adopt them in printing, as the scribes did in writing. To give a full detail of my reasons, would occupy more room than you can spare. I will therefore confine myself to general and very brief answers to the two objections mentioned by DR. GILES.

I. *Accents.* — If by accent we mean a *mark* to denote the *sound* or *length* of a vowel, as I think we must in this case, then I would ask if DR. GILES will affirm, "It is not a feature of the English language to employ accents." Look only at a few Anglo-Saxon words and their English cognates: *dâl*, a dale; *hâl*, hale; *tâm*, tame; *hêr*, here; *lîf*, life; *mîl*, a mile; *scîr*, shire; *wîd*, wide; *wîn*, wine; *fôr*, fore; and numerous other words ending in silent *e*. What is the final *e* but the *mark* or *letter* denoting the long sound of the preceding vowel? We appear to have derived this lengthened and bungling manner of expressing the length of vowels from the Normans. They sometimes denoted the long vowel by inserting a fresh vowel, or by doubling the short one, as, *âc*, an oak; *âr*, an oar; *brâd*, broad; *bât*, a boat; *rân*, rain; *râd*, a road; *swân*, a swain; *fûl*, foul; *hûs*, house; *mûs*, mouse; *bôc*, a book; *côc*, a cook; *gôd*, good; *spêd*, speed; *hêl*, heel; *gôs*, a goose; *gês*, geese. Compare the simple mode of lengthening all the vowels by the Anglo-Saxons, with the confused and tedious manner of their Norman successors. With us, in the present day, there is no remedy; but surely, in printing Anglo-Saxon, the accents ought not to be omitted; it distinguishes words and gives precision to them. DR. GILES thinks "the context does this sufficiently." But the practice of the Anglo-Saxons and the Normans, and of the English down to the present day, is against him. Thus we find, — *bat*, a bat or club; *bât*, a boat; *coc*, a cock; *côc*, a cook; *ful*, full; *fûl*, foul. Now, if the accent be omitted in the Anglo-Saxon, the letter supplying its place may also; then there would be no distinction between *full* and *foul*, and *ful sacc* might mean a full or a foul sack. But DR. GILES would reject them because, he says, "there is no certain rule observed" in the application of the accents. It is true that the Norman scribes and their scholars made sad confusion in accenting the Anglo-Saxon works which they transcribed. But surely their ignorance or carelessness will not justify us in discarding Anglo-Saxon accents altogether, especially since a careful observer may discover some certain principles in the midst of apparent confusion. On this subject the works of Rask, and Grimm, and Bopp must be carefully studied. But I must now advert to the other subject.

II. *þ th*, and *ð dh*. — DR. GILES's theory is, that these characters were introduced by Theodore, and were of Greek origin. If so, how was it that þ and ð were both used by the Danes in times so early, that they could not have heard of Theodore? By the Danes these characters were carried to Iceland, where þ *has always had the hard*, and ð *the soft sound of our* th. There, free from the changes which have harassed more genial climes, their language and writing have undergone little or no change for ages; and, even at this day, an Icelander can read their earliest writings without difficulty.

Our forefathers, the Anglo-Saxons, had two sounds of *th* while in their continental home on the north-west corner of Germany. Their language is called Old Saxon. Rask says:

> "In Old Saxon þ (*th*) is always found at the beginning of words, where the Icelandic has þ; but the Cottonian MS. has commonly ð, and the Cod. Bamberg. (which Schmeller calls 'Heliand. Poema Saxonicum, *seculi noni*') has a simple *d* in the middle and end of words, representing, no doubt, the Icel. ð. It is manifest that the Anglo-Saxon, as well as the Icel. þ, are from the Runic ᚦ."

Here we have the þ and ð, both used in Denmark and Iceland in the earliest times; and these letters, or their representatives, are found in a MS. of the ninth century in the Old Saxon dialect of the country from which the Anglo-Saxons came to Britain. The theory relative to Theodore therefore falls to the ground, and with it the stronghold of DR. GILES. The confounding of þ and ð by the Norman and other southern scribes, chiefly employed as writers in this country, cannot be surprising, when we remember that they had not the sound of our *th* in their own language, and that in writing Greek they were accustomed to use a variety of characters to represent the theta. But their confusion of þ and ð in this country, is no proof that the two sounds, and the characters representing them, did not exist. We have seen that þ and ð, and their distinct sounds, were used by the Icelanders and Old Saxons; and, doubtless, by the direct descendants of the Old Saxons, the Angle, Engle, or English-Saxons, from whom they have come down to us. In like manner, the clumsy and circuitous Norman mode of indicating long vowels by postfixing or inserting other vowels, is no proof that the Anglo-Saxons did not effect this by the much more simple process of an accent over the vowels. If the Anglo-Saxons used accented vowels, as well as þ and ð, to denote definite sounds, surely it would be great presumption in us to reject them in printing their writings. I would therefore strongly urge DR. GILES to use them in his proposed work.

It must be acknowledged that the Germans, with all their ingenuity and learning, have seemed to mystify the Anglo-Saxon accents by their complication; and even Rask appears to have been biassed by associating the Anglo-Saxon too closely with the Scandinavian tongues. We must ever remember that what we are speaking of is not

German, but Angle, or *English-Saxon*—the language brought into this country by the Jutes, Angles, and Saxons, but matured and written in England. Not only five-eighths of the words of our present English are from Anglo-Saxon, but our chief peculiarities of structure and of idiom are from the same source: in everything relating to Anglo-Saxon, English affords better analogies, and a surer guide, than the present German or Danish. An admirable Essay on this subject, by Henry Rogers, will be found in the *Edinburgh Review* for October, 1839, p. 221.

If Dr. Giles would prefer precise rules, I think the substance of what I have stated may be comprised in the two following:

1. Accent the Anglo-Saxon long vowels according to the oldest and best MSS.; and, in doubtful cases, refer to the present English and its dialects.

2. Let the hard þ be generally used at the beginning, and the soft ð at the end of words and syllables. Where *th* is soft, at the beginning of English words, derived immediately from Anglo-Saxon, let such Anglo-Saxon words have ð at the beginning.

But what I should still prefer, would be to have the Anglo-Saxon text most accurately printed from the oldest and best MSS., carefully observing all the accents as well as þ and ð, and giving the various readings of all the other MSS. in notes. Clerical errors should be corrected in the text, but never without a note on the subject. This edition would then serve for critical purposes, as it would give the readings of all the MSS. Sob.

HOLY-LOAF MONEY.

(Vol. ix., pp. 150. 256. 568.; Vol. x., p. 133.)

Mr. Collis will find some account of the "holy bread" in *Martene de Ritibus*, tom. iii. pp. 24. 110. 193. and 202. (edit. Venice, 1783). Villanueva, in his *Viage literario á las iglesias de España* (tomo i. pp. 163, 164.), says:

"Todos los codices sacramentarios, hasta los del siglo xvi, prescriben en el ordinario de la misa la bendicion del pan al tiempo del ofertorio en los domingos. Y que esto se hiciese para repartirle entre los fieles, lo indica el final de la oracion," &c.

And again:

"En las aldeas y aun en algunas Iglesias de esta ciudad [Valencia] se lleva al templo una torta grande de pan, la qual se bendice separadamente antes de la misa para repartir luego entre los principales concurrentes. . . . . Reliquias de aquel primer instituto de las eulogias y oblaciones, de las quales, por ciertos indicios que tengo, confio hallar otras muestras en mi viage."

The reference Villanueva makes to "algunas Iglesias de esta ciudad" shows that, at the time he wrote (1803), the "benedictio panis" had almost disappeared from Spain; and notwithstanding what he says about "todos los codices sacramentarios" before the sixteenth century, it is not to be found in the *Pontificale Romanum Clementis VIII. ac Urbani VIII.* (Venice, 1740). In some of the French ritual books, however, the form for hallowing the bread is retained, and in the *Rituel de Bordeaux* (1728), after two forms, either of which may be used, we read, —

"Les curez auront soin de maintenir l'usage du Pain béni dans leurs Paroisses, et ils en feront la Bénédiction tous les Dimanches avant la messe Paroissiale. Ils recommanderont à leur Peuple d'user saintement du Pain béni, de ne le mêler jamais avec leurs alimens ordinaires, et moins encore d'en donner aux chiens, et aux autres animaux: mais de le manger avec dévotion.

"Afin de leur inspirer ces sentimens, ils leur enseigneront que l'Eglise à institué le Pain béni pour servir de symbole de la paix et de l'union qui doit régner entre les Fidèles, pour leur apprendre, qu'étant assis à la même Table, et mangeant du même Pain, ils doivent s'aimer comme frères: et ils leur feront entendre, qu'en le bénissant, on demande à Dieu la santé du corps et de l'âme de ceux qui en useront avec religion, et qu'on le prie de les préserver de toutes sortes de maladies, et de les défendre des pièges des ennemis de leur salut."

Although wanting in the *Pontificale Romanum*, —at least it is not to be found in the only edition within my reach at present, — it would seem to have been a rite observed in England, since in the *Missale parvum pro sacerdotibus in Angliâ, Scotiâ et Iberniâ itinerantibus* (1626), one of the forms of the French books is inserted; and the following extracts will show that, in this country at least, it had not lost all traces of its origin from the primitive *agapæ*. In an endeavour (circa 1570) to prove the dependance of the Chapel of St. Margaret, Durham, upon the Church of St. Oswald, it was deposed by Bartram Hoorde, yeoman and glover, and for forty-seven years "a dweller in Framwelgait, in the said St. Margaret's parish," —

"That the said inhabitors [of St. Margaret's] every seven yere paid hally bread syllver, viz. 3*d.* for every Sonday in the hole yere during the said seaventh yere. He, as an inhabitor abovesaid, haith paid the said silver when yt came to his course."

William Farreless of Elvett, weaver, deposes that to his knowledge, —

"The inhabitors apperteyning to the Chappell of St. Margaret's, according as ther course fell, have brought every Sonday ther hally bread caike in a towell open on ther brest, and laid yt downe upon the ende of the hye altar of St. Oswald's, and 1½*d.* in money also with the said caik; and the clerke toke the caik, and the proctor the silver; and after the caik was hallowed, the said clerk cut off a part of the said caike, cauld the holly breid caike, to gyve to ther next neighbour, whose course was to gyve the holly bread the next Sonday then next after; and this order was comonly used of all the inhabitors apperteyning to the said Chappell of St. Margarett's, so long as the order and gyving of the hollibred sylver dyd remaine, referinge hym to the Quene's boke." — *Depositions and Ecclesiastical Proceedings*, Surtees Society's Publication, 1845.

In the proceedings taken after the northern rebellion of 1569, against some who had seized the

cathedral of Durham, we find the charge that they —

"Did . . . . singe mattens, evensonge, procession after crosses, and receive holy bread and holy water, and other rites and ceremonies . . . . in contempt of God, their owne soule, and lawes afforesaid, and offenc and evell example of Christen people."—*Ib.* p. 128.

W. DENTON.

PHOTOGRAPHIC CORRESPONDENCE.

Mounting with Indian-rubber Glue (Vol. ix., p. 381.). — I owe an apology to MR. H. W. HELE for neglecting to reply to his appeal to me on the subject of Indian-rubber glue. It should certainly be applied to the whole of the picture, and not only to the edges. Its advantages are the following: cleanliness; the practicability of removing any accidental spot of it which may have extended beyond the edge of the paper, by rubbing it, when *half dry*, with ordinary Indian-rubber; its imperviousness to damp; and, finally, its freedom from the attacks of insects—a circumstance which, in some climates, will be of great importance, and which does not extend to gums or pastes.

SELEUCUS.

Washing of Paper Positives.—When the hyposulphate has not been sufficiently washed out of the prints at the time of printing, will a second washing, after the paper has dried, be efficacious; and, above all, will it avail when spotting from under-washing has commenced?

SELEUCUS.

Cundall's Photographic Primer and Views of Hastings.—Mr. Cundall, of the Photographic Institution, New Bond Street, in the hope that a few simple directions given in plain language may help beginners in Photography, has just published *The Photographic Primer for the Use of Beginners in the Collodion Process. Illustrated with a Facsimile of a Photographic Picture of Birds, showing the Difference of Tone produced by various Colours.* It certainly is a very complete little work—full of plain directions as to the apparatus required, and the best mode of using it; and with it for reference, and a few hints from one who practises the art, a beginner may set to work with every prospect of success. Although we have heard of very excellent masters who were themselves not great proficients in the arts they taught, we confess to a partiality for the professor who is a skilful practitioner, and can practise successfully as well as teach clearly. Mr. Cundall seems to share this view: for with his *Photographic Primer* he has sent us *six views at Hastings*, taken by him; which, for beauty of detail and general artistic effect, are among the nicest specimens we have ever seen. In the three *Views of the Cliff*, we have the peculiarities of geological structure, and the masses of foliage, &c., most distinctly marked. In the two views of *Hastings Castle*, the architectural details of that interesting ruin are most clearly defined; while in all of them, but more particularly in the *Hastings Fishermen*, the figures introduced are extremely natural and life-like.

Replies to Minor Queries.

Dr. Llewelyn (Vol. x., p. 185.). — The person of whom M.A., Oxon, inquires, was Thomas Llewelyn, LL.D., an illustrious Cambrian, much venerated by his countrymen. He was born at a place called Penalltan Isar, in the parish of Gelligaer, Glamorganshire. While officiating as a Baptist minister in London, he received the degrees of M.A. and LL.D. from the University of Aberdeen. He interested himself very much in obtaining a larger edition of the Welsh Bible of 1769 than had been originally intended; and to that end wrote in 1768 *An Historical Account of the British or Welsh Versions and Editions of the Bible*, London, 8vo. In the following year he also wrote *Historical and Critical Remarks on the British Tongue, and its Connexion with other Languages, founded on its State in the Welsh Bible*, London, 8vo. He died in London in August, 1783. Farther details may be learned from Williams' *Biographical Dictionary of Eminent Welshmen*, 1852.

T. STEPHENS.

Merthyr.

Disinterment (Vol. x., p. 223.). — A body cannot be removed from church or churchyard by consent of the clergyman; such an act can be authorised by a faculty only, applications for which are not of unfrequent occurrence. See Hutchins *v.* Denziloe, 1 Hagg. Con. 172.

J. G.

Exon.

Legend of the County Clare (Vol. x., p. 159.). — A custom generally prevails of spelling names of places, &c., in Ireland, according to the pronunciation, and not according to the correct orthography: write French after the same manner, and the folly of it will be immediately perceived. I am sorry to see that MR. DAVIES, in his interesting "Legends of the County Clare," has followed this method of spelling. For instance, he mentions Fuenvicouil, and adds in parentheses Fingall. What occasion there was to put Fuenvicouil I cannot discover, as it certainly is not the pronunciation of the real Irish word, which is written Fionn Mac Cumhal. A little farther on, "Ziernach Bran" occurs, which MR. DAVIES explains to be "the lordship of Bran." The proper spelling is *Tighearnach* Bran. The *t* is, however, in some parts of Ireland pronounced like *ch* in *chapter*; but I think it never has the sound of the English *z*, though, if wrong in my supposition, I shall feel obliged by MR. DAVIES, or any other correspondent, correcting me. "Cregg y Bran" should be "Craig Bran."

I presume that "Oghden inscription" is a mistake for "*Ogham* inscription."

DREXELIUS.

Permit me to correct the orthography of your correspondent, as regards the Irish words in his communication. Instead of "Ziermacbran," he should have written *Tir mac Bran*, i. e. Mac Bran's country. Again, "Oghden" should be *Ogam*, or *Ogham*. And the name of the hero of the tale should be *Fiounmac Cumhal*, pronounced Feen mac Cuall; "Cregg y Bran" should be *Craig a Bran*, i. e. Bran's Cliff, and "Ziernach

Bran" *Tiarnach Bran;* and "Ziermac Bran" should be *Tir mac Bran.* In their corrected state those words are easily understood; but as they are given by your correspondent, they mean nothing. FRAS. CROSSLEY.

"*Aches*" *a Dissyllable* (Vol. ix., pp. 409. 571.).—The following instance is quoted in Southey's *Common-place Book*, from Oldham's *Pindarique to the Memory of Mr. Charles Morwent:*

"A sudden and a swift disease,
First on thy heart, life's chiefest fort, does seize,
And then on all the suburb vitals preys:
Next it corrupts the tainted blood,
And scatters poison through its purple flood.
Sharp *aches* in thick troops it sends,
And pain which like a rack the nerves extends."

HENRY H. BREEN.

St. Lucia.

Franklin's Parable (Vol. x., pp. 82. 169.).—When I saw a short time since "Franklin's Parable" in "N. & Q.," it was new to me; but in turning over the leaves of Hansard for April and May, 1851, I happened on the following in a speech by the then Solicitor-General, in answer to one by Mr. Newdegate on the Oath of Abjuration Bill:

"The honorable member would have done well if, in searching the *Talmud* or accumulating rabbinical lore, he had borrowed the sentiment of one of their beautiful apologues, which *Jeremy Taylor* had given to the world: 'Father Abraham was sitting at the door of his tent,' &c."

It is given in *substance* as given by M., but not in a style quite so similar to our translation of the Bible. יוסף.

Emmanuel College, Cambridge.

Luce (Vol. x., p. 88.).—The fish was called in different periods of its existence, *jack*, *pickerel*, *pike*, and *luce*, from Lucius and λυκος, in allusion to its wolfish voracity. It is the bearing, a "canting cognizance," of the Lucys of Charlecote, to which Shakspeare alludes in *Merry Wives of Windsor*, Act I. Sc. 1.

MACKENZIE WALCOTT, M. A.

P.S.—Permit me to correct H. B. C.'s spelling of Peter Pindar's real name (Vol. x., p. 93.), "Walcot;" it should be "Wolcot," pronounced "Woolcot." A descendant of his was a Commoner at Winchester just before my time, and was so called, as I pointed out to the churchwardens of St. Paul's, Covent Garden, when, in an advertisement for subscriptions to raise a monument to the satirist, they fell into the same error.

Bishop Griffith Williams (Vol. x., p. 66.).—He was born at Llanrug, Carnarvonshire, in 1587; received his education at Christ Church, Oxford; became Prebendary of Westminster in 1628; Archdeacon of Anglesey, and Dean of Bangor, in 1633; Bishop of Ossory in 1641; and died March 29, 1672. The following list comprises the principal, if not the whole, of his works:

1. "The Delights of the Saints. 8vo., 1622."
2. "Seven Golden Candlesticks. 4to., 1627."
3. "The true Church showed to all men that desire to be Members of the same. Folio, 1629."
4. "The right Way to the best Religion. Folio, 1636."
5. "Vindiciæ Regum. 4to., 1643, 1666."
6. "The Discovery of Mystery. 4to., 1643; folio, 1666."
7. "Jura Majestatis. 4to., 1644, 1666."
8. "The Great Antichrist revealed. Folio, 1660."
9. "Seven Treatises very necessary to be observed in these bad Days, &c. Folio, 1661."
10. "The Declaration of the Just Judgment of God. Folio, 1661."
11. "Truth vindicated against Sacrilege, Atheism, and Prophaneness. Folio, 1666."
12. "Four Treatises; the suffering of the Saints, burning of Sodom, &c. 4to. 1667."

Besides these he published several sermons, which are described in Wood's *Athenæ Oxonienses*. Farther particulars of his life and writings may be found in Ware's *Bishops and Writers of Ireland;* Browne Willis's *Bangor;* Sir John Wynn's *History of the Gwydir Family;* and Williams's *Biographical Dictionary of Eminent Welshmen.*

HIRLAS.

"*Rather — Other*" (Vol. vii., p. 282.).—A correspondent has taught us that the word *rather* is the comparative of the obsolete adjective *rath*, meaning soon. This explains its termination in *er*, and is undoubtedly correct as to all those instances where *rather* is followed by *than*. But what is the meaning of rather in such phrases as "I feel rather unwell this morning."—"She is rather a handsome woman"? Something else than *sooner* is meant here.

Is *other* the comparative form of another obsolete adjective? Its being followed by *than* would seem to indicate this derivation. UNEDA.

Philadelphia.

"*No hath not*" (Vol. vii., p. 593.).—A very similar phrase is still in common use in Northumberland: "I'll not can do it," for "I shall not be able to do it." HENRY T. RILEY.

"*Mawkin*" (Vol. ix., pp. 303. 385. 601.).—Your correspondent KENNEDY M'NAB gives the true meaning of the word *mawkin* = *maukin* = *malkin* = *lepus*, i. e. *hare* or *cat*. In "Woo'd an' married an' a!" we have an example of the first word:

"An' aff like a *maukin* she flew."

Macbeth affords us an instance of the third:

"I come, *grey malkin*."

i. e. neither more nor less than *grey cat.*

C. MANSFIELD INGLEBY.

Birmingham.

Door-head Inscriptions (Vol. ix., p. 89.).—Whitelry is the last house in England on the road through Redesdale. On the stone lintel over the front door is this inscription: *Pacem intrantibus opto* — a welcome and benediction for travellers from the north admirable in its spirit, and aptly placed. (Hodgson's *Northumberland*, pt. ii. vol. i. p. 136.)

In the introduction prefixed to her last edition of the *Pastor's Fireside*, Miss Porter mentions the venerable and ever-admired parsonage of Binstead, in the Isle of Wight, with this motto over its lowly door, *Contentment is wealth*. A friend has just told me of a very appropriate inscription over the door of the parsonage recently erected at Barnard Castle, in the county of Durham, "*Ce que Dieu garde, est bien gardé.*" E. H. A.

Iris and Lily (Vol. x., p. 153.). — Allow an original subscriber to correct a glaring error of MR. WALCOTT's: he states "the fleur-de-lys in its heraldic form triple leaved — being essentially distinct from the garden flower, which has *five* petals." The whole tribe of bulbous plants to which the iris, lily, tulip, hyacinth, snowdrop, &c., belong, have all either three or twice three petals; there are *none* with *five*. All endogenous plants, to which the above flowers belong, have a ternate arrangement of their flowers and seed-vessels, the iris particularly so, having three reflexed petals, three stamens, three stigmas, capsule with three cells, and three valves. Exogenous plants have their floral envelopes in a quinate arrangement.

JAMES BLADON.

Pont-y-Pool.

"*Manual of Devout Prayers*" (Vol. x., p. 146.). —It is probable that this was the same prayer-book with the one first published in London in 1766, and again for Ireland; professing to have been printed at Antwerp in 1767, but no doubt really printed at Dublin, entitled, *The Catholick Christian's New Universal Manual*. I have a copy of this curious and rare book. It contains at the end the famous "Roman Catholick Principles in reference to God and the King," so very often printed in other works, and especially with Gother's *Papist Misrepresented and Represented*. This tract was composed, not by Mr. Gother, but by a Benedictine monk, Rev. James Corker, and first published in 1680. It was frequently appended to Catholic manuals or prayer-books; but I do not believe that any of these contained any prayers of a seditious character. ENIVRI asserts that such prayers were found in the Manual for which the two booksellers were convicted in Dublin in 1709. But he should recollect that the very publication or sale of Catholic books was sufficient in those days to subject a publisher to prosecution; and hence so many Catholic works of the last century profess to have been printed at Antwerp, Brussels, and other towns on the Continent. It is moreover probable enough, that the "Roman Catholick Principles" were appended to the Manual in question; and that tract, though intended to conciliate, may have provoked prosecution. F. C. H.

Forensic Jocularities (Vol. x., p. 71.). — The following, which I took from a legal publication, seems of the class of notable things you designate "Forensic Jocularities;" if you think so, pray give it a place in "N. & Q.:"

"SIR J. LEACH. While Lord Eldon was obtaining for his court the character of a court of *oyer sans terminer*, the conduct of the Master of the Rolls in *his* court of *terminer sans oyer* was thus celebrated by one as causeless as the cause [Query who?— J. B.]:

'A judge sat on the judgment bench,
A jolly judge was he;
He said unto the Registrar,
"Now call a cause to me."

"'"There is no cause," said Registrar,
And laugh'd aloud with glee,
"A cunning Leach hath despatch'd them all,
I can call *no* cause to thee!"'"

J. BELL.

Cranbrook.

The "old law book," in which the lines beginning "A woman having a settlement" first appeared, is Burrow's *Settlement Cases*, and the case is Shadwell *v.* St. John's, Wapping, p. 124. Sir James Burrow says it had been turned into a catch, in which form alone he had been able to meet with it. (See *Burn's Justice*, vol. iv. p. 456., ed. 1845.) I send this reference, thinking that whatever is worth printing is worth citing, so that it may most easily be found. If all correspondents would give the title, volume, and page of the book which they quote, or when it is not at hand, and they have forgotten, say so, the value of "N. & Q." would be increased. H. B. C.

U. U. Club.

Lely's Portraits (Vol. x., p. 66.). — I have two oval miniatures by Lely, $3\frac{3}{8}$ in. by $2\frac{5}{8}$ in., portraits of Sir William Blackett of Newcastle, and his wife, which have on them the painter's monogram.

W. C. TREVELYAN.

Wallington.

Norfolk Superstition (Vol. x., p. 88.). — I beg to inform MR. SUTTON that I have known instances of belief in the same opinion to which he alludes in the county of Durham. E. H. A.

That a corpse not becoming rigid foretells another death, is a common notion among the vulgar in other parts as well as Norfolk. ANON.

Stars and Flowers (Vol. iv., p. 22.; Vol. vii. *passim*). — That the passage in *Chrysostom*, ad-

duced by Mr. W. Fraser as the original *locale* of the beautiful idea — "stars are the flowers of heaven"—is not entitled to this distinction, will be granted by your correspondent, when told that an earlier father thus eloquently expresses the same:

"If then, with admiration, gazing in a serene night at the ineffable beauty of the stars, you have considered with delight who the architect is, who with these flowers has garnished the heaven," &c.—*Basilii Homil. in Hexæm.* vi. i.

Bibliothecar. Chetham.

Grammars for Public Schools (Vol. x., p. 116.). — Thomas Rudd, M.A., Head Master of Queen Elizabeth's Grammar School at Newcastle-on-Tyne, 1699—1710, published a *Syntaxis in usum Scholæ Nevocastrensis.* E. H. A.

Add to your list, *Rudiments of the Greek Language*, new edition, for the use of Charterhouse School, London, 1844; and also, *Rudiments of the Latin Language*, new edition, for the use of Charterhouse School, London, 1843. J. R. G.

Luke ii. 14. (Vol. x., p. 185.).—"Hominibus *bonæ voluntatis.*" Instead of εὐδοκία, εὐδοκίας, in the genitive, was plainly the Greek text from which the Vulgate was translated. And this reading has been preserved by Walton and Samuel Lee in their Polyglotts, and is also followed by Wiclif in his translation of the Bible: "And in er the pees be to men of *good wille*" (see Bagster's *Hexapla*). But the modern and preferable reading, I conceive, is εὐδοκία, with a half stop at the word εἰρήνη; which has been adopted by Tyndale — "Glory to God an hye, and peace on the erth: and unto men reioysynge" — and followed by all our English translators. Walton, though he gives the Vulgate reading (of course) as he found it, yet, in *his own* version of this plain passage, prefers the nominative to the genitive case: "in hominibus bene placi*tum.*" Charles Hook.

M. A. asks "how it ever came to pass" that the final clause in the Doxology, in St. Luke ii. 14., was translated in the Vulgate by "hominibus bonæ voluntatis?" Had he consulted any commentator, he would have found that the Latin was the only correct rendering of a different and well-supported reading of the original Greek, ἐν ἀνθρώποις εὐδοκίας; which, says Mill (*Examen, in loc.*):

"Hebraismus est, significat homines erga quos Deus se insigniter benevolum ostendit seu quos peculiari quadam gratia complectitur."

The authorities he cites for this reading are, "Alex., Cant., Vulg., Goth., Sax. (Beza, editio prima), Irenæus Lat., lib. iii. cap. ii. p. 216., Hieronymus, Ambrosius, Augustinus" (et Cyrillus),—a very respectable array, which, however, are not equal to the united authority of the oriental and other versions, backed by the weight of all the Greek Fathers. The five early English translations exhibit a strange disagreement in rendering this verse, as Bagster's *Hexapla* shows, viz.:

"Wiclif, 1380. And in erthe pees be to men of good wille.
Tyndale, 1534. Peace on the erth: and vnto men reioysynge.
Cranmer, 1539. Peace on the erth, and vnto men a good wyll.
Geneva, 1557. Peace in earth and towardes men good wyl.
Rheims, 1582. And in earth peace to men of good vvil."

J. R. G.

Dublin.

The passage in the Vulgate, Luke ii. 14., "hominibus *bonæ voluntatis*," is a translation from the reading εὐδοκίας in the Greek. This reading is found in the *Codex Alexandrinus*, and in the *Codex Cantabrigiensis*, and in one or two versions and Fathers; but is thought by Mr. Alford, and other eminent critical scholars, to be of insufficient authority. W. H.

The answer to M. A.'s Query may be found at length in most annotations on the Gospels; but to be brief, *bonæ voluntatis* is the literal meaning of εὐδοκίας, the reading of many MSS., and one which Mill (*Proleg.* 675.) approves, saying that it is a Hebraism, though in his notes *ad locum* he disallows it: εὐδοκία is the received text.

J. Eastwood.

MS. Verses in Fuller's "Medicina Gymnastica" (Vol. x., p. 7.). —

"He plows in sand, and sows against the wind,
That hopes for constant love of womankinde."

Is not this couplet a paraphrase of the following lines of Sannazan, Eclogue viii.? —

"Nell' onde solca, e nell' arene semina
E 'l vago vento spera in rete accogliere,
Chi sue speranze fonda in cor di femina."

Are they less complimentary or more true of woman, or does poetry read best with fiction? F.

Virgilian Inscription for an Infant School (Vol. ix., p. 147.). — Anon. has been anticipated. His Virgilian inscription is the motto to Shenstone's *School-Mistress.* C. Forbes.

Temple.

School Libraries (Vol. ix., p. 65.).—Bruton School, in Somersetshire, possesses an excellent library, which is ever being enlarged by fresh volumes. It was established many years ago by the present master, and is kept up by a trifling subscription among the boys, aided by the masters. It is really a good library of modern literature, containing standard books, such as Alison's *History* and Hallam's *Works*, as well as Murray's *Home and Colonial Library*, with other books of a lighter

nature. It comprises at the same time the works of the English essayists, and of many of the great writers in prose and verse. At the same time some newspapers and magazines are taken in. The library is in the middle of the school, and accessible at out-of-school hours.

This information is at your service, if you think it worth insertion. It at all events will satisfy the querist about one of the endowed grammar schools. A. H.

Deptford Inn, near Heytesbury.

Right of Refuge in the Church Porch (Vol. ix., p. 325.).—In an old "Towne Booke" for the parish of Diss, Norfolk, I found among the disbursements of Samuel Foulger, one of the churchwardens, in 1687, the following:

"To the wench Ellener, that laye in the church porch, at saverall times - - £00 7*s.* 0*d.*"

S. W. RIX.

Beccles.

"*Obtains*" (Vol. ix., p. 589.). — This expression would seem to be elliptical, the word "currency" being understood. For example, when we say that such an opinion *obtains*, the meaning is that the opinion passes current, or obtains currency. HENRY H. BREEN.

St. Lucia.

Giggs and Scourge-sticks (Vol. ix., p. 422.). — A gigg is a whipping-top, and the scourge-stick is the instrument with which a boy whips his top. My authority is Mr. J. O. Halliwell's *Dictionary of Archaic and Provincial Words*, in which reference is made to the following quotation:

"Every night I dream I am a town-top, and that I am whipt up and down with the scourge-stick of love, and the metal of affection." — *Grim the Collier of Croydon*, ap. Dodsley, xi. 206.

'Αλιεύς.

Dublin.

Cash (Vol. viii., p. 386., &c.). — This word had received its present meaning before Milton's time. See *Par. Lost*, iv. 188.

"Or as a thief bent to unhoard the cash
Of some rich burgher, whose substantial doors,
Crossbarr'd, and bolted fast, fear no assault,
In at the window climbs."

J. P. Jun.

D. O. M. (Vol. iii., p. 173.; Vol. ix., pp. 137. 286.).—I have seen *Datur omnibus mori* engraved on tombstones, and consequently I have no doubt that D. O. M. are the initial letters of those words. A tombstone is not dedicated to God as a church is; and I tell W. M. N., with all courtesy, that he is mistaken when he says that *Deo optimo maximo* will apply to the reading of, a tombstone inscription.

As to the Tandem D. O. M. of the Cornish book-collector, though I am no Œdipus at puzzle-guessing, I think I can see clearly that his fondness for his literary treasures did not make him unmindful of the time when he would *at length* lose them.

R. W. D.

Seaton Carew, Durham.

Factitious Pedigrees (Vol. ix., p. 275.). — I was favoured by MR. SPENCE with the offer of two Crusaders, nine generations, and twelve quarterings, viz., Umfraville, Marmion, Talboys, Wells, Pole, Neville, Latimer, &c., for 5*l.*, from the work of the great Camden, and which Miss Cotgrave was to guarantee. But as these additions in some cases were disproved by my own pedigrees and documents, I declined having anything to do with them.

A friend of mine was however taken in. Afterwards he had his family papers examined by a real antiquary, and he then informed me that Randle Holmes's Pedigrees were very incorrect, for his family documents and the pedigree Miss Cotgrave had guaranteed did not coincide at all! P. P.

Clarence (Vol. ix., p. 224.). — Since sending you my reply on this subject, I have learned that there is a very elaborate paper upon "The Duchy of Clarence, and the Clarencieux King of Arms," by Dr. Donaldson, the learned Head Master of Bury School, contained in the first number of the *Proceedings of the Bury and West Suffolk Archæological Institute*. I am told that this paper completely confirms my view of the derivation of the title; and to it, therefore, I beg to refer HONORÉ DE MAREVILLE. VOKAROS.

John Keats's Poems (Vol. ix., p. 21.). — Is there any interpretation of these lines to be found in the story of Merlin's accidental imprisonment by his mistress, as told by Dunlop (see *Hist. Fiction*, vol. i. p. 181.)? Merlin might be said to have paid the debt in his own person, when, having communicated the secret of his enchantment to Viviane, she returned the favour by trying it on her lover to his everlasting discomfiture. Ellis, in his *Metrical Romances*, does not, I think, mention this, and I have not just now easy access to the originals. T. S. N.

Inscriptions on Bells (Vol. ix., p. 592.) — In the tower of Tiverton Church, there are eight bells with the following inscriptions on them:

1. "Glory to God in the highest,"
2. "And on earth peace,"
3. "Goodwill towards men."
4. "Prosperity to all our benefactors."
5. "Wm. Evans, of Chepstow, cast us all."
6. "Mr. Bartholomew Darey and Mr. James Cross, Churchwardens."
7. "Mr. Clement Govett and Mr. Thomas Anstey, Wardens."
8. "George Osmond, Esq., Mayor, 1736."

Are such inscriptions common? ANON.

Hampshire Words (Vol. x., p. 120.). — Some of the words enumerated by Mr. Middleton have appeared in the works hereafter cited.

Bavin occurs in Moor's *Suffolk Words*, and Forby's *Vocabulary of East Anglia*. Mr. Halliwell in his *Dictionary of Archaic and Provincial Words* has *Baven*, which he makes to differ from a faggot in its being bound with only one withe, whereas a faggot is bound with two. He refers to Dr. Dee's *Diary*, p. 38., and Euphue's *Golden Legacie*, ap. Collier, p. 11.

Frit is in Moor and Halliwell (*var. dial.*).
Nunch is in Moor and Halliwell (*var. dial.*).
Pook is in Halliwell (*Somerset.*).
Pure is in Moor and Halliwell (*var. dial.*).
Safe is in Halliwell (*var. dial.*).

Will Mr. Middleton excuse my suggesting that he should use the alphabetical order in those farther communications which I am glad to see he promises to make to your interesting Miscellany. Thompson Cooper.

Cambridge.

Oblige pronounced obleege (Vol. x., p. 142.). — There can be little doubt as to what was the fashionable pronunciation of the above word sixty years ago, nor is it by any means uncommon to hear "gentlemen of the old school" saying *obleege* and *obleeged*. That such was the habit of the Prince of Wales (afterwards George IV.) we have a curious proof in the well-known anecdote of John Kemble, who took the liberty of correcting his royal highness's pronunciation in this particular. N. L. T.

Fountains (Vol. ix., p. 516.). — Schuett's *Recueil d'Architecture dessiné et mesuré en Italie dans les années* 1791, 1792, *et* 1793, contains some views of fountains in Italy, folio, Paris, 1821.

The fountains of Versailles, &c. have been engraved and described by Thomassin, Audran and Le Potre, Perelle, Silvestre, Monicart and Romain le Testu, Bowles, Heath, and in the *Cabinet du Roi, Galerie de Versailles, Maisons Royales*, &c.

Moisy et Normand, les Fontaines de Paris, anciennes et nouvelles, et Descriptions Historiques et Notes par Duval, folio, 66 fine coloured plates. Paris, 1813.

Fontaines de Paris de l'ordre de Napoléon le Grand et Anciennes, royal 4to., 59 plates. Paris, 1810.

Recueil de divers Desseins de Fontaines et des Frises Maritimes, inventez et dessignez par Monsieur Le Brun, premier Peintre du Roi, &c.; folio, Paris, no date (about 1700). This work contains only designs for fountains.

The following work might also be consulted: *Projet d'une Fontaine Publique, par J. B. Comolli, Professeur de Sculpture dans l'Université Impériale de Turin*. Folio, à Parme, impr. par *Badoni*, 1808. J. Macray.

Oxford.

[Mr. Edmeston's reply to this Query has been forwarded to Aquarius.]

Miscellaneous.

NOTES ON BOOKS, ETC.

The Wilts Archæological Society has just had a grand gathering at Salisbury, under the Presidentship of Mr. Sidney Herbert; whose reception of the members at Wilton House, followed as it was by the hospitality of the Bishop at the Palace, must have exercised a beneficial influence on the Society. We call attention to this new offspring of the Society of Antiquaries for one special reason; it publishes its Journal, which contains many excellent papers on subjects of local interest, at so low a price, as to place it within the reach of all classes of readers. This is a point, too, often lost sight of by those who seek to popularise such societies, and by their means to spread abroad a taste for historical knowledge, and a desire to preserve our national monuments.

Books Received. — *Gibbon's Roman Empire, with Notes by Dean Milman and M. Guizot*, edited by Dr. Smith. The fifth volume of this handsome edition, which forms a portion of *Murray's British Classics*. — *The Poetical Works of Sir Thomas Wyatt, edited by Robert Bell*. The new volume of Parker's *Annotated Edition of the British Poets*. In his introductory biography, the editor has availed himself of the many new facts in Wyatt's history, which have lately been brought forward. — *An Essay on Church Furniture and Decoration*, by the Rev. E. L. Cutts, is a reprint of a Supplement to the *Clerical Journal*. — *The Census of Great Britain in* 1851; *comprising an Account of the Numbers and Distribution of the People, their Ages, Conjugal Condition, Occupations, and Birth-place*, &c., embodies in a small compass the principal results of the recent enumeration of the people of this country; and though published at a low price, may be depended upon, having been produced under the authority of the Registrar-General. — *Notes on the Nimbus*, by Gilbert J. French. Although the words "Printed for Presentation" ought perhaps to prevent our taking notice of this little pamphlet, it is too creditable to Mr. French's learning and ingenuity to be passed over without notice. — *The Works of Philo-Judæus, the Contemporary of Josephus, translated from the Greek* by C. D. Yonge, Vol. I. This new contribution to *Bohn's Ecclesiastical Library* is as startling as it is creditable; but as the Translation of Plato, we believe, proved a successful commercial speculation, we hope, for Mr. Bohn's sake, the translation of this distinguished *Platonist* may prove the same. — *The Anabasis or Expedition of Cyrus and the Memorabilia of Socrates, literally translated from the Greek of Xenophon*, by the Rev. J. S. Watson, *with a Geographical Commentary*, by W. F. Ainsworth, Esq., is the new volume of the same publisher's *Classical Library*; while he has, in his *Antiquarian Library*, reprinted *Charles Lamb's Specimens of English Dramatic Poets who lived about the Time of Shakspeare*; and has made the present edition of this delightful volume yet more delightful, by adding to it the *Extracts from the Garrick Plays* which Lamb contributed to Hone's *Table Book*. It forms a poetical common-place book of the highest beauty.

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E. P., *who asks respecting the saying, "Whom the Gods love die young," is referred to* "N. & Q.," Vol. iii., p. 377.

G. K. *On "Cleanliness is next to Godliness," consult* "N. & Q." Vol. iv., p. 256.

C. M. (Manchester) *will probably obtain what he requires of* MR. QUARITCH, *Bookseller*, 16. *Castle Street, Leicester Square.*

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E. P.—

"The labour we delight in physics pain,"

is from Macbeth.—*The book is very common.*

INA. *How can we forward a letter to this Correspondent?*

J. T. *The motto "Consilii taciturnia nutrix" is Monkish Latin. The word "taciturnia" is not in* Ducange.

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LONDON, SATURDAY, SEPTEMBER 30, 1854.

Notes.

POPIANA.

"*The Dunciad.*"—The short notice I gave (*antè*, p. 109.) of the copy of *The Dunciad* (Lawton Gilliver's edition) in my possession, having drawn from THE WRITER OF THE ARTICLES (on Pope) IN THE ATHENÆUM so very important and suggestive a paper as that on "Pope and the Pirates" (*antè*, p. 197.), I am induced to throw out for his consideration, and the consideration of MR. MARKLAND, C., E. T. D., and other Popeian correspondents, the following memoranda.

First, as to the date of the first publication of *The Dunciad*, we have Pope's own evidence (taking it for what it is worth), which fixes very nearly the precise date. For it is evident that "The List of Books," &c., *in which our author was abused*, would be prepared with considerable care; and in that division of such list which describes those "*printed* BEFORE *the publication of* The Dunciad," the last article with a date is —

"Daily Journal, *May* 11 (1728). A letter against Mr. P. at large, Anon. (*John Dennis*)."

While in the list of those "AFTER *The Dunciad*, 1728," the earliest entry with a date is —

"Mist's Weekly Journal, June 8. A long letter sign'd *W. A.* (Dennis, Theobald, and others)."

The publication is thus fixed as having taken place between May 11 and June 8, 1728.

I have quoted from my copy of the edition "printed for A. Dob, 1729." And it will be seen that this last reference to Mist's *Weekly Journal* is much shorter than that in the later editions. In Gilliver's edition, the reference to it is as follows:

"*Mist's Weekly Journal, June* 8. A long letter signed W. A. writ by some or other of the Club of of (*sic*) *Theobald, Dennis, Moore, Cooke*, who for some time held constant weekly meetings for these kind of performances."

Now it would seem from a slip of *Addenda*, which is separately printed, and inserted in my copy of Dob's edition, and is there described as —

"Addenda *to the Octavo Edition of The Dunciad, printed* for A. Dob (*Price Two Shillings*), *which have been publish't in the News Papers as Defects and Errors*, but were really *wanting in the Quarto Edition itself, and have only been added to another Edition in Octavo, printed for Gilliver, for which he charges the Publick Three Shillings.*
"*Edition printed for A. Dob.*"

that there probably exist different editions printed for Gilliver; for the correction made in these addenda to the original reference to Mist's *Journal* contains a passage not given in Gilliver as I have just quoted it. In the *Addenda* we are told:

"After 'a long letter signed W. A.' add the following, viz. [*These initial letters were subscribed to cast the slander of writing this on Mr. A——ll, the present author of the British Journal, who has justified himself from this and all other offence to Mr. P.*] It was writ by some or other of the Club of Th——, D——s, M——re, Co——n, C——ke, who, for some time, held constant weekly meetings for these kind of performances."

The passage which I have marked in Italics is, as I have remarked, not in my copy of Gilliver, neither is it in Warburton's edition.

Gilliver's edition bears on the title "Written in the year 1727:" yet in the following, which is the preliminary note to the first canto in this very edition, we read that it was "writ in 1726."

"This Poem was writ in 1726. In the next year, an imperfect edition in Dublin, and reprinted at London in 12mo. Another at Dublin, and another at London in 8vo.; and three others in 12mo. in the same year. But there was no perfect edition before that of London in 4to. 1728-9, which was attended with the following Notes. We are willing to acquaint Posterity that this Poem (as it here stands) was presented to King George the Second and his Queen, by the hands of Sir Robert Walpole, on the 12th of March, 1728-9."

I have quoted this note at length, because it furnishes evidence of the truth of the old proverb, "that liars should have good memories."

In the first place, while in the title-page the poem is described as "written in 1727," it is in this note declared to have been "writ in 1726." In the next place, while we have in this same volume the

"Preface prefixed to the first five imperfect editions of *The Dunciad*, printed at Dublin and London in Octavo and Duodecimo."

in this very note these editions "in buckram" are clearly shown to be *seven*, and not *five*.

Has any body ever seen a copy of *The Dunciad* with the preface in question, standing as the regular preface to the poem? Shall we ever come at the real history of this publication, until we have a good bibliographical list of all the early editions of it?

WILLIAM J. THOMS.

Another word as to *The Dunciad*. Can any of your readers say in what year the edition mentioned by MR. THOMS (Vol. x., p. 110.) as "printed for Lawton Gilliver, in Fleet Street," with the owl and ass frontispiece, was published? Must it not have been at least a year later than 1730? As, in p. 17. of the copy now before me, I find a foot-note appended to Cleland's "Letter to the Publisher," containing remarks on Pope's extended reputation among foreigners, and naming some who had been translators of his works, he gives as instances:

"* *Essay on Criticism* in French Verse by General *Hamilton*. The same in Verse also by Monsieur *Roboton*, Councillor and Privy Secretary to King George I.; after by the *Abbé Reynel* in Verse, with notes, *Paris*, 1730. *Rape of the Lock* in *French*, Paris, 1728, &c. Yet Cleland's Letter bears the date of 'St. James's Dec. 22. 1728.' And strangely enough, the black-letter 'Declarat' cor' me,

John Barber, Mayor,' is given, 'this third day of January, in the year of our Lord, One thousand seven hundred and thirty-two.'"

G.

Barum.

Pope's "Essay on Man."—I have a 12mo. edition of Pope's *Essay on Man*, published by J. and P. Knapton, 1748, which contains a curious frontispiece, said in the Preface to have been designed and drawn by Mr. Pope himself. I wish to know where I can find corroborative testimony that Pope really did design and draw the frontispiece.

T. W.

Halifax.

Mr. Murray's Edition of Pope (Vol. x., p. 217.).—You express a hope, and a very natural one, that the "forthcoming edition" will be the better for the discussions in "N. & Q.;" but I want to know when the public will be the better for that edition? So long since as the Museum inquiry, Mr. Croker stated that he was engaged on it; since then, it has been over and over again announced; and it was understood at the beginning of this year, that the first volume was actually printed, and to be issued forthwith as one of *The British Classics*. Yet here we are in September, and no sign of publication.

M. E. P.

The Dodds (Vol. x., p. 217.).—Since I wrote to you, I have stumbled on a copy of Atterbury's Speech: "Printed and sold by James Dodd, in Princes Street, by Drury Lane; and A. Rocayrol, in St. Martin's Lane." Atterbury's Speech was printed by half a dozen persons; but this copy, by James Dodd, is the shabbiest I have seen—battered type and brown paper. Gent's lady may have been the widow of this James Dodd.

P. T. P.

Inscription by Mr. Pope on a punch-bowl, bought in the South-Sea year for a club, chased with Jupiter placing Callisto in the skies, and Europa and the Bull:

"Come fill the South-Sea goblet full:
The Gods shall of our stock take care;
Europa pleas'd accepts her Bull,
And Jove with joy puts off his Bear."

J. Y.

ORIGINAL DEEDS.

Five original deeds were recently laid before me, and, with the permission of the owner, I have made the following short description of their contents, in the hope that it may not prove uninteresting to the descendants or representatives of the several families therein named. These deeds were accompanied by a confession of faith, apparently written in the time of James I., and endorsed "For Mr. Ingleby."

A deed made the 7th of May, 18 Eliz., between John Wallworthe, of Raventofts, co. Yorke, Gentleman, and Samuell Thackwrey, of Gilmorehouse, in said co., Yeoman, demising, in consideration of a fine or "gresome," "one vaccarage or tenement called Gilmorehouse, abarne, akilnehouse, acowehouse, abaykehouse, thre closes whereof one ys called calfe close, the second ys called brode ynge, and the third ys called longe ynge, thre corne crofts, alitle garthe called the hollinge garthe, and all the hollinge bruce wthin the same garthe, and calfe close, and all the bruceynge of the hollings grewynge of the greyne called gilmore greyne, betwene Gilmore yate and one greate ditche adjoynynge to aclose called the calfe close at the one end and aclose called the Rowghe close at the other end, and also the fourte pt of a pasture called the westwodd, and all the hollinge bruce to the same fourte pte appteynynge, and also one close called great bowesfeyld" in the lordship of Bysshopthornetone, co. Yorke, late in the tenure and occupation of John Thackwrey, father of the said Samuel, "and also one other close called litle Cowesfeyld, nowe in the tenno^{r} of brigit Walworthe or her assignes;" "the which premises Thomas Markingefeld, layte of Markingefeyld, Esquier, deceased, had to him and his assignes emongest other lands and tenements of the demise and grante of the layte lord Archiebysshope of Yorke," by deed dated 1st February, 34 Hen. VIII., who granted to Robert Walworthe, late of Raventofts, on 18th February, 36 Hen. VIII., who was the father of said John. The deed bears the autograph of "Samele Thackwrey."

A deed of 25th Feb. 1635, between Thomas Hardcastle, of Gilmoorehouse, Yeoman, and John Hardcastle his brother, with the approbation of their father Myles, the said Thomas being lessee to the Archbishop of York, conveying to said John "the vaccaries" of Bowhouse, Gilmoore, and Ewden, the pasture of the forest of Thornton, the bruseinge of hollinge trees and of other closes and grounds lately occupied by one Ricrofte. Containing recitals and covenants, and bearing the seal and autograph of "John Hardcastel," and of three witnesses, viz. Galfride Adamson, Mathew Wade and Richard Hewson.

A deed dated 12th November, 1666, made between William Wheatley of Thornton Westwood, Ripon, co. York, Gentleman, William Laycon, of Sawley, Gent., and Thomas Hardcastle, of Hobgreene, Yeoman, of the one part, and Peter Ingleby, of Raventofts, Gentleman, of the other part, assigning their interest in a lease under the see of York of a messuage, several closes, &c., in Thornton Westwoods. This deed bears the seal and

autograph of "Pet. Ingelbye," and is witnessed by Tho. Redshawe, Will. Redshaw, and John Stonaket (?), Junr.

A deed dated 26th March, 1689, made between George Smith, of Midleham, York, Gent., and Arthur Marshill, of Masham, Gent., upon the marriage of the said George with Anne, late daughter of John Hutchinson, of Rookwith, settling the land and meadow called Breadeboone, Calfe Haw, Brindon's Fall, Carr, Intack alias Akeheads, and Bouthwaite Grainge in Netherdale, lately occupied by Abraham Smith, the father of said George, and then possessed by Henry Inman. The seal and autograph of George Smith are placed to this deed, and it is witnessed by Jo. Hutchinson, Michaell Jaques, Abraham Smith, and Men. Jaques.

A deed, dated 4th December, 1707, between James Langstrath, of Bowthwrite Grange, and his wife Anne, the widow of George Smith, and Thomas Hinks, of Markinton, reciting a deed of the 9th December, 1670, made between Jennet, the widow of Abraham Smith, and William Layton, Henry Redshaw and Roger Wright, and conveying a messuage or Stire House, and several closes at Burshwate in Netherdale. This deed is witnessed by Chr. Driffeild, Chr. Braithwaite, and Tho. Fothergill.

JAMES F. FERGUSON.

Dublin.

THE SWEDISH LANGUAGE.

In Vol. vii., pp. 231. 366., and Vol. ix., p. 601., are papers containing examples of very many Swedish words current in England and Scotland. And your learned correspondent SWECAS concludes his note by saying, —

"It is a fact very little known, that the Swedish language bears the closest resemblance of all modern languages to the English as regards the grammatical structure, not even the Danish excepted."

This assertion is *not* too positive, but strictly true, as the following quotation, taken at random from Fredrika Bremer's writings, will prove. Its insertion in "N. & Q." may be interesting to some readers. I ask, Can a passage of the same length in any other ancient or modern language be found which exhibits such exact correspondences with the English? The translation is word for word with the original, and does not profess to be elegant.

"*Den Sörjande Modren.*
The Sorrowing Mother.

Ser ni, nära cyrkogärdens mur, denna quinnos-
See you, near the churchyard-wall, this female

kapnad, sittande paa en sten, och orölig som denna?
form, sitting on a stone, and motionless as it?

Vaardslöst falla lockar af gränade haar ned öfver hennes
Neglected fall curls of grey hair down over her

axlar, vinden leker med hennes sonderrifna kläder.
shoulder, the wind sports with her tattered gar-

Hon är gammal och stelnad, men ej blott af
ments. She is old and stiff, but not alone from

aar. Gaa ej kallt förbi — gif henne en skärf; —
age. Go not coldly past — give her a farthing; —

länge skall hon ej besvära er.
long shall she not trouble you.

Se hennes krycka — hennes slocknande ögon; smärtan
See her crutch — her bursting eyes; the grief

omkring den tysta munnen; hvärföre sitter hon der?
around the closed mouth; wherefore sits she there?

derföre att hon ej kan vara annorstädes — hon är der
because that she not can exist elsewhere — she is where

hennes hjerta är, vid sine barn's graf. Sorgen
her heart is, by her children's grave. The sorrow

öfver dem har gjort hennes ögons och hennes förstaand's
over them has made her eyes and her intellect's

lijus skumma. Hon märker ej, hur höstlöfven
clearness dim. She observes not how the autumn

falla omkrong henne, hon kännen ej daa vaarvin-
falls around her, she knows not when the spring

dar smälta snön paa grafven, men alla dagar
winds melt the snow on the graves, but all days

gaar hon dit; och sommaren's hetta och vinterns köld
goes she thither; and summer's heat and winter's cold

finner henne der, lika stilla, lika känslolös. Ingen
find her there, alike still, alike insensible. None

som känner henne, talar till henne, och hon talar till
who know her, speak to her, and she speaks to

ingen. Hon har dock ett maal, hon väntar — hvad?
no one. She has yet an object, she waits — for what?

Döden! Under laanga aar har hon sett grafvar
Death! During long years has she seen the graves

omkring sig öppnas, och i tyst och fredligt
around her opened, and in (their) silent and peaceful

sköte emottaga jorden's trötte vandrare; men ännu sitter
bosom receive earth's tired travellers; but still sits

hon en död, bland de döda, och vantar."
she a dying one, among the dead, and waits."

E. F. WOODMAN.

ANECDOTE OF THE BATTLE OF WORCESTER.

On the Bromyard road, some three miles and a half from the city of Worcester, is Cotheridge Court, the manorial residence of the Berkeleys. The Mr. Berkeley who held it at the date of the battle of Worcester was a stout royalist, and went to help the falling fortunes of his king. It so chanced that he had two piebald horses, who were exactly like each other, "specially Sambo," as the niggers say. He made one of these horses his charger, and rode him to the fight. When Cromwell had gained his "crowning merits," Mr. Berkeley escaped to Cotheridge as best he might; and planning a very skilful *ruse*, left his exhausted charger at one of his farm-houses not far from the Court. He then betook himself to bed, and, as he

had foreseen, a troop of crop-headed parliamentarists now made their appearance before his doors and sought admittance. Mr. Berkeley was ill in bed, and could not be seen. Fudge! they *must* see him. So they go to his bed-side. "So you were fighting against us at Worcester to-day, were you?" say the crop-heads. "Me!" says Mr. Berkeley, faintly and innocently; "why, I am sick, and forced to keep my bed." "All very fine," say the crop-heads, "but you were there, my dear sir, for you rode a piebald charger, and were very conspicuous." "It could not have been me," says the sick man, "for though I certainly do ride a piebald charger when I am in health, yet he has never been out of the stable all day. If you doubt my word, you had better go to the stable and satisfy yourselves." So the crop-heads go to the stable, and there, of course, find piebald No. 2. as fresh as a daisy, and evidently *not* from Worcester. So they conclude that they had mistaken their man, and leave the sick Mr. Berkeley to get well, and laugh over the *ruse* he has so successfully played upon them.

Not far from Cotheridge, on the Bransford road, is an old roadside inn called "The White-hall," opposite to which is a cottage, the remnant of a larger house which stood there in 1651. A family of the name of Davis possessed it, and their descendants live there to this day. It has been traditionally handed down in the family, that, after the battle of Worcester, some of Cromwell's troopers came to the house and demanded refreshment. The woman brought it out, and said, "Before I give it you, I must ask who will pay me?" Upon which one of the troopers said, "Here is he who will pay you!" and, drawing his sword, flourished it in the woman's face.

CUTHBERT BEDE, B. A.

HIGH CHURCH AND LOW CHURCH.

(*Continued from* Vol. ix., p. 97.)

Any Notes on the present subject would be imperfect without a reference to some of the voluminous writings of the author of *Robinson Crusoe*, the indomitable Daniel De Foe.* It is necessary to notice, also, some of the writings of Charles Leslie the Nonjuror, who is styled by Puritan writers the great champion of High Churchmen — the Coryphæus of his party.

De Foe's most celebrated pamphlet is thus entitled:

"The Shortest Way with the Dissenters; or, Proposals for the Establishment of the Church. London: printed in the year 1702. 4to., pp. 29."

The irony of this satire was so exquisite, that it deceived both *High* and *Low*; and many of the more violent of the former party welcomed it as an admirable production. When the writer was found out, and his scope perceived, the fury and indignation of High Churchmen knew no bounds. De Foe was prosecuted for libel, and condemned to pay a fine of 200 marks to the queen*, to stand three times in the pillory, to be imprisoned during the queen's pleasure, and to find sureties for his good behaviour for seven years. A High-Church writer thus speaks of the pamphlet:

"It passed currently as the work of one of those they called *High Churchmen*; and though the pretended zeal and earnestness of the author, to have the Dissenters treated according to their deserts, was universally condemned by Churchmen in general, yet it served the purpose well enough *to brand that whole body with blood-thirstiness and a persecuting spirit*, till, by the diligence of the government, it appeared that no Churchman had been so little a Christian; but that it was done by one of the chief scribes of the other party with a mere design *to halloo the mob to make the world believe that the Dissenters' throats were to be cut the shortest way, and to provoke these to begin first for their own preservation*; for which wicked attempt the author had his just reward. But the party were so little ashamed of it, that whenever it was objected against them, it was only grinned off as a piece of wit and management."†

To complete the punishment, the book was burnt by the hands of the common hangman by order of Parliament. However, the man who wrote a "Hymn to the Pillory" was not likely to

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* The labours of Dr. Towers, Mr. Chalmers, Sir W. Scott, Mr. Wilson, and Mr. Hazlitt, &c., serve to show that De Foe is appreciated as he deserves by many, though the value of his writings be not known to the public generally.

Mr. Wilson's *Memoirs of the Life and Times of Daniel De Foe*, London, 1830, 3 vols. 8vo., though the work of a thorough partisan, is yet a most valuable book, replete with information on the party history of that time. I have derived much assistance from it in writing the present Note, though I have most of the rarer books I quote in my own possession. In the preface, Mr. Wilson declares that he has made large collections concerning De Foe's antagonists, sufficient to form a companion volume. I am not aware that this ever appeared: it would have been a valuable addition. In a note he remarks, that "Mr. Stace has probably one of the largest collections of De Foe's works that is to be found in the kingdom. It consists altogether of more than a hundred pieces, and I understand is now offered for sale." What became of this collection? Much information may be derived also from De Foe's *Essay on the History of Parties and Persecution in Britain* . . . London, 1711, 8vo., pp. 48; and from *The History of Faction, alias Hypocrisy, alias Moderation* . . . London, pp. 176, ascribed to Colonel Tufton.

* By De Foe's long imprisonment on this occasion, he lost upwards of 3500*l.*, and was reduced to ruin.

† "A Caveat against the Whigs, in a Short Historical View of their Transactions. Wherein are discovered their many Attempts and Contrivances against the established Government, both in Church and State, since the Restoration of King Charles II. London: 1711, 8vo." The third and fourth parts of this work were published in 1712. The passage above cited is from Part IV., pp. 38, 39.

mind the latter indignity; accordingly, De Foe remarks in one of his works:

"I have heard a bookseller in King James's time say, 'That if he would have a book sell, he would have it burnt by the hands of the common hangman.'"—*Essay on Projects*, p. 178.

Shortly after he wrote —

"A Brief Explanation of a late Pamphlet, entitled 'The Shortest Way with the Dissenters.' London, 1703. 4to."*

And next year our "unabashed De Foe" publishes —

"More Short Ways with the Dissenters. London, 1704, 4to., pp. 24."

The keen satire entitled *The Shortest Way with the Dissenters*, drew forth a vast number of replies and animadversions. I mention one for the sake of the title:

"The Fox with his Firebrand unkennelled and ensnared; or, a Short Answer to Mr. Daniel Defoe's 'Shortest Way with the Dissenters.' As also to his 'Brief Explication' of the same. Together with some Animadversions upon the Sham Reflections made upon his 'Shortest Way,' and printed with the same. London: printed in the year 1703, 4to."

De Foe's satire was not altogether uncalled for, and is justified by many writings of the *High Church* party. It seems to have especial reference to a sermon of Dr. Sacheverell's, preached before the University of Oxford, and printed with the *imprimatur* of the Vice-Chancellor, dated June 2, 1702. It is entitled —

"The Political Union: A Discourse, showing the Dependence of Government on Religion in general; and of the English Monarchy on the Church of England in particular."

In it occurs the following passage:

"Men must be strange infatuated sots and bigots to be so much in love with their ruin, as to seek and court it: and it is as unaccountable and amazing a contradiction to our reason, as the greatest reproach and scandal upon our Church, however others may be seduced or misled, that any pretending to that sacred and inviolable character of being her true sons, pillars, and defenders, should turn such apostates and renegadoes to their oaths and professions, such false traitors to their trusts and offices, as to strike sail with a party that is such an open and avowed enemy to our Communion; and against whom every man that wishes its welfare *ought to hang out the Bloody Flag and Banner of Defiance*. But in this, as well as most other circumstances, both our Church and State share the same common fate, that they can be ruined by none but themselves; and that, if ever they receive a mortal stab or wound, it must be in the house of their friends."

Dennis replied to this sermon in a pamphlet entitled —

"The Danger of Priestcraft to Religion and Government; with some Politick Reasons for a Toleration, &c. London, 1702."

Which was answered by Charles Leslie in —

"The New Association of those called *Moderate* Churchmen, with the Modern Whigs and Fanaticks, to undermine and blow up the present Church and Government. Occasioned by a late Pamphlet, entitled 'The Danger of Priestcraft,' &c. With a Supplement on occasion of the New Scotch Presbyterian Covenant. By a True Churchman. London, 1702, 4to."

Upon Nov. 5, 1709, Dr. Sacheverell preached his famous sermon at St. Paul's, *The Perils among False Brethren;* which, after his being impeached before the House of Commons, and condemned by the Lords, was burnt by the hangman.

Dr. Sacheverell's trial, and the agitation of the Tory mob, produced many publications. The first I shall refer to is that by Ned Ward, one of the inferior grade of High Church partisans. This writer published his effusions in separate cantos, and afterwards collected them into a volume with the following title:

"Vulgus Britannicus; or, The British Hudibras, in Fifteen Cantos. The Five Parts complete in One Volume. Containing the Secret History of the late London Mob; their Rise, Progress, and Suppression by the Guards; intermixed with the Civil Wars betwixt *High Church* and *Low Church*, down to this Time. Being a Continuation of the late ingenious Mr. Butler's 'Hudibras.' Written by the Author of 'The London Spy.' The Second Edition, adorned with Cuts of Battles, Emblems, and Effigies, engraven on Copper Plates. London: printed for Sam. Briscoe, &c., 1710, 8vo., pp. 180."

At this period De Foe published his —

"Instructions from Rome in favour of the Pretender. Inscribed to the most elevated Don Sacheverellio, and his Brother Don Higginisco. And which all Perkinites, Non-Jurors, High-Flyers, Popish-Desirers, *Wooden-shoe Admirers**, and Absolute Non-resistance Drivers, are obliged to pursue and maintain, under pain of his Unholinesses Damnation, in order to carry on their intended Subversion of a Government fixed upon Revolution Principles. London: J. Baker, 1710, 8vo."

And also —

"The High Church Address to Dr. Henry Sacheverell, for the great Service he has done the Established Church and Nation: wherein is shown the Justice of the Proceedings of those Gentlemen who have encouraged the pulling down and destroying those Nurseries of Schism, the Presbyterian Meeting-houses. Submitted to the Consideration of all Good Churchmen and Conscientious Dissenters. London: J. Baker, 1710. Price One Penny."

In 1704 De Foe published a pamphlet, entitled

* De Foe gives an "explanation" of this satire in another work also: see *The Present State of Parties in Great Britain*, London, 1712, 8vo., pp. 18. 21."

* Wooden shoes rank among the chief evils from which we were delivered in "that never-to-be-forgotten year of grace 1688." They are gratefully enumerated in the famous Orange toast: "To the Glorious, Pious, and Immortal Memory of the Great Deliverer, &c., who rescued us from Popery, Prelacy, Brass Money, and *Wooden Shoes*." They may be said to form part of the *Greater Litany* of the Puritans. The Lesser Litany runs simply:

"From Plague, Pestilence, and Famine;
From Bishops, Priests, and Deacons;
Good Lord, deliver us!"

The Christianity of the High Church considered, London, 1704, 4to., pp. 20.

In 1705 a violent party work appeared, entitled —

"The Memorial of the Church of England, humbly offered to the Consideration of all the True Lovers of our Church and Constitution. London, 1705, 4to., pp. 56."

De Foe replied to it in —

"The High Church Legion; or, The Memorial examined. Being a New Test of Moderation; as 'tis recommended to all that love the Church of England and the Constitution. London, 1705, 4to., pp. 21."

The *Memorial* itself was subjected to the fashionable process of the time, for it was presented at the Old Bailey, and ordered by the Court to be burnt by the common hangman.

In *The Review* for October 30, 1705, De Foe inserted the following advertisement, which was probably a *jeu d'esprit*, as the work never appeared:

"Preparing for the press, and to be published in a few days, the first volume of twenty-six centuries of *High-flying Churchmen* in England, who have sworn allegiance to the Government, and get their bread under the protection of it; basely and villanously betray the nation and the Church, by openly and maliciously aiding, siding with, and abetting the Popish and non-juring party in England; abusing the queen, the bishops, and the best Churchmen in the kingdom; fomenting divisions amongst Protestants, and diligently widening the unhappy breaches of the nation. To which are added large collections of their wise sayings and common maxims in favour of Popery, and an abhorrence of moderation: together with the characters and abridgments of their respective histories; and a large examination of two new *High-Church* maxims: 1. I had rather be a Papist than a Presbyterian; 2. I had rather go to hell than to a meeting-house; both learnedly asserted by two vigorous defenders of *High Church* principles; one a man of the gown, and the other of the sword."

In the same year he wrote —

"The Experiment; or, the Shortest Way with the Dissenters exemplified. Being the case of Mr. Abraham Gill, a Dissenting Minister in the Isle of Ely, and a full account of his being sent for a soldier, by Mr. Fern (an Ecclesiastical Justice of Peace) and other conspirators, to the eternal honour of the temper and moderation of *High-Church* principles. London, 1705, 4to., pp. 58."

As this book did not sell well, it was issued with a new title-page as a second edition. It was then called —

"The Modesty and Sincerity of those Worthy Gentlemen, commonly called High Churchmen, exemplified in a modern Instance. London, 1707."

JARLTZBERG.

(To be continued.)

Minor Notes.

The Isle of Serpents.—Many years ago, when P. C. S. S. was resident in Turkey, he had occasion to make frequent reference to Arrian. On finding that the Island of Serpents has been lately appointed as the rendezvous for the expedition against the Crimea, P. C. S. S. was reminded of the gift of that island by Thetis to Achilles, and of the pretty fable respecting the manner in which the temple of that hero was kept clean. According to Arrian, a multitude of aquatic birds of all sorts abounded there, which alone had the care of the temple. They repaired every morning to the sea, where they bathed their wings, afterwards sweeping with their plumage the sacred pavement. From the immense number of these birds, and from the colour of their dung, the island was known to the Greeks by the name of *Leuce*. The shades of both Achilles and Patroclus, who was equally worshipped there, are also said to have appeared in dreams to those who visited the island, and to have pointed out the safest place for landing. Whether this invaluable faculty still continues to exist, and whether it extends to the neighbouring shores of the Crimea, may now be a matter of doubt; which, it is to be hoped, may be cleared up, if the allied admirals keep a record of their dreams when they rendezvous at the Isle of Serpents.

P. C. S. S.

Lover's Song.—I do not know whether the beautiful song of "The Spanish Mother to her Child" was really suggestive of Lover's equally beautiful and well-known song beginning, "A baby was sleeping." But if not, some of your readers may not be displeased to be reminded of *the parallel place*.

"Tu duermes, cara niña,
Tu duermes en la paz,
Los angeles del cielo—
Los angeles guardan, guardan,
Niña mia," &c.

WM. HAZEL.

Ministerial Changes, &c. —

"Col. Grey's Letter to Lord Mahon on the Ministerial Changes of 1801 and 1804, privately printed 1852."

In the postscript Col. Grey says:

"I cannot print the foregoing letter without adding a note, to contrast the conduct of my father at this time towards Mr. Fox with that of the Whig party towards himself at a later period, when, in 1827, they left him to join Mr. Canning."

After the letter was printed, Col. Grey added, in writing, the words "a large portion of." As the history of the political transactions of the period in question will, in all probability, not be written until a considerable period has elapsed, the editor has been induced to add the following note, which

has been contributed from the best authority, and has only to regret he is not permitted to name it:

"Before the period in question, Lord Grey contemplated retiring from public life, and recommended those political friends who regarded him as their leader, to place themselves under the guidance of the Marquis of Lansdowne. It is well known that noble Lord, and 'a large portion' of the Whig party, did support Mr. Canning; but a portion of the party, equally large, did not. Among the latter may be named the late Duke of Bedford, the late Lord Rosslyn, Lord Jersey, and others, in the House of Lords. The present Duke of Bedford, Lord Althorpe, Lord George Cavendish, Mr. Coke of Norfolk, and many others in the House of Commons.

"This portion of the party in the House of Commons were called the 'Charleys,' or Watchmen. Lord Althorpe, in writing to a friend, said he should observe a favourable neutrality."—Martin's *Bibliographical Catalogue of privately-printed Books*, 2nd edit.

ANON.

Lord Chancellor Hatton's Estates.—The late Sir Harris Nicolas, in his interesting *Life of Sir Christopher Hatton* (foot-note, p. 593.), professes to correct an error ascribed to Lord Campbell, in his *Life of Lord Chief Justice Coke*, in stating "that his lordship got possession of Hatton's estate," he never having done so for the reasons assigned by Sir Harris in the note referred to. In making this statement Sir Harris himself erred, doubtlessly for want of materials, because there exists unquestionable documentary evidence showing that Lord Coke acquired by his marriage (in 1598–9) with the celebrated Lady Elizabeth Hatton, widow of Sir William Hatton *alias* Newport, *divers manors and estates of great extent and value*, which Sir William, her first husband, inherited from his uncle, the Lord Chancellor, and which Sir William settled on Lady Hatton; in whose right her second husband, Sir Edward Coke, enjoyed them for some years, and until they were disposed of.

T. W. JONES.

Nantwich.

Queries.

THE MAYOR OF MYLOR.

Having lately become the fortunate possessor of a complete set of "N. & Q.," I have found its pages to be full both of instruction and amusement not to be found elsewhere; and I should be loth to exchange the nine volumes of "N. & Q." for thrice that number of any other periodical of greater pretensions. Will you allow me to make a Note or two, and append a Query to each?

The Mayor of Mylor.—There is a curious custom in the town of Penryn in Cornwall, which has outlived as yet all modern innovations. On some particular day in September or October (I forget the precise date), about the time when hazel-nuts are ripe, the festival of *Nutting-day* is kept. The rabble of the town go into the country to gather nuts, returning towards evening with boughs of hazel in their hands, shouting and making a great noise. In the mean time the journeymen tailors of the town have proceeded to the adjoining village of Mylor, and elected one of their number "Mayor of Mylor," taking care the selection falls on the wittiest. Seated in a chair shaded with green boughs, and borne on the shoulders of four stalwart men, the worthy mayor proceeds from his "good town of Mylor" to his "ancient borough of Penryn," the van being led by the "body guard" of stout fellows well armed with cudgels, which they do not fail to use should their path be obstructed; torch-bearers, and two "town serjeants," clad in the official gowns and cocked hats, and carrying each a monstrous cabbage on his shoulder in lieu of the mace. The rear is brought up by the rabble of "nutters." About midway a band of music meets them, and plays them to Penryn, where they are received by the entire population. The procession proceeds to the town hall, in front of which the mayor delivers a speech declaratory of his intended improvements, &c., for the coming year, being generally an excellent sarcastic burlesque on the speeches of parliamentary candidates. The procession then moves on to each public-house door, where the mayor, his council, and officers are liberally supplied with liquor, and the speech is repeated, with variations. They then adjourn to the "council chamber" in some public-house, and devote the night to drinking. At dark the streets are filled with people bearing torches, throwing fire-balls, and discharging rockets; and huge bonfires are kindled on the "Green" and "Old Walls." The legal mayor once made an effort to put a stop to this saturnalia, but his new-made brother issued prompt orders to his body guards, and the *posse comitatus* had to fly.

The popular opinion is that there is a clause in the borough charter compelling the legitimate mayor to surrender his power to the "Mayor of Mylor" on the night in question, and to lend the town serjeants' paraphernalia to the gentlemen of the shears.

Can any of your antiquarian readers inform me of the origin of this curious custom? and whether this "lord of misrule" really takes precedence of the constituted authorities on the night in question?

J. H. A. BONE.

Cleveland, United States.

"ELIM AND MARIA."

As the second edition of Mr. Martin's work on Privately-printed Books has not hitherto appeared on the north of the Tweed, and as the first edition affords no information on the subject, perhaps

some of your Glasgow correspondents can disclose who was the author of a very odd, very absurd, and now rare drama, of which the following is the title?

"Elim and Maria: a Pastoral Tragedy in Two Acts, by a Friend to the oppressed:

'Nos patriæ finis et dulcia linquimis arva;
Nos patriam fugimus.'—*Virgil.*

Glasgow. Printed in the year 1792, 12mo., pp. 26."

The democratic tendency of this little piece may explain why it was *not* published, and the strong feeling in Scotland against these persons who assumed the title of "Friends of the People," probably made the avowal of authorship dangerous. Now, when other notions on liberty are recognised, the disclosure of what was in 1792 an important secret, would not only be quite innoxious, but might be a feather in the cap of some hitherto unknown Glasgow "Hampden" or Gorbals "Cromwell."

The author, like Goldsmith, attaches vast importance to the agricultural population; and suggests that high rents make insolvent tenants, and that, without persons to farm their lands, landlords will not be able to cultivate them; that taxes are abominable; and that, in a word, emigration is the only cure for the manifold annoyances incident at that period to the peasantry. Accordingly, Wilmor, an aged "shepherd," although very humanely entreated to remain at home by his landlord, who offers him every reasonable relief and encouragement, declines doing so, because he has been —

"Well informed by those from whom I can confide,
That lands are cheap, and everything beside;
That little toil will pay the tenant's rent,
And few that go, their going will repent."

This opinion being adopted by the rural population, who jump at the notion of "little" toil and cheap lands, there is a general embarkation, and the scornful hero Elim most ungallantly leaves his sweetheart Maria behind him; her charms being nothing in comparison with the attractions of the "terra incognita,"—for the reader is not told where this land of milk and honey is. The young lady's parents, not being so sanguine as to the success of the scheme as the lover, will not permit her to accompany him, and the drama concludes with the parting of the hero and the heroine; the former jumping into the boat which was to take him to the ship, and the latter very prudently returning to her papa and mamma. J. M.

Edinburgh.

Minor Queries.

"*As sure as a Gun.*"—Does the above saying take its origin from the circumstance of a gun being regularly fired at sunrise and sunset from all castles and other fortified places, as well as from ships at sea? It can scarcely have reference to any sure reliance on the contents of a musket or fowling-piece; for, notwithstanding the old belief that "every ball has its billet," there are nearly as many indifferent marksmen as there are "certain shots," to say nothing of guns missing fire, flashes in the pan, bursting of the barrel, &c.

N. L. J.

"*A Fox went out,*" *&c.*—Can any of the readers of "N. & Q." give the remainder of the ballad of which I subjoin the first verse, and also the history of it?

"A fox went out one cloudy night,
And pray'd for the moon to lend him her light,
For he had a long way to travel in the night,
Before he could reach the town-a,
The town-a, the town-a;
For he had a long way to travel in the night,
Before he could reach the town-a."

I used to hear it frequently in West Cornwall.

J. H. A. Bone.

Cleveland, United States.

Hozer.—In a book of 297 pages, 8vo., published at Paris, 1829, entitled *Esquisse de la Philosophie Allemande, par M. A. de L——*, Hozer is twice mentioned as a disciple of Fichte, and the following is given as a translation from his chapter "Sur le Réalisme:"

"Expliquer ce qui n'est pas expliquable que par soi-même est expliquer dans un cercle. Les choses ou les actualités expliquent les choses ou les actualités. L'absolu est un songe, mais la vie ordinaire fournit des actualités qui deviennent les seules vérités, et chassent les spéculations vides."

I wish much to know if the above is correctly translated, and shall be obliged by any one who can help me to the passage, and also to the titles of Hozer's works in the original. Grässe does not mention him. M. A. de L—— is often obscure in his versions, but rather from a desire to be too literal than from ignorance.

Was Hozer a follower of Fichte? J. A. E.

Tours.

Milton's Mother.—The genealogy of Milton's third wife having recently been the subject of an interesting discussion in "N. & Q.," I venture to put a question closely connected with Milton himself. Was our great poet's mother a Miss Sarah Caston? a Welsh lady, as some historians have stated; or was her maiden name Bradshaw? as others have maintained. The presumption favourable to the latter conclusion seems to be somewhat supported by the circumstance of Presi-

dent Bradshaw having, in his will, recognised Milton as a kinsman, and bequeathed to him a legacy of 10*l*. The register of the marriage would of course satisfactorily clear up the point.

CRANSTON.

"*Conqueror of the Gentlemen of the Longe Robe.*" — An old document lately in my possession commenced thus:

"9th Jan. 1652.

"These presents shall warrant whom it may concern, that I, Thomas Ellyott, Esq., and member of Jesus Christ, and a free-born son of the English nation, and a free son of the same Commonwealth, and Esquire at Arms, and *Conqueror of the Gentlemen of the Longe Robe*," &c.

Can any of your readers inform me what is meant by the latter description, "Conqueror of the Gentlemen of the Longe Robe?" T. S. N.

Escutcheons.—The following passage occurs in a letter of 1747. The writer is giving as executor an account of the funeral of an old lady, which he had been desirous to arrange with all due regard to her rank, but with no needless ostentation. He says:

"There were no escutcheons, believing they would be expensive and not very necessary, and *they may be made for those of the family who have a mind at any time.*"

As these were neither for the front of the house, the pall, nor the church, what could the family want to have them made for? ANON.

Count Neiberg, &c.—A descendant of Sir R. Walpole's has a portrait, which has come to him from that family, with the following MS. on a piece of paper attached to it:

"Count Neiberg (by Wootton) when he accompanied the Duke of Lorraine, afterwards Emperor of Germany, to England and Sir Robert Walpole's at Houghton, where that great transaction was planned and settled."

Can any of your correspondents throw light upon the transaction here referred to? W. C.

Druidism, Bardism.—I should be very greatly obliged to any of your correspondents who would direct me to some indubitably *ancient* source of the Bardic System, as unfolded by Edward Williams at the end of his volume of *Poems*, and Dr. Owen Pughe (who relied upon Williams for his information) in the introduction to his translation of *Llywarch Hên*. Especially do I desire to know the real origin of the very curious scheme of transmigrations which constitutes the moral portion of that system. The *Iolo MSS.*, published by the Welsh MSS. Society, does not contain any sufficient evidence of the system as delivered by those writers; nor have I found any in Mr. Aneurin Owen's edition of the *Laws of Wales*, or in any accessible works of bards. B. B. WOODWARD.

Bungay, Suffolk.

Saint Tellant.—Who was Saint Tellant? One of the bells in the Church of Rhosilli, in Gower, Glamorganshire, has the following legend without date: "Sancta Tellant, ora pro nobis." The name would hardly appear to be a Welsh one, neither should we expect to find a dedication to a Welsh saint (bearing so recent an appearance as does this legend) in a Flemish colony where the Welsh language is unknown. The following tradition, however, current in the village, may perhaps throw a light on the subject. It was stated that the two bells were taken "once upon a time" from a Spanish wreck [the coast bore in former days as fearful a reputation for wreckers, as it still does for wrecks], and placed in the church tower, where, "for many hundred years," they were sounded by striking with hammers, by which means the one in question was broken within the memory of an old carpenter of ninety years of age; who, thereupon, assisted in hanging the other lest it should share a similar fate. Is it not possible that an examination of the sister bell might give some farther information? SELEUCUS.

Acton Family of Shropshire.—Thomas Acton, second son of Sir Edward Acton, first baronet, married Mabel Stonor, daughter of Clement Stonor. He left at his decease in 1677 two sons, Thomas and Clement. Did they leave male issue? Had either of them a son John, who died in 1774, aged eighty-two?

Could this John belong to Robert Acton of Stepney, fifth son of Sir Walter Acton, second baronet, who in the published pedigree is said to have married and left issue?

Could he be John of Clapham, M.A. (see published pedigree,) and great-grandson of Sir Walter Acton, second bart., through his second son Walter? The John Acton in question was of the Actons in Shropshire; he was a medical man. In the Register of Burials he is called "Doctor." He married into one of the most ancient families among the landed gentry, and died in 1774, aged eighty-two, leaving one child, a daughter.

A. T. T. E.

Picture by Crevelli Veneziano.—Can any one explain the meaning of the shocking picture mentioned in the following quotation from Webb's *Continental Ecclesiology*:

"In the Zambeccari Gallery I cannot help noticing an appallingly profane picture by Crevelli Veneziano, in which are represented the blessed Virgin Mary and our blessed Lord both *in formâ diabolicâ!* I could get no explanation of this horrible idea."

K. P. D. E.

"*Seasonable Considerations upon the Corn Trade.*"—Who was the author of an octavo pamphlet of sixty-seven pages, entitled *Seasonable Considerations upon the Corn Trade . . . with a short Appendix, &c.*; H. Cook, Royal Exchange,

and S. Creswell, Nottingham, 1757? The writer entertained what would now be called free-trade opinions, and some clue to the authorship may be gained from his examining, &c., two letters in the *Gentleman's Magazine* for February and March, "Britannicus," in the *Evening Post* of Oct. 6, and "Poplicola," *Evening Post*, Oct. 25, all in 1757. He mentions also a 1*s.* 6*d.* pamphlet called *Poison Detected, &c.* FURVUS.

Guildhall before 1666.—Are there any pictorial evidences extant, beyond the distant view in Hollar's General Bird's-eye View of London, respecting the appearance, whether internally or externally, of Guildhall previously to the Great Fire of 1666? Z.

David Lindsay.—Was David Lindsay, "Minister of God's word at Leith (author of a scarce work entitled *The Godly Man's Journey to Heaven*, 12mo., 1625)," related to David Lindsay, the Scottish poet in the sixteenth century?

I conclude, from having seen only one copy of the above-named work, and no mention having been made of it by Lowndes, &c., that it is but little known. H. J. J.

Blackheath.

Klaproth's "China."—Can any of your readers, in Paris or London, communicate the real circumstances that occasioned the non-appearance of M. Julius von Klaproth's great work on China, compiled from original sources; a work which was anxiously looked for, and was expected to throw great light on the true state of that mysterious empire. It was announced by him to appear in two volumes, 4to., about twenty-five years ago, under, I think, the auspices of the East India Company. M. Klaproth resided for some time in this country for the purpose of obtaining subscribers, and such additional information connected with his work as could be gleaned from Chinese publications to be found in England. I have an indistinct recollection of hearing M. Klaproth or some of his friends state, that he lost the MS. in one of his journeys between Paris and London. J. MACRAY.

"*Silke Saugen.*"—I once saw an engraving representing a place or an event in Norway, with a title the same, or nearly similar, to the above. It exhibited huge piles of timber, with a rude bridge, a foaming cataract, and some men at work. Will either of your readers who may happen to know it, be so obliging as to say where such an one may be seen, and give some account or history of its subject? J. D. S.

Minor Queries with Answers.

Topographical Etymology.—I should be glad to know if you are inclined to take a part in the following work, viz. the attempt to discover the etymology of the names of towns and villages in England: a friend of mine has been much interested in this research for some years, and has a list of about 2000; and I doubt not that all over England are scattered men of education, who have done something in this way, but are unable to bring their labours to light. The mere fact of men engaged in a similar pursuit being placed in correspondence, would be of mutual assistance to them; and many a valuable hint may find its way into your columns, if it were known that such a project was once fairly on foot. An American correspondent of yours touched upon a similar subject (Vol. x., p. 59.), and contributed an amusing Note upon American surnames.

QUÆSTOR.

[We quite agree with our correspondent that the etymology of our towns and villages is a subject on which much that is curious may be collected. We shall be most happy occasionally to insert any communications of this class, and for the sake of convenient reference would suggest their being placed under their respective counties alphabetically arranged. We would also hint, and this too for our correspondents in general, that it is most desirable the names of places and persons be written in a clear legible hand.]

Rev. Griffith Higgs.—The following inscription is taken from the porch of South Stoke, in Oxfordshire. The Rev. Griffith Higgs, whose tablet is on the chancel wall, was, I believe, one of the chaplains of Charles I. I should be glad to know if the lines are old, or the composition of the Rev. Doctor himself.

> "Time's a thought to think upon,
> Thought's time is past and quickly gone,
> Yet Time stands here for all to see;
> Think on't and death then, what thou't bee
> At doome unto eternitie.
> The church I lov'd, in it I fear'd
> Within the church to be interr'd:
> But meekly I my God implore,
> A place to ly tho' at the doore.
> Griffith Higgs, his memento, born the 18th of October, 1608, who died the 15th of February, 1698."

QUÆSTOR.

[The printed notices of Griffin or Griffith Higgs, state that he was born in 1589, and died December 16, 1659. Wood, in his *Athenæ*, vol. iii. p. 481., says: "About the time of his death was a comely monument set up in the wall over his grave, with a large inscription thereon, *written mostly by himself.*" Higgs was chaplain to the Queen of Bohemia, sister to Charles I., and afterwards Dean of Lichfield.]

"*Amalasont, Queen of the Goths.*"—Could any of your correspondents give me any information respecting a tragedy bearing the above name, said

to have been written by John Hughes, the author of *The Siege of Damascus?* E. WEST.

[Mr. Duncombe, in his preface to the *Letters by John Hughes, Esq., &c.*, 3 vols., 1773, page v., thus notices this tragedy: "At the age of nineteen Mr. Hughes wrote a tragedy, entitled *Amalasont, Queen of the Goths*, which displays a fertile genius and masterly invention; but as it was not revised and corrected by the author in his riper age, it was never brought on the stage, and still remains in manuscript." And Mr. Hughes himself, in a letter to Mr. Samuel Say, dated November 6, 1697, says, "*Amalasont* is not yet upon the stage, but I suppose will be this winter; I am glad you continue to think so favourably of it, I mean with respect to its morals, for I am clearly of Mons. Rapin's opinion, that 'the reputation of being an honest man is to be preferred to that of a good poet.'"]

Edward Lambe's Mural Tablet.—In the church of East Bergholt in Suffolk is a mural tablet containing the following inscription:

"Edward Lambe, second sonne of Thomas Lambe, of Trymley, Esquire. All his days he lived a Batchelor, well learned in devyne and common Lawes. With his councell he helped many, yett took fees scarce of any. He dyed the nineteenth of November, 1617.

Edward	Lambe
Ever	Lived
Envied	Laudably
Evill	Lord
Endured	Lett
Extremities	Like
Even	Life
Earnestly	Learne
Expecting	Ledede
Eternal	Livers
Ease	Lament."

The concluding part of the above is unintelligible to those residing in the locality. Perhaps some reader of "N. & Q." will kindly offer an explanation. G. BLENCOWE.

Manningtree.

[The following reading of this curious epitaph, not the most apposite, was suggested by a correspondent of the *Gentleman's Magazine* for 1788, p. 972.:—"May we not read the East Bergholt epitaph thus, by the alteration of one word, *ledede*, into *he died?* 'Edward Lambe ever lived envied, laudably evil endured. Lord, let extremities like even life learne. *He died* expecting eternal ease. Livers lament.' *Extremities* may either mean youth and age, and *even life*, middle age, or the extremes of prosperity and adversity, distinguished from an uniform even course of life. *Learn* may be put for *teach*, as was not unfrequent. *Livers*, i. e. survivors, lament his death."]

Aristotle.—Can any of your correspondents refer me *exactly* to the two following passages in Aristotle?—

1. The notorious one, in which he says,—

"Nothing is in the understanding which has not been previously in the sense."

In no book in which this is referred to can I find the quotation strictly verified. It is somewhere in the Second Book of the *Posterior Analytics*, I believe.

2. That wherein he briefly mentions the scholastic theory of perception, to the effect that—

"All ideas come from sense, and are sensuous at first.
"More refined, the same become objects of the imagination, memory, &c.
"Still more refined, the objects of the intellect."

This is the form in which it is referred to in Stewart's *Philosophy of the Human Mind;* but the quotation is not verified. ANON.

[The second passage is in the last chapter of the *Posterior Analytics.*]

Old Ballads.—In the State Papers of the reign of Henry VIII. (vol. i. p. 10.) these words occur: "The sayd Mr. Almoner, in hys sermone, broght in the balates off 'Passe Tyme wyth goode Compayne,' and 'I love unlovydde.'" I should be glad to be informed where these ballads are to be met with. W. DENTON.

["Passtyme with gode Cumpanye" is better known as the "Kinge's Ballade," and will be found among the Add. MSS. 5665., art. 91. fol. 1336., and art. 95. fol. 1386., in the British Museum. We have not been able to discover "I love unlovydde."]

Replies.

ON THE INDICES OF THE PRESENT CENTURY.

(Vol. x., p. 163.)

In answer to the inquiry of your correspondent ENIVRI on this subject, I beg to observe that in my *Literary Policy, &c.*, and *Index of Prohibited Books by Gregory XVI.*, all the indices known to me are mentioned and described, inclusive of that last cited. Another edition, however, was published by the same pontiff at Rome in 1841, but with so little alteration as scarcely to deserve notice. It is, however, remarkable, that two years after, namely, in the year 1843, there appeared at Mechlin a reprint, not of the *last* Roman and pontifical edition in 1841, but, as it is expressed in the very title, of the *first* Gregorian, in MDCCCXXXV. And from examination this appears to be the fact. There is one result of some interest obtained by the *early* sequence of the second of Gregory's indices, that the *silent* withdrawal of the names of Galileo Galilei, Copernicus, and Foscarini, with the entry, "Libri omnes docentes mobilitatem Terræ et immobilitatem Solis," did not then and there appear *for the first time.* I have, however, an additional article to produce, which may have the recommendation of novelty. It is an index from Spain, bearing the date of 1844. Its immediate predecessor was the *Indice Ultimo*, being a summary, and dated "Madrid, 1790," followed by a *Supplemento* in 1805. The index which I now announce appeared from Madrid in 1844. It has, however, an appendix, containing *Posterior Edicts of the Inquisition and Decrees by the Con-*

gregation of the Index to 1846, dated Madrid, 1848.

I now give the title of the work, premising that it is *expurgatory*, as subsequently expressed, as well as *prohibitory*.

"Indice General de los Libros Prohibitos por la santa General Inquisicion de España hasta 25 de Agosto de 1805, y por S. Santidad hasta fin del año 1842, al que acompaña un Apendice que comprende los Edictos de la Inquisicion posteriores al de 25 de Agosto de 1805, hasta el de 29 de Mayo de 1819 (ultimo que se publicó), y los Decretos de S. Santidad y de la sagrada congregacion del Indice hasta 3 de Marzo de 1846.

"Impreso con las licencias necesarias."

The second title, occupying the *recto* of the second leaf, simply announces that the present index is drawn up from the last Spanish index and supplement, and from the index (of Malines or Mechlin) according to the Roman index of 1835. It does not appear why the Mechlin reprint of the Roman edition is preferred to the Roman itself, and why the new articles derived from the Roman are distinguished by the prefix of the mark ✠.

The three Copernican *names*, as well as the Libri teaching the Copernican theory of the solar system, are here silently removed, as in the two last Roman indices. The object probably was, to avoid a collision between the papal and royal authorities on the subject of literary proscriptions, a reasonable jealousy of that kind having been entertained from the beginning.

I should add that the present index is a handsome volume in royal octavo, pp. xxx., 363, and additional 31. J. M.

Sutton Coldfield.

BRYDONE THE TOURIST.

(Vol. ix. *passim*; Vol. x., p. 131.)

Your correspondents, in their communications respecting Brydone, appear to have overlooked some circumstances which ought not to be lost sight of in considering the attacks on that author. At the time he published his *Tour* any researches, such as have been so successfully pursued by geologists in our own day, were vehemently opposed by a large class of persons as being dangerous to religion. His work contained some speculations on the antiquity of Mount Etna, founded on an examination of its lavas, at which these persons took alarm; while still more serious offence was given to the Roman Catholic Church by the author fathering the obnoxious speculations on one of its own ecclesiastics, the Abbé Recupero of Catania; and by his treating some of its ceremonies, and its miracles, with no small degree of ridicule. Brydone therefore, having many enemies anxious to discredit him, was not likely to escape attack; but the charges brought against him ought, in such a case, to be looked upon with suspicion, and should not be adopted unless on strict inquiry.

One of the principal authorities against Brydone is the memoir of him contained in the *Biographie Universelle*, v. 59., referred to by your correspondent Mr. Macray, where it is said:

"Ses erreurs sur plusieurs points sont évidentes: *il donne* 4000 *toises de hauteur à l'Etna, qui n'en a que* 1662; il commet d'autres fautes qui ont été relevées par les voyageurs venus après lui."

A reference to the *Tour* itself will show how unfounded is this statement. Brydone there says:

"Kircher *pretends to have measured it* [*Etna*], *and to have found it* 4000 *French toises in height, which is much more than any of the Andes, or indeed than any mountain upon earth.* The Italian mathematicians are still more absurd. Some make it eight miles, some six, and some four. Amici, the last, and I believe the most accurate, that ever attempted it, brings it to three miles 264 paces; but even this must be exceedingly erroneous, and probably the perpendicular height of Etna does not exceed 12,000 feet, or little more than two miles."—*Tour through Sicily and Malta*, Let. XI.

Thus it appears that Brydone exposed and corrected the very mistake he is accused of making. His own estimate of the height of the mountain is very much less than that of any of his predecessors, and is derived from barometric observations made by himself, and given in a subsequent page. These observations afford a strong proof of his accuracy in these matters: for, if the more correct formulæ now used be applied to them, they will be found to give the true height of the mountain within about 200 feet; a wonderfully small error, considering the imperfect instruments with which they were made.

In the above case, the writers of the memoir cannot be suspected of having invented the falsehood. It is clear that they have been led into it by placing too much reliance on the statement of others; but it furnishes a good instance of how the most unfounded assertion may acquire the authority of respectable names to back it.

The next charge against Brydone is a more serious one, but put forward with less confidence. It is said that his account of his ascent to the summit of Etna is a fiction. On this point a person very intimately acquainted with Brydone writes thus in a private letter:

"It is impossible for me to give any *proof* that Mr. Brydone ascended Etna some years before I was born, but I have no more doubt of it than I have of my own ascent of Minto Hill, which will be equally difficult of proof in the next century. He certainly used to talk of it with pleasure. I have heard him criticised for some of his speculations, and he may have been charged with inaccuracy in statements made upon the information of others, but no one ever dreamed of doubting his scrupulous veracity where he spoke of his own observation. He was indeed a singularly open-minded and veracious man, the furthest possible from boastful, and disposed to make light of, rather than to exaggerate any of his adventures."

Now this is the testimony of one who, in familiar intercourse, had every opportunity of knowing Brydone's character. It does not, it is true, amount to direct proof of the fact questioned, but it is proof of the truthfulness of the narrator, and of the belief of those best able to form an opinion, which is the utmost the nature of the case now admits of; and when, in addition to this, it is considered that the charge is in itself highly improbable, as Brydone, be his character what it might, would not have ventured to publish a gross falsehood with the certainty of being detected by his companions in the ascent of Etna; that it rests on the loose information picked up by travellers in a country where he had many enemies; that it is, as LORD MONSON says ("N. & Q." Vol. ix., p. 496.), unsupported by internal evidence derived from the inaccuracies which a person describing a scene he never witnessed could not escape; and that the correctness of his barometric observations furnish strong corroborative evidence of the truth of his narrative; it will, I think, be seen that probability and credibility are altogether against the accusation.

A third case is brought forward by your correspondent TRAVELLER (Vol. ix., p. 432.), who says he remembers to have read, in a work by the present LORD MONSON, a denial of a statement of Brydone's, "that he had seen a pyramid in the gardens or grounds of some dignitary in Sicily composed of chamberpots!" LORD MONSON has already pointed out several of TRAVELLER's mistakes respecting him, and it will be found that he is equally incorrect respecting Brydone. The latter, in his *Tour*, Let. XXII., describes a village near Palermo, belonging to a Prince Palagonia, whose madness it was to adorn it with statues of monsters and other absurdities. Of one room in this villa he writes:

"All the chimney-pieces, windows, and sideboards are crowded with pyramids and pillars of teapots, candle-cups, bowls, cups, saucers, &c., strongly cemented together; some of these columns are not without their beauty: *one of them has a large china chamberpot for its base*, and a circle of pretty little flower-pots for its capital; the shaft of the column is upwards of four feet long, composed entirely of teapots."

LORD MONSON, who visited the same place *half a century afterwards*, in a note to his work, makes the following allusion to Brydone's description:

"I have since seen General Cockburn's work, in which he justly attacks Brydone for exaggeration, giving at the same time a correct description of the palace. We, like the general, in vain looked for *the pillar of teapots with a certain utensil for its capital*." — *Extracts from a Journal by W. J. Monson*, p. 97.

These are, I presume, the passages to which TRAVELLER intended to refer, though it is difficult, after its successive transformations, to recognise the sideboard ornament mentioned by Brydone. It is described by him as a column, with a china chamberpot for its base. LORD MONSON promotes the utensil from the *base* to the *capital*. TRAVELLER, not satisfied with this, converts the column into a pyramid; the pyramid become too big to stand inside a house, he transfers to the "gardens or grounds," and when there, he builds it up of chamberpots from top to bottom. This is not the way to make out a charge of inaccuracy and exaggeration; and the memory of your correspondent, to whom I do not impute any intentional misrepresentation, has deceived him so far respecting what he has read, that his recollection of distant conversations cannot be received as sufficient to prove the *Tour* "a book of Apocrypha."

But to return to the case of exaggeration alleged against Brydone. It will be found that the matter is simply explained by General Cockburn, whose work is referred to above. The general travelled in Sicily upwards of forty years after Brydone. He says, that when he visited the Palagonia villa, its eccentric proprietor was dead, and that his successor was so ashamed of him, that he had had the monsters and singularities about the house taken down and buried (*Voyage to Cadiz, Gibraltar, &c.*, by Lieut.-Gen. Cockburn, vol. i. p. 374. et seq.). It is true that though these facts are told him by "many persons of veracity," he is inclined to doubt them, and accuses Brydone of giving an exaggerated account of the place; but his *only* reason for disbelief is a very ridiculous one, namely, that he saw no mark of any fixtures having been removed. Why the monsters and other things should be supposed to be fixtures, I am unable to say, as they certainly are not so described; but, at all events, this column of teapots cannot have been such (though the general, by the way, by talking of it as a *pilaster* would have it supposed so), and would probably be one of the first things banished by the new proprietor. This simple and obvious explanation is farther confirmed by the fact, that Swinburne, another traveller, who saw the villa only a few years after Brydone, and during the life of the lunatic, describes it very much in the same terms, or, as General Cockburn chooses to express it, is "almost as extravagant as Brydone."

These are, so far as I am aware (for I have not seen the late Numbers of "N. & Q."), all the cases brought forward against Brydone in your columns. Though most of your correspondents show a fair spirit towards this author, I cannot but think that he has met with unfair treatment from posterity in general. Easy credit has been given by travellers, and others, to every aspersion thrown on the character of one who, by those who knew him, was ever considered an honourable and truthful man. No account has been taken of the prejudices raised against him by the freedom of his writing; and even his biographers, with un-

pardonable negligence, make damaging statements which a mere reference to his work would have disproved. Brydone has been more sinned against than sinning. G. Elliot.

The following extract from the interesting work of M. Dutens, *Memoirs of a Traveller now in Retirement*, London, 1806, may tend to substantiate the statement that this tourist never made the ascent of Mount Etna which he described:

"Mr. Brydone flattered himself with having seen, from the summit of Mount Etna, a horizon of 800 miles diameter, the radius of which would have been 400 miles. Now, from an examination of the convexity of the globe, it is proved that it would require that Etna should be sixteen miles high to see that distance, even with the best telescope. Etna is not, according to the most exact measurement, above two miles high, and it is impossible for land to be seen at more than 150 miles from its summit. This agrees with what Lord Seaforth once told me; that, as he was bathing one afternoon in the sea, near the island of Malta, he saw the sun set behind Mount Etna, the top of which only he was then able to perceive. The distance from Malta to Mount Etna is computed to be about 150 miles."—Vol. v. p. 55.

The Rev. C. C. Colton, while eulogising the style of Brydone, brings a graver charge against him than that of imperfect veracity:

"Brydone, the most elegant writer of travels in our language: 'Non Anglus, sed angelus, *si foret Christianus.*'" —Note to *Hypocrisy, a Poem*, 8vo., London, 1812, p. 104.

William Bates.

Birmingham.

ROBERT PARSONS (Vol. x., p. 131.): BERRINGTON'S MEMOIRS OF GREGORIO PANZANI (Vol. x., p. 186.).

The history of a title-page may be left to one of your contributors whose name appears thereon. If a conjecture may be hazarded, I should suppose that as the first title-page by no means adequately described the contents of the book, the second was written as more applicable, which, notwithstanding its errors, is certainly the case. The work of the Rev. Joseph Berrington consists of an introduction to the *Memoirs of Gregorio Panzani*, detailing the history of the Roman Catholics in England during the reign of Elizabeth, and until the mission of Panzani in 1634, together with a supplement carrying on the history until the latter part of the eighteenth century. The matter consists of a preface of 33 pages, an introduction reaching to 111 pages, the original memoirs 147 pages, and the supplement 214 pages, in all 503. It seemed a misnomer to entitle such a work the *Memoirs of Gregorio Panzani*, and another title-page was obviously necessary; whether the one printed was the best may be questioned.

My object in sending my humble Note was literary and not polemical. I well knew that the Roman Catholics in this country had always been divided as to the merits of Robert Parsons, Henry Garnet, &c. Were I a member of that body I might, without impeachment to my religion, adopt the opinion of Mr. Berrington, or the fancy of Ignoto. It is difficult to reply to the last-named. Histories have been written on no other foundation than might, could, would, or should; and the impotential mood "would not," in the hands of your correspondent, is as convenient as the potential. "Credo quod impossibile est," says some one: I on my part do not deny the assertion of Ignoto, that the Rev. Joseph Berrington "*would not* have written a book of this kind;" I only assert that he did, and that he dedicated it, moreover, "To the [Roman] Catholic clergy of the county of Stafford . . . with whom he has the honour to think and act." The book is as undoubtedly the book of the Rev. Joseph Berrington, as the well-known *Literary History of the Middle Ages* is his; and until the publication of "N. & Q." of September 2, 1854, its authorship has never, I believe, been denied or doubted.

In his estimate of Robert Parsons he is by no means singular, as indeed his dedication would lead us to conjecture. To many of the secular clergy of the Roman Catholic persuasion the name of Parsons has always been odious. In the *Declaratio Motuum*, drawn up by the Rev. John Mush, and addressed in his own name, and the names of other secular priests, to Pope Clement VIII. in 1601, we read:

"Father Parsons was the principal author, the incentor, and the mover, of all our garboils at home and abroad. During the short space of nearly two years that he spent in England, so much did he irritate, by his actions, the mind of the queen and her ministers, that on that occasion the first severe laws were enacted against the ministers of our religion and those who should harbour them. He, like a dastardly soldier, consulting his own safety, fled. But being himself out of the reach of danger, he never ceased, by publications against the first magistrates of the republic, or by factious letters, to provoke their resentment."—See in Berrington's *History*, p. 28.

Thus much for the opinion of the secular priests in England. Their estimate of the character of Father Parsons is the same as that of the Roman Catholic layman from whose book I now quote:

"He was the pensioner of the King of Spain, whose views, in opposition to those of his sovereign, he unremittingly pursued. . . . Such was his ascendancy over the minds of the Catholics at that period, that more pains were taken by many missioners to support the pretensions of the King of Spain, than the real interests of religion. To his intrigues, and to those rebellious principles already stated, which he inculcated into his numerous adherents, is the enacting of the penal laws more to be attributed, than to any other cause. . . . After the accession of James he was the most strenuous opposer of the oath of allegiance, the principal instrument in procuring the condemnation of it from Paul V. He died in 1610. His activity was persevering, his industry indefatigable, and his talents uncommon; but they were unfortunately exercised in opposition to his country and his sovereign, and

to the detriment of religion." — *Letter to the Catholic Clergy of England*, by Sir John Throckmorton, Bart., 2nd ed. p. 128.

Afterwards, when speaking of Thomas Fitzherbert, the same writer says:

"He was a man of considerable learning, but inferior in abilities to Parsons, who used him as an instrument to carry on his sinister views and crooked politics." — *Ibid.* p. 174.

W. DENTON.

OATHS.

(Vol. viii., pp. 364. 605.; Vol. ix., pp. 45. 402.)

The explanations of the term "corporal oath," offered by several of your correspondents, differ from each other, and none of them are very conclusive. Its ancient meaning is, I think, very clearly expressed in the following quotation from a "Translation of a French metrical History of the Deposition of King Richard the Second."

". . . . Thus the King spake unto them; and they all agreed thereto, saying, 'Sire, let the Earl of Northumberland be sent for, and let him forthwith be made to take the oath, as he hath declared he will, if we will consent to all that he hath said.' Then was the Earl without farther parley called: and the King said to him, 'Northumberland, the Duke hath sent you hither to reconcile us two; if you will swear upon the body of our Lord, which we will cause to be consecrated, that the whole of the matter related by you is true, that you have no hidden design therein of any kind whatsoever; but that like a notable lord you will surely keep the agreement,—we will perform it.' . . . . Then replied the Earl, 'Sire, let the body of our Lord be consecrated; I will swear that there is no deceit in this affair, and that the Duke will observe the whole as you have heard me relate it here.' Each of them devoutly heard mass; then the Earl, without farther hesitation, made oath on the body of our Lord. Alas! his blood must have turned, for he well knew the contrary," &c. &c. — *Archæologia*, vol. xx. p. 140.

The MS. of this "History," which is of undoubted authority and great antiquarian value, is in the Lambeth library. It contains illuminations of the most remarkable events; among these is one (engraved in the *Archæologia*) representing the Earl of Northumberland kneeling before an altar, on which is placed a chalice covered with the corporal cloth; in front of the chalice and upon the corporal cloth, but uncovered, rests a large wafer, the "consecrated body of our Lord," which the Earl touches with his right hand, while he appears to be speaking the words of the oath.

The series of illuminations, with an account of the "History," may also be found in Strutt's *Regal and Ecclesiastical Antiquities.*

GILBERT J. FRENCH.

Bolton.

Some important points connected with the form of judicial oaths having been under consideration in your pages, perhaps the following report of a recent occurrence in a metropolitan court may prove an interesting memorandum.

"In the Insolvent Debtors' Court, the other day, a witness, on being called, took the Testament in his left hand. Mr. Sargood told the witness to take the book in his right hand. Mr. Commissioner Phillips: I never could understand why the book was to be taken in the right, and not in the left hand. Mr. Sargood: Because the other is the wrong one — (a laugh). Mr. Commissioner Phillips: Suppose a man is left-handed. I never could understand such ridiculous trifles. Mr. Sargood said it was an established custom. Mr. Commissioner Phillips: I think it is a ridiculous one. Why a glove should be taken off I don't know: I have seen a person ten minutes taking off a glove." — *Oxford Chronicle*, July 9, 1854.

The worthy commissioner may be of opinion that the kiss is more essential than the touch. I agree with him that *in foro conscientiæ* there can be no difference between the right or left, the glove or naked hand. But it may be well to ask, going back to principles and precedents, what is the true theory of the case? Can the touch of the book with a glove form a corporal oath? Or can the touch of the naked lips be deemed equivalent to that of the hand uncovered?

I cannot resist the impression that the kiss itself is superfluous and absurd. It clearly opens the way to evasion and perjury. All our judges and magistrates can testify to the superstitious rascality which is so constantly shuffling out of the stringency of an oath by the ingenious device of kissing the thumb, or the cuff of the coat, in place of the book itself.

G. T. D.

PHOTOGRAPHIC CORRESPONDENCE.

English Photographs at the Paris Exhibition of 1855. — The Committee of the Photographic Society have issued a notice requesting that all members of the Society, or other persons wishing to send photographs to the Paris Exhibition, will give early notice of the quantity of wall space they will need.

For this purpose forms of application will be issued, to be filled up by intending exhibitors with a statement of the number of pictures they wish to send, and of the area in square feet that the pictures when framed will cover.

Due notice will be given of the latest date, and of the place appointed for the reception of pictures.

No pictures will be received, of which the carriage to the place appointed for their reception in London is not paid.

It is recommended, — That on the back of each frame should be written the name and address of the sender. That the subject of each picture should be written underneath it, with the name in full of the photographer. That all pictures be framed in a simple deal bead (either varnished or gilt), one inch wide and one inch deep, and with margins of uniform sizes, graduated according to the size of the photograph.

For example: pictures 8 inches by 6 should be mounted with a margin of 2½ inches between the picture and its frame; pictures of the sizes 9 by 7, up to 15 by 11 inches, by a margin of 3 inches; and pictures of a larger size with a margin of slightly increased measurement.

Where the pictures sent are small, they should be arranged several in one frame.

For example: a frame 26 inches by 21, inside measurement, will contain, with sufficient margin, four works of the size of 9 inches by 7.

All communications should be addressed to the Hon. Secretary of the Photographic Society, 21. Regent Street.

The Society have since issued forms of application for space for the use of intending exhibitors, copies of which may be had upon application to the Secretary.

Restoration of old Collodion.—I have found a slight improvement on the process of Mr. Crookes for restoring the old collodion, which consists in the substitution of a plate of clean zinc for one of silver in decolorising the collodion. I place two or three slips of sheet zinc scraped bright into the bottle with the collodion, and after two or three days it becomes quite transparent, and loses all its red colour. The reason why I prefer using the zinc to the silver is, that the presence of silver in the collodion is in my estimation very objectionable, and that the silver will not act beyond a certain point, *i. e.* will not decolorise very dark collodion: as far as my experience goes, cadmium I find to answer very well, and also metallic arsenic, which seems to accelerate at the same time; and, probably, all metals forming soluble iodides give a similar result. F. Maxwell Lyte.

Luz, Hautes Pyrénées.

Buckle's Brush.—In an article entitled "Hints upon Iodizing Paper" (Vol. x., p. 192.), Dr. Diamond calls a Buckle's brush "a bungling contrivance." As I have found it the most useful of all contrivances for applying solutions to paper, I hope you will allow me to say a word in its favour. The charge against it is, that "it always causes a deal of roughness on the surface of the paper." I am sure there is no necessity for this, and I think when it occurs the epithet *bungler* would be more appropriate to the operator than the brush. For applying the iodizing solution to paper, no doubt a camel's-hair brush will answer as well; but the great advantage of a Buckle's brush are conspicuous when *solutions which readily decompose* are to be used, and when, in consequence, a perfectly clean brush is required each time—as in exciting and developing with gallo-nitrate. In addition to being most economical of chemicals, it assures in this case the most perfect cleanliness and facility of manufacture. I have not the pleasure of knowing Mr. Buckle, but I take the opportunity of thanking him for an invention which I consider the secret of success in calotype.*

Henry Taylor.

Godalming.

Replies to Minor Queries.

Christening Ships (Vol. x., p. 66.).—I have always considered this to be more a Pagan than a Christian ceremony, a relic of the ancient libation rather than a "caricature of the sacrament of baptism." In modern Greece, when a ship is launched, the bow is decorated with flowers, and the captain takes a jar of wine, which he raises to his lips and then pours out upon the deck.

It is more than probable that many nautical customs, superstitions (the broom at the masthead when a vessel is for sale, shaving when crossing the line, whistling for wind, &c.), and even technical terms, might be derived from a very remote antiquity.

Even if we descend to a comparatively modern period, we may find that sailors have preserved among them the technical terms of their profession, though numberless terms of other trades and professions have become obsolete within the last two centuries. Scarcely the half of the technical terms of various trades and professions that may be found in that most curious *omnium gatherum*, Randle Holme's *Academy of Armory*, would be understood by their respective craftsmen at the present day, whereas every nautical term in the much earlier production, *A Ship of Fooles*, would be understood by the modern seaman.

W. Pinkerton.

Kaleidoscope (Vol. x., p. 164.). — The object described by Æther has not the slightest resemblance to a kaleidoscope; but is a toy often seen now, and much more frequently from fifty to one hundred years ago. An object is painted upon a flat surface, the nature of which it is almost impossible to ascertain; but place the convex side of a cylindrical mirror in the proper focus, and every part is reflected in its proper place, and the object is immediately recognised. Or, the process may be reversed; the picture may be painted upon a convex surface, and reflected upon a plane.

E. H.

Æther's quotation from Swedenborg's *Arcana Cœlestia* evidently does not apply to anything resembling the beautiful and useful invention of Sir David Brewster. The kaleidoscope is not an "optical cylinder:" the instrument is triangular, and merely placed in a cylinder for the convenience of handling. Swedenborg refers to and plainly describes the "cylindrical mirror;" a well-known toy, by which distorted pictures are made to appear in their proper proportions. It is described in the *Encyclopædia Britannica*, vol. xvi. p. 513. Sam. C.

Your correspondent Æther has made an ingenious guess, as he will see; and still better, has given a very good example of a mode of judgment which is by no means uncommon in the settlement of inventions. To a person who is not in possession of the key, his suggestion seems very plausible; though it must be objected that Swedenborg would hardly have called a kaleidoscope an optical *cylinder*. Brewster's instrument consists

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[* Whatever may be the merits of the invention, "the secret of success in calotype" does not depend on the use of a Buckle's brush, as some of the finest specimens we have ever seen have been produced without its aid. In saying this, we do not mean to undervalue the ingenuity of the invention.—Ed. "N. & Q."]

of two plane mirrors inclined at an angle; the cylindrical form of the envelope is but a convenience.

The cylinders alluded to are described in many works on optical curiosities. Look at a drawing as it is reflected in a glass cylinder, and the appearance is "monstrous." But let the drawing itself be a "monstrous projection," then, if the monstrosity be duly adapted to the intended position of both drawing and spectator, there will be seen in the reflection a "beautiful image." I think these cylinders are noticed in Hutton's *Recreations*. CHLOROFORM.

[We are also indebted to C. A. L. for a similar reply.]

Paterson, Founder of the Bank (Vol. x., p. 102.). — B. will find some information relative to this enterprising man in *Tales of a Grandfather*, vol. ii. p. 142., 19th edit. CLERICUS (D).

Bermondsey Abbey (Vol. x., p. 166.). — HAZLEWOOD will find a *résumé* of the history of Bermondsey Abbey in Phillips' *History of Bermondsey*, London, Unwin, 1841; in which, at p. 36., will be found a notice of remains then existing. Some of these are, I believe, now removed, but the "old square-fronted house, built chiefly of stone," still remains, "where the hooks are yet to be seen on which the gates hung." T. S. N.

Grange Road, Bermondsey.

The Pope sitting on the Altar (Vol. x., p. 161.). — The Rev. J. C. Eustace, a Roman Catholic priest, speaking of the *adoration of the Pope* after his election, thus expresses himself:

"But why should the altar be made his footstool? the altar, the beauty of holiness, the throne of the *victim Lamb*, the mercy-seat of the temple of Christianity; why should the altar be converted into the foot-stool of a mortal?" — *Classical Tour, &c.*, vol. iii. p. 353., 8th edit., London.

CLERICUS (D).

I beg to suggest to H. P. that *supra altare* (or *altaria*, for one or other I infer it should have been) is not necessarily to be translated "upon," *i. e.* down upon the altar. I know very well *supra* has sometimes this meaning; but in the great variety of cases in which it is used, do we not much oftener meet with the idea of *above* or *beyond*? I have no access to the *Cæremoniale*, and therefore cannot tell what help the context might give to determine the exact sense. But if it be *over* or *above*, the absurdity of the assumption H. P. mentions vanishes. WM. HAZEL.

Latten-jawed or Leathern-jawed (Vol. x.; pp. 53. 116.). — Are not your correspondents FERVUS and NEGLECTUS equally in error, as to the proper reading of this word? I conceive it to be no other than a corruption in either form. The original compound is evidently *lanthorn-jawed* — an expression which I should think few of your readers (especially such of them as are at all acquainted with the London cabmen's vocabulary) can find much difficulty in recognising or in interpreting. ANON.

FURVUS and NEGLECTUS very unconsciously adopt Latin expressions, and then are puzzled at the sound. Latten is from *laterna*, and lanternjawed is a very well understood term, and, unfortunately so; it may be found sufficiently explained in any dictionary. INFANTULUS.

Female Parish Overseer (Vol. x., p. 45.). — With reference to what appeared in one of the late Numbers of "N. & Q.," I can inform you that about thirty years ago a woman was appointed and served as "overseer of the poor" of the parish of Kensing, near Seven Oaks, in Kent. I believe that many women have been from time to time appointed to, and have served, that office.

IGNOTUS.

Brasses restored (Vol. x., p. 104.). — Having had a good deal of practice in rubbing brasses, and seen them in all stages of preservation, I can only exhort JOHN STANLEY, M.A., to patient perseverance in rubbing off impressions. There is no method of restoring a worn brass but re-engraving. Something may be gained by careful cleaning out the letters with a hard brush; but I have often found that an inscription which defied decyphering on the brass, came out legible on the rubbing. F. C. H.

Lindsay Court House (Vol. ix., pp. 492. 552. 602.). — Thinking that I had seen a somewhat similar inscription on the continent, I referred back to my notes, made many years ago, and find that it occurs on the front of the arsenal at Delft in Holland, in two lines, exactly as follows:

"Hæc domus odit amat punit conservat honorat
Nequitiam pacem crimina jura probos."

S. R.

Lydiate.

Hero of the "Spanish Lady's Love" (Vol. ix., p. 573.). — I have heard of the Spanish lady's picture at Rev. T. B. Wright's, Wrangle. Some of the Bolles are interred at Haugh. And in olden times, report says, she also was fond of paying her nightly visits to that old mansion. A place well fitted for her wanderings: for the yew-trees would add to her romance, and the thick walls of the house would lead you to suppose that they were made to have an escape — some say to Greenfield, or Belleau — in the way to Thorpe Hall. THETA.

Works on Bells (Vol. ix., p. 240.; Vol. x., p. 55.). — The instrument called Σήμαντρον, to which W. B. H. has kindly called our attention, is no doubt the same which is described by Magius, in his

book *De Tintinnabulis*, where is given an engraving of a man carrying it. He calls it *Symandron*, and introduces it thus :

"Græci vero Campanarum loco Symandrum habent et Agiosydirum. Symandrum Græca etymologia à convocandis hominibus, seu potius coadunandis, appellant. . . ."

And this is his description :

"Symandrum esse scias ligneam tabulam latitudine digitorum plus minus quinque, crassitudine sesquidigiti, longitudine fere pedum quatuordecim. Non e quolibet ligno fit, sed e præduro, et quantum lignea materia patitur, sonoro. Capita foramina habent nonnulla non magna admodum, sed pennæ anserinæ, calamove scriptorio pervia. In medio tenuem funiculum continet. Qui populum ad templum est convocaturus, et Campanarii (ut ita cum vulgo dicam) nocturnis et antelucanis horis munus obiturus, ante fores templi, vel edito loco tabulam prænotatam malleis duobus ligneis pulsat, non sine aliqua ratione musica, atque interim in gyrum sensim volvitur, quâ re fit ut gravior cum non ingratâ raucedine sonus emittatur. Tabula non qua latior, sed qua arctior est, quasi libræ scapus, in sinistro Campanarii, et pulsantis humero quiescit; ac ne pulsando dilabatur, funiculo prædicto mordicus apprehenso retinetur; manibus enim non licet, tum quod, eâ apprehensa, sono non parum decedit; tum quia utraque manus malleo impeditur. Ambabus enim manibus pulsatur hinc inde, ut nunc quædam frequentamenta, nunc quasdam quasi pausas audias."—P. 76.

As for the book on bells in Mr. Petheram's Catalogue (V.), kindly communicated by F. H. A., it must be one of the editions of *Clavis Campanalogici*, which I quoted in my list, probably that of 1800, which is not dated.

Not wishing to lengthen my list, I gave the *Latin* title only, *Clavis Campan.*, which I thought sufficient without the translation, *A Key to the Art of Ringing*. H. T. Ellacombe.

Clyst St. George.

Quotations of Plato and Aristotle (Vol. x., p. 125.). — The reference in Nouet's *Life of Christ in Glory*, translated by Dr. Pusey, is to the Problems of Aristotle, sect. xxx. 6. :

"Διὰ τί ἀνθρώπῳ πειστέον μάλλον, ἢ ἄλλῳ ζώῳ; πότερον ὥσπερ Πλάτων Νεοκλεῖ ἀπεκρίνατο, ὅτι ἀριθμεῖν μόνον ἐπίσταται τῶν ἄλλων [ζώων]; ἢ ὅτι θεοὺς νομίζει μόνος; ἢ ὅτι μιμητικώτατον; μάνθανειν γὰρ δύναται διὰ τοῦτο."

Nouet's error consists in ascribing an opinion to Aristotle which Aristotle expressly attributes to Plato; not, however, that the science of numbers makes man "the *wisest*," as Nouet translates, but the most *credible* of animals; πειστέον meaning *power of persuasion reduced into action*. Compare Arist., *Rhet.*, l. i. c. i. s. 14., and Euripides (*Hipp.*, 1183.)

"Πειστέον πατρὸς λόγοις."

Translated by Carmeli —

"Si dee
Obbedire del Padre alle parole."

Theod. Gaza translates this word in Aristotle's *Problems*, "credendum est."

The words τῶν ζώων μιμητικώτατος ἀνθρώπος would furnish a good motto for the Crystal Palace; μίμησις, in Aristotle (*Poetics*, c. i.–iii.), comprising the imitative and much of the inventive faculty, which, as developed in the fine and useful arts, is more characteristic of man even than religion itself, the former being *objective*, whilst religion, if genuine, is mainly *subjective*. The view taken by Aristotle is, that man is distinguished from other animals by religion, and by being subjected to authority through the exercise of the mimetic faculty; by which also he acquires knowledge*, a very different sentiment from that attributed to him by Nouet. T. J. Buckton.

Lichfield.

Monster found at Maidstone (Vol. ix., p. 106.). — The monster found at Maidstone in 1206, which is the subject of H. W. D.'s Query, is mentioned by Sir Thomas Baker in his *Chronicles of the Kings of England*, 1679. Under the head of "Casualties happening in his (King John's) time," he describes the creature, with two other prodigies, which savour much of the marvellous :

"Fishes of strange shape were taken in England, armed with helmets and shields, and were like unto armed knights, saving they were far greater in proportion. About Maidstone in Kent a certain monster was found stricken with the lightning, which monster had a head like an ass, a belly like a man, and all other parts differing from any other creature. Also in Suffolk was taken a fish in form like a man, and was kept six months upon land with raw flesh and fish, and then, for that they could have no speech of it, they cast it into the sea again."

Truly the thirteenth century was an age happy in its production of "odd fish!"

F. M. Middleton.

"*Old Rowley*" (Vol. ix., pp. 235. 457. 477.).— Lord Braybrooke's account is probably the correct one; but in Bohn's edition of *Count Grammont's Memoirs*, another derivation is mentioned.

"In the *Richardsoniana* is given the following account of the origin of the king's nickname of Rowley : 'There was an old goat that used to roam about the privy-garden to which they had given this name; a rank lecherous devil, that everybody knew and used to stroke, because he was good-humoured and familiar; and so they applied this name to Charles.' One evening, Charles heard one of the maids of honour singing a ballad in their apartment, in which old Rowley was mentioned in a rather unpleasant manner. After listening for a few moments, he knocked at the door. 'Who is there?' cried Miss Howard, who turned out to be the vocalist. 'Only old Rowley,' was the good-natured reply."—P. 450.

Cuthbert Bede, B. A.

"*Incidis in Scyllam*," *&c.* (Vol. ii., pp. 85. 136. 141.).— Several correspondents have traced this

* The discipline of the army, navy, of schools, colleges, and of the learned professions, when governed by authority, illustrates the μίμησις of Aristotle. This principle appears to operate amongst gregarious animals, who, for instance, feed in a sort of rank-and-file order, and evince it very distinctly when alarmed by their natural enemies.

line to its source; but neither has Erasmus nor have they pointed out a much older authority for the proverb itself. See St. Augustine *In Joan. Evang., Tract.* xxxvi. § 9.:

"Ne iterum quasi fugiens Charybdim, in Scyllam incurras;"

And again:

"A Charybdi quidem evasisti, sed in Scyllæis scopulis naufragasti. In medio naviga, utrumque periculosum latus evita."

J. E. B. MAYOR.

Curious Prints (Vol. x., p. 51.).—The print inquired about by I. R. R. was published in *Oxford Magazine*, Dec., 1768. It represents Samuel Gillam, Esq., a Surrey magistrate, who was tried for ordering the soldiery to fire upon the mob in St. George's Fields, May 10, 1768. The person standing behind him is certainly Wilkes. See *Public Advertiser*, Aug. 17, 1768. EDW. HAWKINS.

"*Curs'd Croyland*" (Vol. x., p. 146.).—In the manor of Holm-Cultram there is a district of lands which anciently belonged to the abbey, and was demised to copyholders freed from tithes. These lands are now called "Curs't Lands:" and it is understood that the term *curst* is a corruption of "crossed," originally used to denote the tenure under the abbey and the freedom from tithe. "Curs'd Croyland" may probably mean *Crossed* Croyland. KARL.

"*To captivate*" (Vol. ix., p. 8.).—After a diligent search, I very much doubt if the above word can be found in any *old* English dictionary, to express a different term from that of *capturing* in the literal sense of the word: "*Captivating*; a capture." (Vide Howell's *Dictionary*, A. D. 1660.)

W. W.

Malta.

Heraldic (Vol. x., p. 164.).—Arms of Challenor, of co. Sussex. Az., a chev. arg. between three mascles or. Crest: A wolf statant reguard^{t}. arg., pierced through the shoulder by a broken spear or, the upper part in his mouth, the lower resting on the wreath.

Nicholls of East Grinstead. I find no arms registered to a family of Nicholls, of East Grinstead, but a family of Nicholls, of Trewane, co. Cornwall, bears, Sa., three pheons arg. Crest: A hand couped, lying fesseways, pp^{r}., holding a bow or stringed arg. (confirmed by Camden.)

Plomer, of co. Sussex. Per chev. flory, counterflory arg. and gu. three martlets counterchanged. Crest: A demi-lion gu., holding a garbe or.

Brooke. There are many different families of this name, bearing different arms, but I do not find any registered to Brooke of Barkham.

The same may be said of Arnold.

Brockhill or Brockhull, of Aldington, co. Kent. Gu., a cross eng. arg., between twelve cross crosslets or.

Burton. The same may be said of this as of Brooke and Arnold.

Milles, of Suffolk. Arg., a chev. between three millrinds sa.

Bragge, West Clandon, co. Surrey. Or, a chev. gu., between three bulls pass^{t} sa. Crest: Out of a ducal coronet or, a bull's head sa.

Harper. I cannot find the arms of this family.

C. J. DOUGLAS.

Hydropathy (Vol. ix., pp. 395. 575.; Vol. x., pp. 28. 107.).—An empirical work upon the remedial properties of common water was published in 1723 by a certain Dr. Hancocke, and seems to have excited considerable attention. It was entitled

"Febrifugum Magnum; or, Common Water the best Cure for Fevers, and probably for the Plague. By John Hancocke, D.D. London, 8vo., 1723."

It was followed, three years after, by a more important treatise:

"Febrifugum Magnum Morbifugum Magnum; or, the Grand Febrifuge improved. Being an essay to make it probable that common water is good for many distempers that are not mentioned in Dr. Hancocke's 'Febrifugum Magnum.' 8vo., London, 1726."

About the same period water enjoyed considerable reputation, as an universal remedy, in France, Spain, and Italy. Some interesting particulars respecting its use in the latter countries will be found in the *Philosophical Transactions*, vol xxxvi., communicated by Dr. Cyrillus, a Neapolitan professor. In France, *un médecin d'eau douce* is a common appellation for a quack. The learned Menage thus comments upon the title:

"Je ne sais pourquoi nous disons en commun proverbe *médecin* d'eau *douce*, comme si l'eau douce, c'est-à-dire l'eau des fontaines et des rivières, ne pouvait être ordonnée dans nos maladies, que par des médecins ignorans. Cependant nous voyons tous les jours des hommes et des femmes étouffées des vapeurs, et en état même d'être suffoquées, se guérir dans le moment par un verre ou deux d'eau fraîche qu'on leur fait avaler. Et c'est peut-être le seul remède capable de soulager les personnes qui sont véritablement attaquées; car pour ce qui est des vapeurs imaginaires des gens oisifs, elles sont incurables.

"J'ai vu l'eau de la Seine produire des effets merveilleux dans des malades brûlez de fièvres ardentes. Il est vrai que cette eau à Paris est dangereuse aux Normans, par le trop grand mouvement qu'elle donne à leur bile; mais peut-être cela vient-il, non de la qualité de l'eau, qui est très-bonne d'elle-même, mais de la mauvaise qualité des immondices de la ville qui s'y mêlent."—*Menagiana*, tom. iii. p. 63.

An interesting paper on the "Medicinal Effects of Water" will be found in Millingen's *Curiosities of Medical Experience*, 2nd edit., p. 252.

WILLIAM BATES

Birmingham.

Double Christian Names (Vol. x., p. 18.).—In looking over the *Alumni Etonenses* from 1443, I find the first instance of more than one Christian name in 1737, when the name of "Thomas Roger Duquesne" occurs. Duquesne was, I believe, the son of the Marquis Duquesne, a French refugee, and grandson of the famous High Admiral of France. Afterwards, in 1741, occurs "George Lewis Jones." From 1742 to 1752, out of forty-nine Alumni, only five have more than one Christian name. In ten years, from 1836 to 1846, out of thirty-seven Alumni no less than twenty-three have more than one Christian name. J. H. L.

In reading the references of your correspondents on this topic, and accepting the restriction of Mr. Warden, the instances of the Scaligers, which go farther back, at once occurred to me. Joseph Justus Scaliger, for example, was born in 1540; but his father, Julius Cæsar Scaliger, dates himself back to 1484. If, however, we doubt, as we may do, the accuracy of the *soi-disant* Scaliger, and consider his prænomen as an adoptive, not baptismal, name, we are not left without still earlier examples. On looking back to a list I once made for another purpose, I find, for example:

Giov. Battista Ramusio, the well-known historian and geographer of Venice, born in 1485.

Giov. Giorgio Trissino, of Vicenza, born in 1478.

Gian. Giacopo Trivulzio, of Milan, goes back to 1447.

Cocceius Sabellicus, the Venetian historian, whose real name was Marc-Antonio Coccio, is to be dated to 1436; and unless, as in the case of J. C. Scaliger, we regard the name as not having been baptismal (though I do not see how this affects the historical aspect of the question), the Ferrarese poet and administrator, Strozzi, bears a magnificent double name of Tito-Vespasiano as far back as 1422.

All these are Italians; and it did not strike me till writing this that your correspondents are in reality referring only to English instances, in which case this note, unless for its bearing on the general topic of civilisation, as evinced in baptismal nomenclature, becomes superfluous.

I. H. A.

Baltimore, U. S.

Is not the following an earlier instance of double Christian name than any yet recorded in "N. & Q."?

"The house of James Lynch Fitzstephen, who was mayor in 1493," &c.—*Penny Cyclop.*, vol. ii. p. 61., art. Galway.

N. J. H.

Major André (Vol. ix., p. 111.).—Three maiden sisters of Major André lived for many years at No. 23. Circus, Bath. They dropped off one after another; the last died within the last ten years. About twenty-five or thirty years ago, a young Frenchman named Ernest André came to see his old aunts; he was their great-nephew. His father at that time lived at Paris. The old ladies said he was their nearest relation. Perhaps some one at Bath could tell where they were buried; the date would give a clue to the will of the last, and it is most probable their nearest relatives inherited their property, so that their names would probably be in the will.

The old ladies probably were buried at Weston, a village near Bath, a favourite burial-place of the gentry at Bath. Anon.

It is to be hoped that some of the correspondents of "N. & Q.," who have the means of doing so, will come forward and vindicate the memory of Major André from the imputations cast upon it by Mr. Thompson Westcott. The question is no longer confined to a mere difference of opinion as to whether or not André had acted the part of a spy. Mr. Westcott not only contests his right to that *honourable* and *honest* character; but goes the length of representing him as having been engaged in the dishonourable offices of a "tempter of virtue" and a "negociator of treason." The sympathy shown in England for the unmerited fate of that gallant officer, was universal; and it found a fitting expression in the honours paid to his memory by the British government. But, if the character given of him by Mr. Westcott is to be accredited, then all our sympathy has been bestowed upon a man, whose name goes down to posterity with the brand of infamy and dishonour.

I was not a little surprised to find Mr. Westcott using such expressions as "honourable spy," "honest spy;" and suggesting, as a palliation for André's alleged dishonourable conduct, that "he might have been forced into the position by superior command." These sentiments may be American, but they are not English. *Our* notion of such matters was long ago expressed by that right-minded Briton, who thanked God that we had no synonym in our language for the word *espionnage*. Henry H. Breen.

St. Lucia.

In the pleasant village of Tarrytown, West Chester county, which is situated on the east banks of the Hudson river, and only twenty-six miles from New York, a monument has been recently erected bearing the following inscription:

"On this spot, the 23rd day of December, 1780, the spy, Major André, was captured by John Caulding, Isaac Van Wart, and David Williams, all natives and inhabitants of this county. *History has told the rest.*"

An engraving of the monument appeared in the *New York Sun*, June 3, 1854. From the notice which accompanied it the above extract is taken.

W. W.

Malta.

Miscellaneous.

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LONDON, SATURDAY, OCTOBER 7, 1854.

Notes.

POPIANA.

"*The Dunciad.*"—I am obliged to M. M. K. (Vol. x., p. 218.) for pointing out a slip of my pen, or an error of the press (most likely the former), in one of my communications, dating the edition that Pope was preparing a little before his death "1744–5" instead of "1743–4."

This edition I meant to designate as that of 1743–4, because, by Spence's account, it would seem that the *Ethic Epistles* (as distinguished from the *Essay on Man*) were only *distributed amongst friends*, and therefore probably only *printed* in the spring of 1744, a little before Pope's death; but I have before me the *Essay on Man*, the *Essay on Criticism*, and *The Dunciad* (four books, with Cibber as the hero), handsome quartos, "printed by W. Bowyer for M. Cooper, 1743." They are bound in one volume, but each work has a separate pagination. And it seems to me that they were parts of the projected general edition which Pope was preparing; and that the *Ethic Epistles*, mentioned by Bolingbroke and Spence, were another *livraison* of this edition, which Pope was thus printing *à bâtons rompus*, as he had already done the second volume of the fine quarto edition of 1735, in which all the different pieces have a separate pagination. The *fact* of these important portions of a *quarto* edition of 1743 (which I have before my eyes, and of which I cannot doubt that the *Ethic Epistles* were printed as a continuation) effectually disproves Mr. Carruthers' hypothesis that any sheets of that edition could have been afterwards used in Warburton's *octavo* edition of 1751, and leads me to hope that a *quarto* copy of the *Ethic Epistles* with the character of Atossa may yet be found.

When Mr. Carruthers says (Vol. x., p. 239.) that "the printed correspondence is conclusive on the point" of there being no earlier edition of *The Dunciad* than that of 1728, I beg leave (though I myself incline to that opinion) to observe that the evidence derived from the "correspondence" is only *inferential*, and by no means "conclusive." Nor do I see why *inferences* from the correspondence are to be taken as "conclusive" against the clear and reiterated assertions of Pope's own notes and prefaces: but, waiving that consideration, I would invite attention to a paragraph in the *Correspondence* which repeats, in an incidental and unpremeditated, and therefore more trustworthy way, the assertion of the *five* earlier editions. After having sent Swift the quarto of 1729, he announces to him a "*second* edition in octavo:" this announcement is dated Nov. 28, 1729, and is in these words:

"The *second* (*as it is called, but indeed the* EIGHTH) edition of *The Dunciad*, with some additional notes, &c., shall be sent to you."

That is, the *second* avowed edition, the *quarto* of 1729 being the first. Where then are the *six* others to be found? Clearly in the *five* spurious editions complained of, as printed prior to that by A. Dodd, 1728; which he reckons as the sixth, the quarto as the seventh, and the octavo as really the eighth. Whatever may be thought of Pope's desire of mystifying the public, how can it be accounted for that in a private letter of that late date, to so confidential a friend, he should have interpolated a repetition of a gratuitous and wholly unimportant fable.

The Writer of the Articles, &c. has noticed (Vol. x., p. 239.) a very curious variation (one of those that I had already noticed, and that had made me anxious to discover one of the earlier copies), by which, at B. 1. l. 104. of *The Dunciad*, "D——n," which Faulkener's Dublin edition had filled up as "Dryden," was slily converted by Pope into "D——," without the final *n*, and then explained to mean, not "Dryden" but "Dennis." The note in which this legerdemain was effected is said by the Writer to have been "omitted in *Warburton's*, and all subsequent editions;" but I beg leave to acquaint him, that it was omitted in Pope's own fine quarto edition of 1735, and in those of 1736 and 1743. I cannot for a moment believe that *Dryden* was meant; but, as Faulkener was Swift's printer, and Swift hated Dryden, may the Dean not have suggested this mode of filling up the blank? Certain it is, that the original D——n does not fit "Dennis," and that the *whole line was altered*, and a long note added, to adapt it to Dennis. The Writer says that this transaction "suggests some curious speculations with which he does not trouble 'N. & Q.,' as they are not connected with the immediate subject of inquiry." I hope that, by and by, he will be so good as to give us his ideas on this point; for though it is possible that "D——n" was an error of the press, and that Dennis may have been originally meant, Malone doubted; and, certainly, Pope's dealings with the whole passage are somewhat puzzling. C.

Pope's Quarrels. — The valuable aid which "N. & Q." has given in elucidating the literary and personal history of Pope, leads me to express a wish, in which many share, that the able Writer of the Articles in the Athenæum would devote a paper to Pope's quarrels, or at least to the most conspicuous of them — say the quarrel with Lady Mary Wortley Montagu. Mr. De Quincey, in a Life of Pope contributed to the *Encyclopædia Britannica*, says he had prepared an account of Pope's quarrels, in which he had shown that, generally, he was "not the aggressor; and often was atrociously ill used before he re-

torted." It is to be regretted that this account has been withheld from the public. With Lady Mary, Pope was on friendly terms up to September 15, 1721. This appears from the published correspondence. Before 1728, the rupture had taken place, as appears from the couplet in *The Dunciad:*

> "Whence hapless Monsieur much complains at Paris,
> Of wrongs from Duchesses and Lady Maries."

This is an insidious allusion to Lady Mary's gambling transactions with M. Ruzemonde, detailed in Lord Wharncliffe's edition of Lady Mary's *Works*, and in Carruthers' *Life of Pope*. The poet himself points out the allusion in a note to the passage in *Works*, vol. ii., edit. 1735:

> "This passage," he says, "was thought to allude to a famous lady, who cheated a French wit of 5000*l.* in the South-Sea year. But the author meant it in general of all bragging travellers, and of all whores and cheats under the name of ladies."

This coarse note I have found only in the edition of 1735. Now, had there been any overt offence on the part of the witty and sarcastic lady between 1721 and 1728? Pope, in his letter to Lord Hervey, 1733, states that he had not the least misunderstanding with Lady Mary till after he was the author of his own misfortune by discontinuing her acquaintance. The real question, however, is, had Lady Mary published any sarcasm or lampoon on Pope before he made the offensive allusion to her in *The Dunciad?* Her famous satire (written in conjunction with Lord Hervey) was a reply to a subsequent attack in 1733. With Dennis, Pope was the aggressor, and also with Aaron Hill. N. B.

THE LORD CHANCELLOR'S PURSE.

It may not be an uninteresting Note, to record in the pages of "N. & Q." the various changes that have taken place in the material and colour of the purse in which the Lord Chancellor carried the Great Seal; which, till the reign of Henry VIII., was of the most simple character; and then, under the rule of the "proud Cardinal," received the most ostentatious additions.

In the earlier times, no purse whatever is mentioned; the seal being placed in the wardrobe when not in actual use. The first allusion to a purse is in 1 Edw. II., when the words "in quadam bursa rubea" are used, being the only time during that reign; but as the seal was then always described as being kept under the Seals of the Chancellor, or Keeper, or some other persons, it is clear that it had some cover. This cover in 1 Edw. III. is called "in quodam panno lineo;" followed in the next year by "in quadam bursa." This is changed in 11 Edw. III. to "in quadam baga;" and in the following year to "bursa rubea." Two years afterwards, the linen covering again appears, "in quadam pecia tecæ lineæ." The colour is next altered to "bursa alba;" and then the material, "bursa de corio," "bursa albi corei," "baga de corio." We then find, in 35 Hen. VI., that one of the three seals then used was "in baga de nigro corio," and the other two "in bagis de albo corio;" and three years afterwards all the three bags are white. So it went on till the reign of Henry VIII., in the seventh year of which Cardinal Wolsey received the seal in "baga de albo corio:" but the description was very different when he gave it up on October 17, 1529, 21 Henry VIII.

To the Cardinal's magnificence we owe the splendour of the modern receptacle of the Great Seal. Though the old "baga de albo corio" was retained, we find it placed "in quadam alia baga sive Teca de Veluto crimisino desuper armis et insigniis Angliæ ornata." This description is varied in the next and succeeding reigns, according to the taste of the writer of the record. In 38 Eliz. we have "in crumenam holosericam rubeam cum serenissime Regina Majestatis insignibus segmentatam." In James I., "in quendam succulum velvetti rubei insigniis regis decoratam more assueto:" expressions which are improved in the sixteenth year of that king's reign to "alio jam marsupio auro, serico, et regiis insignibus affabre intexto."

To Cardinal Wolsey's love of processional pageantry also, we may probably trace the modern practice of carrying a silver-gilt mace before the Lord Chancellor; though it may be doubtful whether it was borne before Wolsey in that character, or solely as Legate and Cardinal.

EDWARD FOSS.

HIGH CHURCH AND LOW CHURCH.

(*Concluded from* p. 262.)

The great principle of religious toleration is a discovery of very recent date. Butler's exquisitely-witty lines on "The True Church *Militant*" apply as well to Papists as Puritans, to High Church as well as Low Church.

The High Churchmen, unfortunately, had recourse to an argument which cuts both ways; they taught their opponents "the holy text of pike and gun," and to

> "Decide all controversies by
> Infallible artillery;
> And prove their doctrine orthodox
> By apostolic blows and knocks."

By penal laws and acts of uniformity they erected an "Establishment" at the loss of a Church: and by abject servility to the State they gained their temporalities at the loss of spiritual power. They were all this time tying a halter round their own

necks; and, by a curious moral retribution, they eventually found themselves, *in one half* of Great Britain, hunted, persecuted "Dissenters," utterly crippled *in the other*, and barely tolerated as a *party* in a Church they once called their own.

The principle of private judgment, and the precedent of separation, being introduced by the Reformers, intolerance and a forced conformity came awkwardly from their followers, though this inconsistency had the authority of Luther and Calvin, &c.; and the experiment was especially hazardous with a nation allowed to be about as "stiff-necked" as the Israelites of old, and thus described by one of their own countrymen:

"In their religion they are so uneven,
That each man goes his own by-way to heaven:
Tenacious of mistakes to that degree
That every man pursues it separately:
And fancies none can find the way but he.
So shy of one another are they grown,
As if they strove to get to heav'n alone.
Rigid and zealous, positive and grave,
And every grace but charity they have.
This makes them so ill-natured and uncivil,
That all men think an Englishman the devil." *

All the Dissenters wanted at first was toleration, and a free exercise of their religion according to their conscience; and most of them would have been content to leave the wealth and power of the Establishment to the Churchmen; but no, the latter would not let them alone, they *must conform*. As external conformity was all they could control, they thus filled the Church with secret enemies, the mildest of whom mocked at Church principles as at best a conventional farce, a mere system of unreality. These turned the tables on their masters when they got the opportunity; and determined not to give up the temporalities of the Church they were forced into, nor their own principles neither.

When it was too late, the Churchmen began to wish they had let the Dissenters alone, and allowed them to stay where they were. But now the latter not only would not go out themselves, but threatened to oust the Churchmen, who soon had cause to rue the violent hurry they had been in to make the Dissenters conform, and bitterly regretted that they had compelled them to enter the Anglican Church. They who introduced the principle that *might makes right*, — who mutilated the consciences, and forced the minds and bodies of others to fit in the procrustean bed of the Establishment,—have no cause to complain if they be served according to the same measure.

The question of conformity, especially *occasional* conformity, was the great bone of contention between the parties of Queen Anne's reign.

"Dissenters they were to be pressed
To go to common-prayer,
And turn their faces to the East,
As God were only there:

"Or else no place of price or trust
They ever could obtain;
Which shows that saying very just,
That 'Godliness is gain.'" *

James Owen, a dissenting minister, published a pamphlet with a very lengthy title, commencing —

"Moderation, a Virtue; or, the Occasional Conformist justified from the Imputation of Hypocrisy. Wherein is shown the Antiquity, Catholic Principles, and Advantage of Occasional Conformity to the Church of England, &c. London, 1703, 4to."

De Foe replied in —

"The Sincerity of the Dissenters vindicated from the Scandal of Occasional Conformity. London, 1703, 4to."

Leslie attacked both in another long-named pamphlet —

"The Wolf stript of his Shepherd's Clothing. . . . . By one called a High Churchman. . . . . London, 1704, 4to., pp. 108."

To which De Foe replied in —

"The Dissenters' Answer to the High-Church Challenge. London, 1704, 4to., pp. 55."

The numerous works published by De Foe and other writers on this subject, for obvious reasons, must be passed over in these pages. It is impossible to give here even a summary of what De Foe has written on party; the most we can do with a man who has published not less than *two hundred and ten works* is to make a selection. Accordingly, with one extract more from De Foe, I shall conclude this portion of my Note.

In the following passage De Foe shows how the spirit of party had diffused itself everywhere, and leavened all ranks in his time:

"The strife is gotten into your kitchens, your parlours, your counting-houses, nay, into your very beds. The

* "The True-Born Englishman. A Satyr. Printed in the year MDCCI."—P. 16. My copy of this celebrated satire of De Foe's is a small 4to. of thirty-one pages, with wretched type and paper.

* From "The History and Fall of the Conformity Bill," London, 1705. "Being an excellent new Song, chanted to the tune of *Chevy Chace*." On the celebrated bill for preventing occasional conformity (which passed the House of Commons, December 7, 1703, but was rejected by the Lords) Swift remarks, in a letter to Stella, dated December 16, 1703, "I wish you had been here for ten days, during the highest and warmest reign of party and faction that I ever knew or read of, upon the bill against occasional conformity, which two days ago was rejected by the Lords. It was so universal that I observed the *dogs* in the streets much more contumelious and quarrelsome than usual; and the very night before the bill went up, a committee of Whig and Tory *cats* had a very warm and loud debate upon the roof of our house. But why should we wonder at that, when the very *ladies* are split asunder into *High Church* and *Low*, and out of zeal for *religion* have hardly time to say their prayers?"

poor despicable scullions learn to cry *High Church! No Dutch kings! No Hanover!* that they may do it dexterously when they come into the next mob. Here their antagonists of the dripping-pan practise the other-side clamour, *No French Peace! No Pretender! No Popery!* Up stairs the 'prentices, standing some on one side of the shop and some on the other, throw *High Church* and *Low Church* at each other's heads, like battledore and shuttlecock; and, instead of posting their books, are fighting and railing at the Pretender and the House of Hanover. If we go one story higher, the ladies, instead of their innocent sports and diversions, are falling out amongst each other; the mothers and the daughters, the children and the servants, nay, even the little sisters. If the chamber-maid is a slattern, and does not please, I warrant she is a High-Flyer or a Whig: I never knew one of that sort good for anything in my life. Nay, go up to your very bed-chambers, and even in bed the man and wife shall quarrel about it. People! people! what will become of you at this rate?"*

The periodical literature of Queen Anne's reign is very remarkable, and deserves the careful attention of all inquirers into the history of English party.

In the early part of this reign the most remarkable periodicals are, *The Observator*, of which the first Number was published April 1, 1702, conducted by John Tutchin, a Whig and Low Churchman. — *The Review*, which commenced February 19, 1704, conducted by De Foe, who comes under the same classification, but, like Henry of the Wynd, generally fought for his own band, and occupied that anomalous position ascribed by tradition to Mahomet's tomb, and assumed in our own times by Dr. Arnold. This periodical was continued until May, 1713, when it was finally relinquished, after a steady publication of more than nine years. A copy of the last volume of this work is not known to be in existence. (See Wilson, vol. iii. p. 295.) — The remaining periodical of this period of any note is *The Rehearsal*, conducted by the High-Church champion, Charles Leslie. It commenced Aug. 2, 1704, and was discontinued at the end of March, 1709. Another writer revived it shortly after, but it soon fell to the ground. *The Rehearsal* was published in folio, and was reprinted in 6 vols. 12mo. in 1750.

In the succeeding reign also the most remarkable party periodicals are three in number, *The Scourge*, *The Entertainer*, and *The Independent Whig*.

The Scourge, in vindication of the Church of England, was edited by Thomas Lewis, and contains forty-three Numbers, 8vo., commencing with February 4, 1717, and ending November 25, 1717. It was reprinted in a handsome 8vo. vol. in 1720, with a rubricated title-page and a frontispiece, containing in five medallion portraits the royal family of the Stuarts. The title runs thus:

"The Scourge: in Vindication of the Church of England. To which are added, 1. The Danger of the Church Establishment of England, from the Insolence of Protestant Dissenters, occasioned by a Presentment of the Forty-second Paper of the Scourge at the King's Bench Bar, by the Grand Jury of the Hundred of Ossulston. 2. The Anatomy of the Heretical Synod of Dissenters at Salters' Hall. By T. L.: London, printed in the year M.DCCXX. Price six shillings, pp. 384."

The latter tract has a curious frontispiece prefixed, representing the Synod.

The next on our list is —

"The Entertainer: containing Remarks upon Men, Manners, Religion, and Policy; to which is prefixt a Dedication to the most famous University of Oxford. . . . . London, printed by N. Mist."

It contains forty-three Numbers, from November 6, 1717, to August 27, 1718; pp. 307, 12mo.

The Independent Whig I shall notice more particularly. It contains fifty-four Numbers, from January 20, 1720, to January 18, 1721. In the preface to the last edition the editor says:

"To gratify the usual curiosity of readers I have, at the end of each paper, put the initial letter of the name of the gentleman who wrote it. As there were only *three* gentlemen concerned in the undertaking, and as their names are well known, it will be easy to distinguish them by this mark."

The initials appended are G., T., and C. The first stands for Thomas Gordon; the second for John Trenchard: for the third initial I must make a Query.

The last edition (the eighth) was issued in 4 vols. 12mo. in 1752; but the original periodical ends at p. 173. of the 2nd vol. The editor, Thomas Gordon, has added the remaining pages himself. The title of the 1st vol. is —

"The Independent Whig; or, a Defence of Primitive Christianity, and of our Ecclesiastical Establishment, against the exorbitant Claims and Encroachments of Fanatical and Disaffected Clergymen. By Thomas Gordon, Esq. The eighth edition, with additions and amendments, in 4 vols.: London, 1753."

The 2nd vol. has the same title: the 3rd the same, except that it is "the third edition." The 4th is entitled —

"The Independent Whig: being a Collection of Papers, all written, some of them published, during the late Rebellion. The second edition."

After a scurrilous dedication follows "A Letter to the Publisher," full of rancour against the famous Bishop of Sodor and Man, Dr. Wilson, with that prelate's "Bull against *The Independent Whig*," and extolling that "honest and brave magistrate, the Governor of Man, Capt. Horne," for his conduct in the affair.

The titles of some of the papers may serve to give some idea of this work:

"7. Of Uninterrupted Succession. 12. The Enmity of the High Clergy to the Reformation, and their Arts to

* From De Foe's ironical *Reasons against the Succession of the House of Hanover*. . . . . "Si Populus vult decipi decipiatur:" London, 1713, pp. 45.

defeat the end of it. 13, 14. The Church proved a Creature of the Civil Power by Acts of Parliament and the Oaths of the Clergy, by the Canons, and their own public Acts. 15. The Absurdity and Impossibility of Church Power, as independent on the State. 16. The Inconsistency of the Principles and Practice of the High Church. 17. Reasons why the High Church are the most wicked of all Men. 19. Ecclesiastical Authority, as claimed by the High Clergy, an Enemy to Religion. 21. A Comparison between the High Church and the Quakers. 33. The Ignorance of the High Church vulgar, and its Causes. 37. The Enmity of the High Clergy to the Bible. 42—46. Of High-Church Atheism. 51. Of the three High Churches in England."

In the Index to the 1st vol. we have —

"High-Church priests . . . . . subscribe the Articles without believing them, and abuse those that do. Mislead those that follow them, and curse those that leave them. Allow us to read the Bible, but not to make use of it. . . . . Damn all the world, without taking one step to convert it." "Low Churchmen the best and only friends of the Church; High Churchmen its bitterest enemies."

No. 51. is a curious paper on "The three High Churches in England:"

"The High-Churches, which differ from this Establishment, are three in number: 1. *Dr. Bunyey's** High Church; 2. *Mr. Lesley's* High Church; and 3. *Dr. Brett's* High Church."

With one quotation more I shall leave this virulent publication:

"A *High Churchman* may be denominated from divers marks and exclamations. He must be devout in damning of Dissenters; he must roar furiously for the Church and its great modern apostle, the late Duke of Ormond, with some other pious and forsworn gentlemen, who are well affected to the Pretender and the Convocation; he must rebel for *passive obedience;* he must uphold *divine right* by diabolical means; and he must be loud and zealous for *hereditary, indefeasible,* and the like *orthodox nonsense.* But there is one sign more of a *true Churchman,* which is more lasting and universal than all the rest, and that is a firm and senseless persuasion that *the Church is in danger.*† If a man believe this it is enough, his reputation is raised; and though his life show more of the demon than the Christian, he shall be deemed an *excellent Churchman.* This is so true, that if an honest atheistical Churchman will but curse and roar against a toleration of Dissenters, he shall be sure to find a toleration himself for the blackest iniquities, be rewarded with reputation, and, if possible, with power. . . . . Now for the *Low Church* clergy."‡— Vol. iii. pp. 157—163.

In Sir Walter Scott's edition of the *Somers Tracts,* vol. xii. p. 320., occurs a doggrel of six-and-twenty lines, entitled "High-Church Miracles, or Modern Inconsistencies, printed in the year 1710." It commences thus:

"That High Church have a right divine from Jove,
By signs and wonders they pretend to prove.
They can a mortal soul immortal make;
They can by prayers our Constitution shake."

And ends with the lines, —

"But I defy themselves and all their devils
To wash the Æthiop white, and purge High Church from evils."

In the same volume see "A High Church or Tory Address," "A Low Church or Whig Address," "A Satire upon the Addresses of the High-Church Party."

To illustrate what I said in a former Note, about the various parallels drawn by Anglican writers between Popery and Puritanism, Jesuits and Presbyterians, &c., would be an endless task; but I cannot refrain from referring to Hudibras, Part i. c. iii. l. 1201., with the notes of Dr. Grey; and to the "huge personal resemblance" between Jack and Peter, as set forth in Swift's *Tale of a Tub.*

In conclusion I shall feel obliged for information respecting a pamphlet, entitled *The Distinction between High and Low Church considered.** Dr. Hancock's reply to it I have already noticed.

JARLTZBERG.

March 6, 1854.

P.S.—Since writing my last Note I have met with a reprint of Dr. Turner's —

"Hunting and Fyndyng out of the Romish Fox . . . . Amended and curtailed; with a short Account of the Author prefixed. By Robert Potts, M.A., Cambridge, 1851, London, J. W. Parker, pp. 40, 8vo."

One reason of the popularity of the simile of *Foxes and Firebrands* with old writers was, perhaps, that it contained a classical as well as Scriptural allusion. Ovid thus relates the strange custom of tying firebrands to the tails of foxes, which prevailed among the early Romans:

"Whylome Fox was catch'd within his hole,
A fox that often had their poultry stole:
On Renard's back, and fast to either side,
Of hay and straw they little bundles tyed:
Then did thereon some lighted matches lay,
And let the burning creature scour away.
Through the cornfields swift flew the wafted flame
Which bore destruction wheresoe'er it came.

* A name for Dr. Sacheverell.

† De Foe calls this "the motto" of the Church party. (See a curious passage in *The Review,* ii. 230.)

‡ As we have not room for the long passage which follows, it must suffice to say that they are represented as the personifications of persecuted piety, suffering gentleness, and injured innocence.

[* We can supply the title, but not the authorship, of this pamphlet: — "The Distinction of High Church and Low Church distinctly considered and fairly stated. With some Reflections upon the Popular Plea of Moderation, humbly offered (as a word in season) to the consideration of the ensuing Parliament and Convocation. The second edition reviewed, and made more perfect and correct. With a Short Reply to a late Answer, called 'The Low Churchman Vindicated,' &c. London, printed for Samuel Manship, at the Ship, near the Royal Exchange, Cornhill, 1705, pp. 91."—Ed.]

This ancient fact we ev'ry year revive,
And custom's law forbids the fox to live.
This *feast* demands we should that law fulfil,
And as one perish'd, so they perish still." *

The festival of April 18 was denominated *Vulpium Combustio* (the Firing of the Foxes) in the old Roman calendar, from this custom.

As I alluded, in my Note on *Party Similes*, to the Porridge Controversy, I now give the titles of a number of pamphlets on the subject:

"Messe of Pottage, very well seasoned and crumbed with Bread of Life, and easie to be digested, against the contumelious Slanderers of the Divine Service. A Pottage, set forth by Gyles Calfine. London, 1642, 4to."

"Answer to lame Giles Calfine's *Messe of Pottage*, proving that the Service Booke is no better than Pottage, in comparison of divers Weeds which are chopt into it to poyson the taste of the Children of Grace, by the Advice of the Whore of Babylon's Instruments and Cooks. London, 1642, 4to."

"Answer, in Defence of a *Messe of Pottage, well seasoned and crumb'd*, against the last, which falsely says the Common Prayers are unlawfull, and no better than the Pope's Porrage. London, 1642, 4to."

"Fresh Bit of Mutton for those fleshly-minded Cannibals that cannot endure Pottage; or, a Defence of Giles Calfine's *Messe of Pottage*, against the idle yet insolent exceptions of his monstrous Adversary. London, 1642, 4to."

SOUTHEY AND VOLTAIRE.

In the life of D'Alembert which I contributed to the *Biographical Dictionary* of the Useful Knowledge Society, I corrected, and so far as I knew for the first time, the statement that D'Alembert and Voltaire, in their celebrated phrase "écrasez l'infâme," intended the epithet to apply to Jesus Christ. I find, however, that this singular and unworthy distortion of an opponent's meaning had already been noticed by Southey as follows:

"Is it not probable, or rather can any person doubt, that the *écrasez l'infâme*, upon which so horrible a charge against him [Voltaire] has been raised, refers to the Church of Rome, under this well-known designation? No man can hold the principles of Voltaire in stronger abhorrence than I do, but it is an act of justice to exculpate him from this monstrous accusation."—*Poet's Pilgrimage*, note 22.

Southey, who no doubt had formerly read the correspondence between Voltaire and D'Alembert, expresses the opinion which the perusal had left on his mind, and forgets the evidence on which it was founded; whence it happens that his words seem to imply little more than that the monstrous character of the imputed meaning is to him reason enough for rejecting it. It is a pity that he did not quote the passage in which the words occur for the first time:

"Je voudrais que vous écrasassiez l'infâme; c'est là le grand point. Il faut la réduire à l'état où elle est en Angleterre. . . . Vous pensez bien que je ne parle que de la superstition, car pour la religion, je l'aime et la respecte comme vous."

Consequently, *infâme* is a feminine noun, the name of something existing in one state in France and in another state in England; but so that it would be *écrasée* in France by reduction to the same state as in England. D'Alembert, in his replies, also uses the feminine article. Perhaps some of your readers may be able to discover who first attributed the offensive meaning. Whoever he was, a long string of writers, down to this very time, have copied him. Perhaps also others, besides Southey, may have been more just.

A most amusing book might be written upon the meanings which controversialists have imputed to their opponents. In the life alluded to I spoke of the present generation of Englishmen (Churchmen and Dissenters both) as "those who know the stake and the wheel only as matters of history, and whose worst ecclesiastical grievance of the legal kind is a three-and-sixpenny church rate." For thinking that to have to pay 3*s.* 6*d.* for the repair of the church, is to any one, whether in the pale or out, not nearly so bad as being burned alive, or having one's bones broken, a theological review represented me as defending the imposition of the tax upon Dissenters; and after rating me for expressing such an opinion, proceeded very gravely to give reasons why no such thing ought to be; and good reasons too, which made the joke still better.

A. De Morgan.

CORNWALL FAMILY, THEIR MONUMENTS, ETC.

Seeing an account of the arms of Richard, King of the Romans, Vol. viii., p. 265., and also an inscription, Vol. viii., p. 268., to the memory of Elizabeth, daughter of John of Gaunt, Duke of Lancaster, and wife of Sir John Cornwall, in Burford Church, near Tenbury, some farther inscriptions therein, and additional particulars of this ancient and once celebrated family, may not be uninteresting to many of your readers, more particularly to your correspondents Mr. Hardy and A Salopian. The parish church of Burford, which is in the county of Salop, appears to have been the mausoleum of the Cornwalls for many generations, indeed long before the date of any existing memorial. Under a pointed arch in the chancel is a small elegant figure of Elizabeth of Lancaster in long hair, adorned with a coronet of oak leaves and pearls intermixed, a purple mantle guarded with ermine, close sleeves buttoned and bordered, neck band, studded belt of roses and

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* From an old translation quoted in Foster's *Perennial Calendar*.

"Cur igitur missæ vinctis ardentia *tædis*
Terga ferant *Vulpes*, causa docenda mihi," &c.
Fast., lib. iv. 681.

squares; under her head two cushions supported by angels; a dog at her right foot. The inscription above referred to, with others to the family of Cornwall, having been partially obliterated from the dampness of the church, were renewed in 1791 under the direction of the then resident clergyman, the Rev. Mr. Ingram, at the cost of the Right Rev. Folliott Herbert Walker Cornwall, of Diddlebury, co. Salop, at that time Canon of Windsor, but afterwards Bishop of Worcester. The original inscription, in black letter, ran thus:

"Here lyeth the bodie of the noble princess daughter of John of Gaunt, Duke of Lancaster, own sister to King Henry IV.; wife of John Holland, Earl of Huntingdon and Duke of Exeter, after married to Sir John Cornewayll, Knight of the Garter, and Lord Fanhope. She died in the fourth year of Henry VI., A.D. MCCCCXXVI."

The first husband of this Princess Elizabeth was John Holland, Earl of Huntingdon, and Duke of Exeter, and half brother to Richard II. He was attainted and beheaded in the first year of Henry IV. for plotting the death of that prince. Her second husband, Sir John Cornwall (grandson of Richard de Cornubia, a natural son of Richard, Earl of Cornwall, second son of John, King of England, and brother to Henry III.), was born at sea, in Mount's Bay. He was at the battle of Agincourt, and took Lewis de Bourbon, Count of Vendome, prisoner, for which service he was created Baron Fanhope and Millbrooke by Henry VI. He died in 1443, at Ampthill, co. Bedford, and was buried in the chapel of the Blessed Virgin, founded by himself, in the churchyard of the Black Friars in London.

Within the communion rails, against the north wall, is a pair of folding doors, on which are painted the figures of saints, coats of arms, &c., and on the panels of the interior are represented the likenesses of three members of the Cornwall family; at the feet of one of them is inscribed the artist's name:

"Melchior Salaboss
Fecit. Añ. Dm. 1588."

Can any of your correspondents point out where any particulars of this artist are to be found?

At the feet of the above is also a painting of a corpse in a shroud, measuring seven feet eight inches long, which is supposed to represent Edmund Cornwall, more familiarly known in the district as the "strong baron," and of whom from his extraordinary stature and strong muscular powers, many strange tales are still related by tradition in the surrounding neighbourhood. He appears to have been equally eminent for his intellectual qualities and the virtues of his heart, for Habingdon, the Worcestershire antiquary, who was intimately acquainted with him, speaks of him thus:

"He was in mynd an emperour, from whom he descended, in wytt and style so rare, to compryse in fewe lynes, and that clearely, suche store of matter, as I scarce sawe any to equall hym. Hee was mightye of body, but very comely, and excelled in strengthe all men of his age. For his owne delyght hee had a dayntye tuche on the lute; and of so sweete harmonye in his nature, as, yf ever he offended any, weare he neaver so poore, he was not frynde with hymsealfe tyll hee was frynd with hym agayne. He led a single lyfe, and, before his streangthe decayde, entred the gate of death."

This Edmund Cornwall died in the year 1585, aged fifty. He served the office of high sheriff for the county of Salop in the year 1580.

On a pillar above the figure are the following lines in gilt black letter:

"For as you are so once was I,
And as I am so shall you be;
Although that ye be fair and young,
Wise, wealthy, hardy, stout and strong."

There was formerly in the possession of a Rev. Mr. Wood, of Tenbury, a walking stick or staff, said to have belonged and been used by this celebrated baron, a description of which is as follows:

"It is five feet long; the head, which is of iron, continues about two feet down the four sides, which is square for that length; the remaining part is round, and the bottom is shod with iron. It bears his initials, and the head is inscribed '*In my defence, God! me defend.*' On one side of the staff is a flat hook, as if for the purpose of being attached to his girdle. Its weight was eight pounds."

Can any of your numerous correspondents state in whose possession this extraordinary piece of human furniture now is?

The wooden tomb noticed in Vol. ix., p. 62., now standing in the centre of the chancel, was originally placed in the Baron of Burford's pew, and had on it the following inscription, which, on account of its being obliterated and lost, appears not to have been renewed in 1791; but the present Vicar of Dilwyn, co. Hereford, has kindly handed me the inscription which was copied into the register book of the parish of Dilwyn, between the years 1651 and 1698, by the then vicar:

"Here lyeth the bodye of Edmonde Cornewayle, sonne and heire aparante of Sr Thomas Cornewayle, of Burford, Knt, which Edmond dyed in the year of his age 20, and in the year of our Lord God MDIII."

This tomb has been attributed to other members of this family, but the inscription thus preserved in so curious a manner appears to set the matter at rest; his father, Sir Thomas Cornwall, was High Sheriff of Shropshire in 1506, and assisted as a knight-bachelor at the funeral of Arthur, Prince of Wales, in 1502. He was at the siege of Tournay, where he was created a banneret by Henry VIII. He married Anne, daughter of Sir Richard Corbet, of Morton Corbet, co. Salop, which Anne died A.D. 1548, aged seventy-eight.

In connexion with this family there is an inscription on a painting of Henry IV. still in existence at the beautiful residence of the present

Earl of Essex, at Cassiobury, in the co. of Herts, which was pronounced by Walpole as "an undoubted original:"

"The King" (Henry IV.) "having laid the first stone of the mansion of Hampton Court, in Herefordshire, left this picture there when he gave the estate to Lenthall, who sold it to Cornwall of Burford, who again disposed of it to the ancestors of the Lord Coningsby, in the reign of Henry V."

The Cornwalls at one period appear to have possessed very considerable estates in the counties of Salop, Hereford, and Worcester; the family seat for many generations was at Burford, of which there is no remains left; the modern mansion, with the beautiful rows of elm-trees in front, is the residence of Captain George Rushout, M.P. for East Worcestershire.

There are many other monuments worthy of notice, ancient as well as modern; but my paper is already of considerable length; I will therefore conclude. J. B. WHITBORNE.

Leamington.

A REMARKABLE AND AUTHENTIC PROPHECY.

The public journals having lately announced the religious exactness with which the Emperor of the French, Napoleon III., is dispensing the bequests of Napoleon I. to his old soldiers, and other legatees, this seems a suitable occasion for recording in "N. & Q." a passage which I met with lately, containing a prophecy which, standing above all suspicion of having been *made for the occasion*, appears to me to be perhaps as singular a coincidence of anticipation with event, as history furnishes.

The London Magazine for January 1823, in the "Abstract of Foreign and Domestic Occurrences," records the death of Letitia Bonaparte, commonly called "Madame Mere," with the remark that —

"Her last words were singular, and, *as it is not impossible that they may one day turn out prophetic, we give them a place in our record for more purposes than mere amusement.*"

The narrative then goes on to state that the evening before her death she called together her household, and, one after another, gave them her hand to kiss; and among the rest —

"To Maria Belgrade, her waiting maid, she said: '*Go* to Jerome, he will take care of thee; *when my grandson is Emperor of France, he will make thee a great woman.*'"

She then called Colonel Darley to her bedside. He had attended her in all her fortunes, and in Napoleon's will was assigned to have a donation of 14,000*l.*:

"'You,' said she, 'have been a good friend to me and my family. I have left you what will make you happy. *Never forget my grandson.* And what he and you may arrive at, is beyond my discerning—*but you will both be great.*'"

When she had dismissed her servants, she then declared that she had done with this world, and demanded some water, in which she washed her hands:

"Her attendants found her dead, with her hand under her head, and a prayer-book on her breast."

So far a narrative to which events have given a character of mysterious significance. It would be desirable to ascertain if any of the parties indicated in it, besides Napoleon III., still survive; and one would like to know if their faith in the prediction stood the shocks of the last thirty years: for Louis Napoleon himself, it is well known that, through all the improbabilities of the case—through the ludicrous failure at Boulogne—the desperate attempt at Strasburg—and the dreary captivity of Ham—he always held, and avowed his own belief, that he had a yet unfulfilled mission to accomplish. A. B. R.

Belmont.

Minor Notes.

The Crimea.—The extreme importance of passing events must be my apology for requesting the insertion of the following short notes, the due application of which may be made without the aid of comment: —

(1.) "Une des plus grandes fautes qu'aient commises la France et l'Europe a été de permettre à la Russie d'approcher de Constantinople."—Charles MAGNIN, 1831.

(2.) "Il est très-rare de nos jours qu'il soit avantageux de se retrancher.—Quand on se retranche, ce n'est que sur quelques points de sa ligne; souvent l'on n'a eu le tems que d'ébaucher les retranchemens, et ils ne sont susceptibles d'aucune résistance notable. Mais que cela soit ainsi ou autrement, ils peuvent toujours être tournés de près ou de loin, et l'on se voit alors forcé de les abandonner. Souvent on le fait trop tard—et ordinairement avec précipitation.—Quoi qu'il en soit, toutes les fois que l'on abandonne de la sorte des retranchemens, *il doit en résulter un fâcheux effet sur le moral du soldat.*"—Le marquis DE CHAMBRAY, 1823.

(3.) "Il est très-rare qu'on vienne à l'arme blanche. Si un bataillon en charge un autre qui soit en position, et que ce dernier ne commence le feu qu'à petite portée et fasse bonne contenance, il est probable que le premier perdra beaucoup de monde et fuira; mais si, au contraire, celui qui est en position commence le feu trop tôt, et que le bataillon qui le charge continue à marcher avec résolution, ce sera celui qui est en position qui fuira."—Le marquis DE CHAMBRAY, 1823.

The first note is transcribed from the *Causeries et méditations historiques et littéraires*; the second and third notes, from the *Histoire de l'expédition de Russie*. BOLTON CORNEY.

Errors in Dates of Post-Office Stamps.—Have any of your correspondents ever noticed the curious mistake of placing a wrong figure in the stamp of the Post Office? I inclose two examples, which I received myself, each "Se. 56, 1854," for

"Se. 26, 1854," and which, as I consider them a literary curiosity, I have pasted on a card, and intend to preserve them. How many more besides myself have got this addition to the days of the month? or what will be made of it in a century or two hence, should any of the envelopes or impressions be then in existence and noticed?

R. H.

Dublin.

"*The Poor Voter's Song.*" — There was a lyric in *The Times* (I think about twenty years ago) under this title, which would be well worth reprinting. It began:

> "They knew that I was poor,
> And they thought that I was base."

M.

Pegrime Manintree — Matthew Hopkins. — In an ancient parish register belonging to the parish of Midley-cum-Manningtree, commencing in 1559, is the following entry:

"George Pegrime (old George Pegrime Manintree), by whose labour and art the chapel there was built and dedicated to God and King James, was buried at Mistley, Feb. 25th, 1642."

It is well known that King James stood high in the estimation of clergymen at this period, one of that monarch's favourite maxims being "No bishops, no king."

In the same register is the following entry:

"Matthew Hopkins, son of Mr. James Hopkins, Minister of Wenham, was buried at Mistley, August 12th, 1647."

There is reason to believe that this was the noted Matthew Hopkins, witchfinder-general to the associated counties, who has frequently been mentioned by various writers. Sir Walter Scott says:

"He was perhaps a native of Manningtree in Essex; at any rate he resided there in the year 1644, when an epidemic cry of witchcraft arose in that town."

The same authority adds that —

"Hopkins carried on proceedings under pretence of witchcraft for three or four years previous to 1647, but that his tone became lowered, and he began to disavow some of the cruelties he had formerly practised."

It is not known that any writer has made any mention of Hopkins after 1647. The inference therefore is, that the particulars in the register refer to him. If so, Hopkins was the son of a clergyman.

G. Blencowe.

Pulpit Pun. — It is not a hundred years since a mixed congregation assembled in Chapel Allerton chapel, chiefly to witness the so-called "converting" and cleansing a number of ungodly vessels. The ceremony over, one *pious* old dame offered up a prayer for the "young lambs of the flock:" another "lad in black," not to be outdone by Sister Walton, responded, and blandly asked who was to pray for the "old ewes." This set the godly congregation (who had just before been groaning beneath their terrible load of guilt) into a titter; and it was some time again before *worship* went on smoothly.

Jason.

Louis Napoleon and his Beard. — The newspapers inform us that the chisel of an Irish artist, Mr. Matthew Park, has lately produced a bust of the emperor, which is the most truthful likeness, of its kind, which has yet appeared. A peculiarity of this bust is the division of His Majesty's beard to each side, which may be seen prominently displayed in the engraving of it given in *The Illustrated London News* of August 26th. Moreover, we are told that this division is not a fancy of the sculptor, but in strict accordance with the mode of arranging that hirsute appendage recently adopted by his Imperial Majesty. Now that we are at war with a Czar delighting in "ne confundars," it may interest our allies the French to know that rabbinical lore has pronounced all who divide their beards *à la mode d'Empereur* to be invincible against the world, as the following from Buxtorf's *Florilegium Hebraicum*, Basle, 1649, will show (*voce* Barba, p. 32.):

מַאז רְאִית לֵיהּ מִבַּרְתָּא בְּדִיקְנֵיהּ כּוּלֵי עָלְמָא לָא יְכְלֵי לֵיהּ:

"Qui habet divisionem in barba sua, totus mundus non prævalet ei (contra eum?)." — *Sanhedr.* fol. 100. col. 2. ex Ben Syra.

J. R. G.

Dublin.

Thierry's Theory. — The newspapers lately announced that the office of proctor in convocation for the clergy of Canterbury was to be contested by the Rev. A. Oxenden and the Rev. J. C. B. Riddell, gentlemen who, I believe, trace their ancestry to the companions of Hengist and of Rollo respectively. Might not a disciple of M. Thierry make something of this? Let us try.

"Aujourd'hui même, que huit siècles se sont écoulés depuis la funeste bataille de Hastings, on voit encore, sous les voûtes de la même cathédrale où le Saxon Thomas-Becket a succombé sous les coups meurtriers des ennemis de sa race, une vive contestation pour la représentation du clergé de Cantorbéri entre M. Ochsenbein, membre d'une très-ancienne famille du royaume Saxon de Kent, et M. Ridel, descendant du Sieur de Ridel, qui se trouve sur le *Rol* de *Batel-Abbaye*, et parent de ce Geoffroy Ridel à qui l'archevêque Saxon, au lieu de son titre d'*Archidiacre*, a donné celui d'*Archidiable* ("Archidiabolus noster:" S. Thom. Cantuar. Epistol.).

"*Low churchman* (homme de la basse église, *puritain*, *vigh*) et *high churchman* (homme de la haute église, *thory*) — Saxon et Normand — voilà comme se reprochait l'inextinguible lutte sous le voile sombre et mystique de la théologie réformée de l'Anglicanisme!"

Clericus Cantuariensis.

Queries.

WILLIAM HOULBROOK, THE BLACKSMITH OF MARLBOROUGH.

There has lately fallen into my hands a tattered little piece with the running title of *A Blacksmith and no Jesuit*, pleasantly narrating the troubles the above-named loyal subject got into with the Rump, for refusing to become subservient to Oliver's government. One Cornet Joyce, with a small detachment, had, it appears, been prowling about Marlborough watching the movements of the Cavaliers; and thinking that the farrier could furnish them with a cue to the parties secretly "carrying on the interest of Charles Stuart," Joyce jesuitically represents himself as a Royalist, and in this manner entraps the Smith; who, upon the information thus obtained, is had up a prisoner to London. Houlbrook is here put upon his mettle by being confronted and interrogated by Bradshaw. Vulcan, before an open enemy, is, however, a waggish fellow; chopping logic, and parrying the snares laid for him by this arch king-killer and others, who would incite him to peach upon the Royalists. Very well: these examinations, notwithstanding, result in the Smith's "committal by Bulstrode Whitelock, President, for high treason, in holding correspondenee with the enemies of this Commonwealth;" but, finding that intimidation had not answered their views, Houlbrook, after being bullied and badgered by their High Court of Justice, gets out of their clutches; and upon a review of his sufferings here detailed, exclaims, "If this be the Good Old Cause for which the Rump have cried out so, I must say with the Litany—Good Lord, deliver us from such men!" Back again to his home, the blacksmith became a notable, and the sequel of his story may be gathered from his "Song:"

"William Houlbrook is my name,
For loyalty I suffer'd shame,
For which the Rump was much to blame.
Which nobody can deny, &c.

"To be a pris'ner was my fate,
In the dark dungeons of Newgate,
For bloody Bradshaw did me hate,
Which nobody can deny, &c.

"For in July, in Fifty-nine,
I most dearly paid my fine,
The Rump from goodness did decline;
Which nobody can deny, &c.

"At last the Rump was well paid off,
Tho' of rebellion they made a scoff:
So I, poor blacksmith, did come off,
Which nobody can deny, &c.

"And now I dwell in Marlborough town,
For all my wrongs had ne'er a crown,
And yet I am of some renown,
Which nobody can deny, &c.

"For I do make both nails and shoes,
And I can tell you pleasant news,
If you do act like good True Blues,
Which nobody can deny," &c.

At the Restoration, Charles looked upon the sufferings and sequestrations of his nobles as amply rewarded by the reinstation of the monarchy; and probably these latter repaid the blacksmith in the like coin, holding the re-establishment of the old noblesse and squirearchy an equivalent for the shield he had thrown over them in troublous times. But I have forgotten my Queries: Is the blacksmith's story elsewhere recorded? And can any of your curious readers give me a copy of the title and remainder of the smith's ditty, wanted in my mutilated book? J. O.

[We subjoin the concluding verses:

"Make use of me, be not afraid,
My suff'rings have not me dismay'd,
Altho' by Cornet Joyce betray'd,
Which nobody can deny, &c.

"Now from my song I here will rest,
And pray for those who are the best,
For many knaves have feather'd their nest,
Which nobody can deny,
Which nobody can deny."

The song is followed by a list of "The names of those whom Joyce and his bloody crew did endeavour to ruin." Also "A Speech made by a worthy Member of Parliament in the House of Commons, concerning the other House, March, 1659." This edition consists altogether of 140 pages, with the following long title-page:—"A Genuine and Faithfull Account of the Sufferings of William Houlbrook, Blacksmith, of Marlborough, in the Reign of Charles I., showing the artifices and treacherous insinuations of Cornet Joyce, Tynn, and others of that horrid crew; how he was ensnar'd into all the dangers and difficulties those regicides could invent. Together with his commitment to Newgate, where he was inhumanly treated, and loaded with irons. Also his several examinations before Bradshaw and his execrable companions: with other particulars in prose and verse. The whole written by himself during his confinement. To which is added, A learned Speech made by a worthy Member of Parliament in the House of Commons, concerning the other House, of that critical and dangerous year 1659. London, printed for R. Montague, at the Book Warehouse in Wild Street, 1744. Price, bound, one shilling and sixpence." The first edition of this curious piece, published in 1660, only extends as far as the postscript on p. 97. of the edition of 1744.]

Minor Queries.

Arthur, Earl of Anglesey.—Can any of your readers inform me where I can find a sale catalogue of the library of Arthur, Earl of Anglesey, which was sold at the Black Swan, near St. Paul's, the 25th October, 1686, 4to., 176 pages? H. G.

The noted Westons of Winchelsea.—During a recent photographic visit to Winchelsea, a locality which I recommend all your photographic readers to avail themselves of, who wish for a good day's

photography, I saw prints of "The Noted Westons," and was told a long rambling story of their misdeeds as highwaymen, — that they formerly resided in the great house in the town, where they were much respected, gave large parties, and were looked upon as quite the principal people of the place. It was told me that they were subsequently executed for a highway robbery, and that their detection was occasioned in consequence of a deformity of the thumbs of one of them. As I find no mention of them in Mr. Durrant Cooper's excellent and interesting *History of Winchelsea*, I venture to ask whether there is any known foundation for the story? H. W. Diamond.

Lightfoot: Pocock: Thorndike: Upcott. — Can any of your correspondents furnish me with information respecting —

1. The correspondence and papers of Dr. Lightfoot, which were in the hands of his son-in-law, the Rev. Mr. Duckfield, incumbent of Aspeden, in Herts, in 1684, and were employed in that year by Dr. Bright in writing the Life prefixed to Lightfoot's *Works?*

2. The correspondence and papers of Pocock the Orientalist, which were in the hands of his son, the Rev. Edward Pocock, rector of Mildenhall, near Marlborough in Wilts, in 1740, in which year Dr. Twells had the use of them for his Life of Pocock, prefixed to the latter's *Theological Works*, published in that year.

There were some letters of Herbert Thorndike among both these collections, which it is my object to recover.

Any information about other letters or papers of H. Thorndike would be esteemed a favour by

Arthur West Haddan.

Trinity College, Oxford.

P. S. — The collection of autograph letters formerly in the possession of the late Mr. Upcott may possibly contain letters to or from Thorndike. Is it known what became of them on Mr. Upcott's decease?

Slaughtering Cattle in Towns. — Can any one inform me of the date of the earliest enactment against slaughtering cattle in cities, &c.? The following I have copied out of a folio black-letter in my possession, entitled *A Collection in English of the Statutes now in force, continued from the Beginning of Magna Charta untill the 35th Yeare of the Reigne of oure Gratious Queen Elizabeth*, imprinted at London by Christopher Barker, anno 1594:

"No butcher, nor his servant, shall flea no manner of beast within the said house, called the scaulding-house, or within the wal of London."

Then follow the fines and penalties, and it proceeds:

"And over this it is, &c., that the same ordinance, act, and lawe extend and be observed, and kept in every citie, borough, and town, walled, within this realme of England and in the town of Cambridge (the townes of Barwike and Carlile onelie except and foreprised)."— *An. 4 Hen. VII.*, cap. 3.

Also, why should Cambridge be particularised, and the towns of "Barwike and Carlile" excepted?

T. W.

Halifax.

Who is General Prim?—Occasionally "General Prim" flashes like a comet across the field of Eastern warfare: his "splendid uniform" — his "train of aides-de-camp" — excite the admiration of the beholders, and swell the descriptions of "our own correspondent." I confess he has excited more of my curiosity than all or any the commanders-in-chief of the Turkish or Allied armies. At last, however, he finally quits the "seat of war," and it is announced that he is on his way back to Spain. Query, Is the gallant general a Spaniard born, or only naturalised? I know of one family of the name in Ireland (co. of Kilkenny). Can General Prim be an Irishman or of Irish descent, as the no less conspicuous General O'Donnell undoubtedly is?

James Graves.

Mudie's "Propositions."—There has lately come into my possession a pamphlet, of which the following is the title-page:

"Report of the Committee appointed at a Meeting of Journeymen, chiefly Printers, to take into Consideration certain Propositions submitted to them by Mr. George Mudie, having for their Object a System of Social Arrangement, calculated to effect Essential Improvements in the Condition of the Working Classes, and of Society at large. London: published and sold at the Medallic Cabinet, 158. Strand. Price Ninepence. 1821."

Mr. Mudie's propositions seem to have been made with the intent to get up communities for working men and their families, similar to the "model lodging-houses," recently commenced in various towns. At the end of the pamphlet is an appeal by the "Committee" to the wealthier portion of the nation, to assist them in raising 12,000*l.* to make a commencement. For this capital 7½ per cent. interest was to be paid. Was there any attempt at that time (1821) to carry out these "propositions?" and if so, where? Y.

Monastery of Nutcelle. — Where was the monastery of *Nutcelle*, *Nutscelle*, *Nhuts-celle*, *Nuthcelle*, or *Nhutstelle* (Pertz, *Mon. Germ. Histor.*, vol. ii. p. 336.), of which St. Boniface was an inmate? It is said to have been in Hampshire; and the Dean of St. Paul's, in his late important work (vol. ii. p. 109.), identifies it with Netley. This, however, seems questionable, as the charter of Netley Abbey, in the reign of Henry III., says nothing of any earlier foundation in the same place; and, moreover, the name *Netley* seems to be a corruption, not of *Nutcelle*, but of *Letley* (*Lætus*

Locus: see *Monast. Anglic.*, vol. v. pp. 695–6.). A place with a name more resembling that in question is *Nutshelling*, which is mentioned in the *Monasticon* (vol. i. p. 217.), and in the *Inquisitiones post Mortem*, as a manor belonging to St. Swithin's, Winchester. Is this place in Hampshire, as is stated in the *Inquisitiones*, or is the Index to the *Monasticon* right in giving Wilts as the county? And was there a religious house there in Saxon times? J. C. R.

Quotations wanted. —

"What saith the whispering winds?" S. JENNINGS, G.

"Obedient Yamen
Answer'd 'Amen,'
And did (of course)
As he was bid." F. M. MIDDLETON.

Who is the author of the following?

"GIVE, GIVE!
The sun gives ever, so the earth
What it can give so much 'tis worth," &c.
S. A. S.

Also of the lines:

"The devil hath not in all his quiver's choice,
An arrow for the heart like a sweet voice."
M——A L.

"On the green slope
Of a romantic glade we sat us down
Amid the fragrance of the yellow broom," &c.
SELEUCUS.

"Great I must call him, for he conquer'd me."
C. W. C.

Latin Distich. — Who was the author of the following distich?

"Res ea sacra, miser; noli mea tangere fata;
Sacrilegæ bustis abstinuere manus."

See Bingham's *Antiquities*, book xxiii. chap. ii. sect. 3.; and the *Codex Theodosianus*, lib. ix. tit. xvii. leg. 5., t. iii. p. 144. R. B.

57. Gloucester Place, Portman Square.

In what portion of Miss Landon's *Works* is the expression:

"Hope is not prophecy. We dream."?
JOHN NURSE CHADWICK.

Who is the writer of the hymn —

"Lord, dismiss us with thy blessing"? ANON.

In what poem or ballad does the following line occur:

"Her mouth a rosebud fill'd with snow"?

and who is the author? C. H. C.

"It was an observation of a noble person (though that noble person, perhaps, deserves but little to be quoted), that few things were so uncommon as common sense." — Preface to Watkins' *Treatise on Copyholds*, p. ix.

Who was this *noble person?* H. P.
Lincoln's Inn.

Where are the following lines to be met with:

"When meekness beams upon a Thurlow's brow;
And smiles light up the countenance of Howe;
When Barrymore the flint penurious skins,
And for the outs, Dundas forsakes the in's;
When Richmond's rage for batteries subsides,
And into Wyndham's breast corruption glides."
AN OLD SUBSCRIBER.

The following lines were copied from a child's tombstone. Who is the author of them?

"The storm that wrecks the winter sky,
No more disturbs his deep repose
Than summer's evening's latest sigh,
That shuts the rose." E. V.

Anastatic Printing. — The Wiltshire and Somersetshire archæological publications are illustrated by means of the anastatic process of printing. What is the advantage of this over lithographic processes in effect, or pecuniary point of view? G. R. L.

Dr. Noad's Lectures. — Did Dr. Noad, in his excellent lectures at the Panopticon, on Electricity, in July (which I could not stay in London to hear the termination of), recommend lightning conductors? The Doctor spoke of a lateral flash for a conductor as a part of his next lecture. How did he conclude this interesting topic? G. R. L.

No Tides in the Baltic. — What explanation can be given of the singular circumstance that there are no tides in the Baltic Sea? The contrary is the case in the Mediterranean. E. WEST.

Vaccination. — In the exceedingly interesting *Private Journal and Literary Remains of John Byrom*, lately issued by the Chetham Society, vol. i. part i. at p. 148., Thursday (June 3), 1725, is the following passage:

"Went to St. Dunstan's Church to hear Dr. Lupton: came too late, and there were two men in my seat, so I went to the Society — Sir Isaac presiding. Dr. Jurin read a case of smallpox; where a girl, the writer's sister, who had been inoculated, and had been vaccinated, was tried, and had them not again; but another boy caught the smallpox from this girl, of four years old, and had the confluent kind, and died."

This statement has surprised me very much, that vaccination should be spoken of at the Royal Society, Sir Isaac Newton in the chair, in 1725. If known then, how came it to be thought a completely new discovery when brought forward by Jenner? Or, as the original journal is in shorthand,

is it probable that the word is mistaken? I should much like to know your opinion, or that of some of your correspondents, on this subject. C. de D.

Speech of Lord Derby.—The Earl of Derby, a year or two ago, referring to the mode in which the last census was taken, foretold beforehand the untruthfulness of its religious worship returns. I should be glad if any one more conversant with Hansard than myself would refer me to the date.

Nemo.

"*The Friends.*"—Who was the author of *The Friends*, or, *Original Letters of a Person deceased*, London, 2 vols., 1773? D.

Genoa Registers.—How can I procure the register of burial of a person who died at Genoa in 1790? D.

Geoffery Alford.—Can any of your readers give me any information about Geoffery Alford, mentioned by Macaulay in his *History* as Mayor of Lyme Regis at the time of the landing of the Duke of Monmouth? What was his pedigree? And whether he is at all connected with the Alfords at Curry-Rivell and at Weston-Zoyland in the county of Somerset; one of which name was churchwarden at the latter place at the time of the battle of Sedgemoor? B. H. Alford.

Minor Queries with Answers.

Pascal Paoli.—Can any of your correspondents inform me where this celebrated individual was buried? He died on February 5, 1807, having for some time previous resided in the neighbourhood of the Edgeware Road. A current report exists that he was buried in his garden, and that he lived at one time in Vauxhall Walk, Lambeth, in the same house previously tenanted by Theodore Neuhoff, the crowned King of Corsica. This ill-fated individual we know was buried at St. Anne's, Soho; as recorded by the tablet erected to his memory by Horace Walpole.

I cannot learn from any of the older inhabitants of Lambeth any information on the subject, neither can I find any foundation for the truth of either of the individuals named having ever resided in Lambeth. Is there any tablet to the memory of Pascal Paoli? J. F.

Kennington.

[Pascal Paoli was buried in St. Pancras churchyard. On his tomb is an epitaph written by Signor Francisco Pietri, a gentleman of Corsica, and one of the general's most intimate friends and faithful followers. A monument, with his bust and an inscription, was raised to his memory in Westminster Abbey. Both the epitaph and inscription are given in the *Gentleman's Magazine* for January, 1808, p. 61.]

Pizarro and Almagro.—In the Somerset House Exhibition, so far back as the year 1836, there was a painting of great merit, said to delineate a circumstance that happened in the life of the celebrated Pizarro. He and Almagro are described as "reading an account of their atrocities in the Convent of ——— [name forgotten]. Their irrepressible emotion excites the attention of the monk standing by, who curiously and furtively regards them," &c. This scene is said to be extracted from the Abbé de Perez's *Conquest of America*, a quotation from which work is given as a text for the painting.

Is that work extant, easily accessible? or if not, could any reader kindly supply the anecdote in question? It appears as interesting as singular, but I have vainly sought to find it in print.

E. B.

Wexford.

[This painting is by R. Westall, R.A., and entitled "Cortes, in the Chapel of the Convent of Rabida, reading to Pizarro an account of their own atrocities, and a malediction upon them, written by the Abbot Perez." The scene is extracted from Rogers's *Columbus*; and the point of time represented is when the monk has risen from his chair, surprised and curious at observing the agitation of the elder stranger. "Here is a little book," said the Franciscan at last, "the work of him in his shroud below. It tells of things you have mentioned; and were Cortes and Pizarro here, it might, perhaps, make them reflect for a moment." The youngest smiled as he took it into his hand. He read it aloud with an unfaltering voice; but when he laid it down a silence ensued, nor was he seen to smile again that night. "The curse is heavy," said he, "but Cortes may live to disappoint him; aye, and Pizarro too."]

Names of Churches.—In Brand's *Popular Antiquities*, under the title of "Country Wakes," sec. 3. in notis, it is said:

"It has been observed by antiquaries, that few churches or none are anywhere found honoured with the name of St. Barnabas, except one at Rome."

I recollect two modern churches within the metropolis under the patronage of this Saint,—St. Barnabas, Pimlico, and St. Barnabas, Clapham. The church at Rome is, I believe, dedicated to St. Paul and St. Barnabas.

Can any reason be assigned why, in former times, churches were not called by this saint's name in England; and why, in more modern days, the practice has arisen of committing the sacred edifices to his care? G. Brindley Acworth.

Rochester.

[One reason may be that St. Barnabas was not one of the number of the twelve chosen by our Lord, although styled an apostle by St. Luke and the early Fathers. Wheatly states that St. Barnabas' festival is omitted altogether in the calendar of the second book of Edward VI. (probably through the carelessness of the printer), and was not restored till the Scotch liturgy was compiled; nor was his festival included among the days appointed to be observed by the act 5 & 6 Edward VI., although proper lessons were appointed for him in all the Prayer-

Books published since the Reformation. The *Calendar of the Anglican Church* (p. 81., published in 1851), states that "six churches are named in his honour in England." See "N. & Q.," Vol. i., p. 136.]

Artificial Ice.—Can any of your readers give me the composition of the artificial ice, which was some years ago exhibited for skating purposes in London? It was then the subject of a patent, but that has no doubt long ago expired. J. P. O.

Loch Gilp Head.

[Ice was produced in summer by means of chemical mixtures, prepared by Mr. Walker and others in 1782. The 3rd and 4th volumes of the *Philosophical Magazine and Annals of Philosophy* for 1828, contain two communications from Mr. Walker, about forty years after the appearance of his first paper in the *Philosophical Transactions*. The papers in the *Philosophical Magazine* contain a description of very useful apparatus for experiments with frigorific mixtures. Leslie froze water under the receiver of an air-pump, by placing under it a vessel full of oil of vitriol. One part of sal-ammoniac and two of common salt, with five of snow, produce a degree of cold 12° below the zero of Fahrenheit. Five parts of muriate of lime and four of snow freeze mercury; and mercury can be solidified by preparations of sulphuric acid, so as to bear the stroke of a hammer. See the articles FREEZING and HEAT in the *Penny Cyclopædia*.]

Milton's Watch.—Having, some years since, seen a newspaper paragraph stating that a watch, which formerly belonged to the poet Milton when a youth, had been accidentally discovered, and was intended to be placed in the British Museum, may I inquire through your pages if the statement named was well founded? and, if so, whether the relic in question ever found its way into our great national repository, or is preserved elsewhere? CURIOSUS.

[Milton's watch is not in the British Museum; one supposed to have been Cromwell's is. Sir Charles Fellowes or Mr. Octavius Morgan may have the former, as they have the finest collections of watches in England.]

Replies.

"WALSINGHAM'S MANUAL."

(Vol. vi., pp. 56. 375.)

Your correspondent A. B. R. at the latter reference says, "I once bought a little book under the name of *Walsingham's Manual*, of which the proper title is *Arcana Aulica*, published in 1655, under the impression that it might be a work of Sir Francis Walsingham's; but though a rare and very curious volume, it is not his." I have never seen the original edition of *Walsingham's Manual*, but I have before me a thin 12mo., pp. 186., entitled *Arcana Aulica, or Walsingham's Manual of Prudential Maxims for the Statesman and the Courtier*. London, printed by T. C. 1655; London, reprinted for W. S., and sold by G. and W. Nicoll, Pall Mall; Longman, Hurst, Rees, and Orme, Paternoster Row; and J. W. Richardson, Cornhill, 1810: price four shillings.

The work consists of a series of chapters on court statesmanship, and A. B. R. is wrong when he says that the proper title of it is *Arcana Aulica*, and that it (*Arcana Aulica*) was published in 1655. That title and that date were merely the date and title of a translation into English from a Latin version, which I have now before me, of a French original. The title of this Latin version is, *Aulicus inculpatus ex Gallico auctoris anonymi traductus*, a Joach. Pastorio, Med. D. Amsterodami, apud Lud. Elzerium, 1649: 18mo., pp. 204. In the "Prefatio ad Lectorem" the translator says, after confessing his ignorance of the author, —

"Nescio tamen quâ ex causâ ille nomine hunc suo gaudere noluit," &c.

and the English translator (anonymous) says:

"Of what birth it is I can give no certain account; all that I can assure you of is this, that having perused it through, some very knowing persons have affirmed that our language is yet enriched with nothing upon the subject equal to it. . . . It was directed as a present to Ormond, the titular Viceroy of Ireland, from one Walsingham."

And then quoting, or affecting to quote, from the letter from this "one Walsingham" to Ormond, accompanying the *present*, he makes the same "one Walsingham" say, —

"It is some years since I first met with it in MS., and in a foreign language. . . . I have since seen it published in Latin, but still as nameless as at our first acquaintance."

J. K.

[An edition of *Walsingham's Manual* was published in 1728, under the following title, "*Walsingham's Manual*; or Prudential Maxims for Statesmen and Courtiers, with Instructions for Youth, Gentlemen, and Noblemen. By Sir Walter Raleigh, Lord Treasurer Burleigh, and Cardinal Sermonetta. The Second Edition. London: printed for W. Mears, F. Clay, and D. Brown, without Temple Bar, MD.XXVIII., (price 2*s.* 6*d.*)." The volume, which is a large 12mo., contains:

I. "Sir Walter Raleigh's Instructions to his Son and to Posterity;"

which extends from pp. 9. to 42.

II. "The Lord Treasurer Burleigh's Advice to his Son;" which occupies pp. 45. to 55.

III. "The Instructions of Cardinal Sermonetta to his Cousin Petro Caetano, at his first going into Flanders to the Duke of Parma to serve Philip, King of Spain;"

which occupies pp. 59. to 99. And —

IV. "Walsingham's Manual of Prudential Maxims for Statesmen and Courtiers;"

which fills the greater portion of the volume, extending as it does from pp. 103. to 328.

The editor of this edition, in his address to the reader, gives us the following account of the work in question:

"The fourth (tract) is *Walsingham's Manual*, which crowns all, and is thought to be the performance of some unfortunate Spanish minister in his retirement; and we are indebted to Mr. Walsingham (whose name it bears)

for the excellent and masterly translation which he has given of it. Mr. Walsingham was Secretary to the famous Lord Digby in Charles I.'s time; whose father, the Earl of Bristol, succeeding the Duke of Buckingham in his embassy in Spain, in all probability purchased this incomparable piece in manuscript; from whose study Mr. Walsingham is thought to have obliged the publick with it; and it deservedly wears his name (for it never as yet has had any other), all the foreign translations, in Latin, French, and Italian, being extream imperfect, obscure, and faulty."]

ANCIENT ALPHABETS.

(Vol. x., p. 184.)

Will Dr. Giles have the kindness to state his authority for saying that the Hebrews had at the first only ten letters? He states this, not as a conjecture, but as a fact. As to his other assertion, that the Greeks and Latins had at first only sixteen letters, this is founded, as all scholars know, upon very ancient authority. Still this old tradition has always appeared to me beset with difficulties, especially if we take it in connexion with the tradition which accompanies it, that the Greek alphabet was introduced into Greece by Cadmus from Phœnicia. It is quite obvious that the Greek letters resemble in their form the old Samaritan and Phœnician characters, a resemblance brought out very closely by a reference to the old *βουστρόφηδον* and other inscriptions. And the order of the letters, including the *ἐπίσημα* (or *βαυ*, *κόππα*, and *σάνπι*), is, with the exception of the last, the same as that of the Hebrew: the very names of the *ἐπίσημα* closely resembling those of the Hebrew characters, which stand in the same relative positions. It seems tolerably clear that these numerical *ἐπίσημα* were originally used as letters; the *βαυ* being evidently the old digamma, the F of the Latins, which occupies the same place in the alphabet. The *κόππα* was another form of K, occurring in this shape upon some ancient Greek documents, and evidently the same letter as the Roman Q.

The *σάνπι* possibly soon became obsolete, but might have been replaced (as a letter) by the *ψ*. We have thus the whole Hebrew alphabet adopted, at least for numerical purposes, by the Greeks. Indeed, we have the evidence of very ancient monuments that there were at least twenty characters in use; for I am not at present clear about the *ξ*, which yet, be it observed, holds a relative place to another sibilant letter in the Hebrew alphabet, the *Samech*. Now, the analogy between the Latin and the Greek alphabet is very close. The C was probably at first the hard G. The position of the G reminds one of the soft Oriental G, which has a semi-sibilant sound. Somewhat allied to the Z (whose place it usurps), the Θ is found in the ancient Italian alphabets. The X, perhaps, is absent, but the Q prevails; so that we have in the old Latin systems at least eighteen letters, even if we exclude K, Θ, and Ξ, and presume that U and O are either interchangeable, or not found in the same alphabet. It is clear that the branching off of the Latin from the Greek must have occurred at a very early period; and it would therefore appear that there were more than sixteen letters, both in Greek and Latin, at that time; unless we adopt the very improbable supposition that nations who had apparently become very distinct, afterwards borrowed their wanting characters one from another. If, however, the Greek alphabet had received its increment before it migrated to Italy, how was this addition effected? It could not be by mere accident that the characters supposed to be subsequently added, viz. the *η*, *θ*, *ξ*, and the *ἐπίσημα*, should resemble, both in name and position, the Hebrew originals; and it does not appear very probable, or consistent with the known facts of philology or history, that the Greeks sent to Phœnicia at a later period than Cadmus to make up the deficiencies which he could have at the first supplied. In the absence of any direct evidence, does it not appear probable that Cadmus actually introduced the whole Hebrew alphabet, and adapted the whole twenty-two letters, as far as practicable, to the Greek? I may add, that the subsequent additions, the *υ*, *φ*, *χ*, *ψ*, *ω*, seem rather modifications than new creations. As has been often observed, the *υ* probably grew out of the *βαυ*, the *φ* out of the *π*, the *χ* out of the *κ*, the *ω* out of the *ο*, and the *ψ* was a substitute for the tzaddi, or *ts*, a character not required in Greek, though suggesting another double letter, of which *s* was an element, of frequent use in that language.

John Jebb.

BOSTON: BURDELYERS: WILKYNS, ETC.

(Vol. x., p. 182.)

The following *conjectures* may help Mr. P. Thompson in his farther investigation of the subjects above referred to.

"Altar cloth of red silk powthered with flowres called *Boston*." I think from some provincialism or orthographical error *Boston* may have been used instead of the French word *bouton*, and which was probably the original. There is the phrase *fleurs de boutons*, meaning those button-shaped flowers, as in *daisies*, *bachelors' buttons*, or similar, which might have been the *character of the pattern* figured on the fabric, and "powthered" or diffused over it. Assuming the date of the "altar cloth" as 1608, it would certainly be of French manufacture. Many "gilds" and corporations which flourished at that period were but "poor scholars," and might be bewildered with the word

and mispronounce it; besides, how common it is, even yet, in such matters for blunders to creep in.

"*Burdelyers* near the church wall" of 1608 are I think extremely probable, also by a corruption of the word, to have been *bordeliers* or *bordellers*, or brothel-keepers, whom it was not unusual in old times to find nestling in the vicinity even of sacred places. Instances of *bordel* for a brothel might be mentioned from the writings of Scotch authors about the above period, but unnecessary to be introduced. The appellation had no doubt travelled from France into both England and Scotland. It is likely the corporation took some oversight in the regulation of these haunts of infamy.

"The *welkyn* or *wilking* of brasse of this corporation" of 1580 and subsequent periods seems deeply obscure; but, judging by a sort of haphazard, it may have been some large brass horn or trumpet, which, from its loud and sonorous qualities when effectively blown, made all the *welkin* to ring, and from the latter circumstance the instrument might have been thus popularly named. Such instruments as the horn, trumpet, drum, bagpipes, &c., to arouse people in the early morning, were in many country situations of Scotland in remote times extensively used and maintained by public authorities and corporations, and are occasionally so still when desirable to supersede the church bell, or where it may not be situated at a convenient distance. The corporation may also have had this *great brasse* for official purposes connected with its own state and dignity, and for legal intimations, as proclaiming by the sound of the horn, meetings, fairs, &c.; as also for giving the alarm on extraordinary occasions, as in cases of fires, tumult, &c. A reference to the ancient customs of the locality would have a chance of throwing considerable light on the difficulty.

Rayments may refer, by imperfect writing or by short expression, to *arrayments* or *regiments*, or to some particular body of men, such as we call in Scotland "town officers," who, dressed in a kind of livery, with their halberts accompany corporations and magistrates on high occasions in their *processions*. The corporation of 1546 (if an important one) cannot be supposed to have been without a *corps* or body-guard, who might also have been distinguished by their *rayments*, or *rayment*, or *uniform*, and from such commonly called and recognised by the people, adopted as the name or title of the civic troops.

The *tiplers* or *tipplers* of 1568, "persons licensed to sell ale or beer by retail," may be illustrated from the "Letter of Gildry," of the "Burgh and City of Glasgow, 6th day of February 1605 years:" (*History of Glasgow*, by John McUre, 1736. New edit. 1830, p. 148. &c.):

"Art. 23. It shall noways be leasom (lawful) to any gild-brother who is not at present burgess and freeman of this burgh, but enters hereafter to be burgess and gild-brother according to the order set down before, and according to his ability and worth, to tapp tarr, oyl, butter, or to tapp eggs, green-herring, pears, apples, onions, kail, straw, &c., and such like small things, which is not agreeable to the honour of the calling of a gild-brother."

"Art. 24. It shall not be leasom to a single burgess who enters hereafter to be burgess and becomes not a gild-brother, to tapp any silk, or silk work, spices, or sugars, druggs nor confections wet or dry, no launs or cambricks, nor stuffs above twenty shilling per ell, no forreign hats, nor hats with velvet and taffety that comes out of France, Flanders, England, or other forreign parts, nor to tapp hemp, lint, or iron, &c.; neither to tapp wine in pint or quart, great salt, way, &c.; neither to buy plaiding or cloth in great (in bulk) to sell again within this liberty," &c.

"Art. 46. It shall not be allowed to maltmen or others to buy malt, meal or beer (barley) within this town, either before or in time of market to tapp over again, under the penalty of five pounds (Scots money = 8*s.* 4*d.* English)," &c.

From the foregoing extracts it will be observed that the jurisdiction of Gilds or Guilds in both England and Scotland interfered with the various commodities of trade, and as well *in licensing* as *in non-licensing* to buy and sell; and that the *tappers* of Scotland were under the same supervision of their respective Guilds as the *tiplers*, or *tipplers*, or *tapsters* of England; and also that the terms *tappers* and *tipplers* in the two countries were synonymous as applied to persons engaged in traffic. G. N.

Glasgow.

Femble (Vol. x., p. 182.).—This is the female hemp. The *Cannabis sativa* is a dicœcious plant. In the hemp districts of Norfolk and Suffolk about Lopham, the staminiferous hemp is called Carl hemp; the pistilliferous, Femble-hemp. Carl is an old word for male, and male cats are in the north of England called Carl cats. Tusser, however, confounds them. In May's husbandry he says:

> "Good flax and good hemp, to have of her own,
> In May a good huswife will see it be sown;
> And afterwards trim it to serve at a need,
> The fimble to spin and the carl for her seed."

The Carl never produces any seed, but has a weaker fibre than the Femble.

Carl is Anglo-Saxon for male, and Femble is in German "Fimmel, female hemp."

Bailey's *Dictionary* (Femble and Karle) makes the same mistake as Tusser. E. G. R.

PHOTOGRAPHIC CORRESPONDENCE.

Opacity of Collodion.—I have tried almost every method published to make collodion—Diamond's, Hadon's, Lyte's, Shadbolt's, besides many given in various manuals of photography—and I have not been able to get a pure *transparent* solution when dry.

Horne's, Bland's, and many others which I have purchased, on dropping a single drop on glass, remain perfectly transparent for any length of time; whereas all I have made, leave a semi-opal opaqueness, and this although I have used the most pure materials — cotton, Swedish paper, pure washed ether, and absolute alcohol, &c. — yet I cannot succeed. I have, moreover, been particularly careful as to the specific gravity of all my materials: and although my prepared cotton and paper have been *perfectly soluble*, yet, as I say, there is an opacity on drying; and I should feel particularly obliged to any of your correspondents, by their pointing out the probable cause of my failure on this particular point.

M. P. M.

[We have seen the effect described by our correspondent when water has been combined with the collodion. This may arise either from some remaining in the cotton, — which may not be perfectly dry, although apparently so, or it may be combined with your ether or alcohol. An opacity will also take place in the subsequent picture, although not to the eye, previous to immersion in the bath, if the collodion is allowed to get too dry before it is plunged into the nitrate solution. We can only say, that we have some collodion before us, made according to the formula given by Dr. Diamond in this journal, which is as transparent as crystal; and having poured some experimentally upon a piece of glass, have removed it in a most beautiful transparent glassy film. — Ed. "N. & Q."]

Travelling Photographers. — As a beginner in photography, my attention has been called to an article on this subject in the last number of the *Photographic Journal* which greatly discourages me. The writer boasts he has never met with a failure. So far so good; but then he gravely tells us that he takes only two pictures a day, which are as many as any one can properly develop. Now it really does not appear to me to be worth the trouble of making all the preparations necessary for a photographic trip, to secure only two pictures. Is this the average number taken by those who practise either the calotype or collodion process?

Novus.

Photographic Patents. — A patent has recently been granted to M. Duppa for rendering photographs transparent, and for a mode of colouring them on the back of the paper. The granting of this patent has caused much surprise; and we beg to call the attention of our photographic friends to the fact, because it appears that there is little variation in it from processes already in use. We regret to see a tendency to take out patents for improvements in an art to which many of our ablest scientific men have contributed their knowledge without any reserve.

Photographic Terms: Glucose, Bitumen of Judæa. — In the *Photographic Journal*, No. 22., p. 30., Mr. Lyte states that Narbonne honey is often adulterated with *glucose*. What is the substance referred to?

I shall also feel obliged if some of your readers will tell me what the *Bitumen of Judæa* is, referred to in the same journal in the preceding article?

Ignotus.

Calotype Views of Interiors. — I have succeeded tolerably well in obtaining views of interiors by collodion, but finding it so inconvenient to carry liquid chemicals in my photographic excursions, I am anxious to try some of the paper processes for the same objects. Will any of your readers give me any hints upon the subject, or inform me of the degree of success which has attended any of their attempts in the same direction?

M. N. S.

Replies to Minor Queries.

Cennick's Hymns (Vol. x., p. 148.). — Your correspondent may like to know more of the bibliography of Cennick's *Hymns* than you have communicated; I therefore send you a note of those in my possession:

1. "Sacred Hymns for the Children of God and the Days of their Pilgrimage," by J. C. Small 8vo. pp. 220: London: B. Milles. 1741.

This is, I believe, the first hymn-book published by Cennick; it bears only his initials, but contains his autobiography, extending to pp. 32, and only to his twenty-second year, when he got connected with Wesley.

2. "Sacred Hymns, as above, a new collection, dedicated to 'Jesus of Nazareth.'" Small 8vo. pp. 117: London: Lewis. N. d.

3. The same title. Part II. pp. 196: Lewis. 1742.

4. "Sacred Hymns for the use of Religious Societies." Parts I. and II. square 12mo. Bristol: Felix Farley. 1743. Part III. uniform: London: Hart. 1755.

5. "Nunc Dimittis." Some lines of the Rev. Mr. Cennick's, &c. 1756.

The autobiography of Cennick, as in No. 1., was republished by him at Bristol in 1745, and was, with a short addition, prefixed to an edition of his *Discourses*, published by Mark Wilks in 1803; out of the pp. 40 of this latter memoir, however, Cennick's own account of himself occupies pp. 29, so that an extended biography of this worthy character is still a desideratum; and it is rather a reflection upon the religious section to which he more particularly belonged, that the public are not better acquainted with John Cennick and his labours.

J. O.

"*Branks*" (Vol. x., p. 154.). — This is still in Scotland the name of "a sort of muzzling bridle." It is made of two pieces of thin wood, two or three inches broad and as long as the horse's head is wide from back to front just above the mouth; the two are connected across the nose by a piece of pack-thread.

A *small* cord like a *small* bit is much sharper and more *punishing* than a large one. At the back a rope is made fast to one and run through the other, so that when this rope or halter is pulled upon, it draws the branks together and pinches the horse's muzzle. The word "branks" is not here used for any part of a collar. Collars are called *brakums*, written here as it is pronounced.

J. P. A.

Raphael's Cartoons (Vol. x., pp. 45. 152. 189.). — The presumption of M. H. that the seven apostles had sent word to the other four, who were most conveniently within immediate call, is not at all "warranted by Scripture." If such licenses were once admitted, we might summon and dismiss persons as it suited our purpose *ad libitum*. The Gospel records seven apostles only

as present on this occasion; we have no right to presume anything farther; the rest may have been miles off, just as probably as within immediate call. Granting that St. Peter's holding the keys is purely emblematical, why should they be introduced on this occasion? The sheep illustrate the commission then given; but the keys are out of place, unless the artist intended to combine two events in one picture. F. C. H.

Of the original set of twelve cartoons painted by Raphael, seven are in the palace at Hampton Court. Can any of your readers furnish information respecting the history of the remaining five? There are two cartoons in Boughton House, Northamptonshire (a seat of the Duke of Buccleugh), which are fully believed by many to be Raphael's, but from an expression in Whalley's *History of Northamptonshire*, p. 820., it seems to be a matter of doubt. W. H.

Chinese Proverbs (Vol. x., pp. 46. 175.). — By the kindness of Messrs. Hewitt & Co., Fenchurch Street, I have obtained a list of the Chinese proverbs which were in the Great Exhibition of 1851. As they appear to be unknown to some of your readers, perhaps they will be worthy of a place in "N. & Q."

"Let every man sweep the snow from before his own door, and not busy himself about the frost on his neighbour's tiles."

"Great wealth comes by destiny; moderate wealth by industry."

"The ripest fruit will not fall into your mouth."

"The pleasure of doing good is the only one which does not wear out."

"Dig a well before you are thirsty."

"Water does not remain on the mountain, nor vengeance in a great mind."

F. M. Middleton.

Long Sir Thomas Robinson (Vol. x., p. 164.). — The anecdote is thus related in the notes to the lines in Churchill's "Ghost:"

> "Till how he did a dukedom gain,
> And Robinson was Aquitain?"

"At the last coronation the Duke of Normandy, not Aquitain, was represented by Sir Thomas Robinson, a Yorkshire baronet, more generally known as 'Long Sir Thomas,' on account of his uncommon height of stature; in allusion to which the following happy epigram was written:

> 'Unlike to Robinson shall be my song,
> It shall be witty, and it shan't be long.'

A ludicrous anecdote is related of the introduction of Sir Thomas to a Russian nobleman, who persuaded himself that he was addressing no less a character than Robinson Crusoe. Sir Thomas was a specious empty man, and a great pest to persons of high rank or in office. He was very troublesome to the *Earl of Burlington*, and when in his visits to him he was told that his lordship was gone out, would desire to be admitted to look at the clock, or to play with a monkey that was kept in the hall, in hopes of being sent for in to the earl. This he has so frequently done that all in the house were tired of him. At length it was concerted among the servants that he should receive a summary answer to his usual questions; and accordingly at his next coming, the porter, as soon as he had opened the gate, and without waiting for what he had to say, dismissed him with these words: 'Sir, his lordship is gone out, the clock stands, and the monkey is dead.'" — Churchill's *Poetical Works*, 1804, vol. ii. p. 183.

William Fraser, B.C.L.

Alton, Staffordshire.

"*Cultiver mon jardin*" (Vol. x., p. 166.). — The equivalence of this phrase and the *otium cum dignitate* may be illustrated by the rendering of the latter which was customary with an Irish wit of the last generation. His garden was his favourite relaxation after the labours of high legal office. He called it his *otium cum diggin-a-pitate*. B.

Love (Vol. x., p. 206.). — In reply to F. S. A., I may mention that *love* was a ribbon with which cloaks and other articles of dress were trimmed. It was worn, I believe, chiefly when in mourning. W. T. T.

Ipswich.

Dollond's Telescopes (Vol. x., p. 196.). — The name Dollond, as given to a telescope, is not altogether a joke. When Dollond introduced the achromatic lens, it became customary to call achromatic telescopes *Dollonds*, to distinguish them from others. Very soon none but achromatic telescopes were to be found. M.

Great Events from little Causes (Vol. x., p. 202.). — W. Seward mentions a French book of this argument (as it would once have been called) by M. Richer. Perhaps the subject is not a very wise one; a pair of gloves, or a wet gown, may give rise to a treaty, but there must be many greater causes in readiness to act. An accidental spark may blow up a fortress, but what should we say to the person who wrote a book on the spark, and forgot the gunpowder.

In progressive matters the tracing of great things from small accidents is legitimate and interesting. Given a chain of events (and that not yet complete), with the twitching of a frog's leg at one end, and the European telegraph at the other; beat that in history if you can. M.

Leases (Vol. x., p. 31.). — I believe the true answer to the inquiry is as follows. Lessees and mortgagees in possession for terms of 100 or 1000 years, frequently demise the whole or a part of the property at a rent, retaining a reversion of the last year of the original term. This is stipulated for by under-lessees to prevent their becoming bound to the performance of the tenants' covenants contained in the original lease; and it was formerly necessary to the recovery of the reserved rent by distress, that a reversionary interest should remain in the person to whom the

rent was payable. Reversions of three days, or of a single day, are for these reasons commonly reserved on the grant of derivative terms; but out of terms of 100 or 1000 years, the last year was, and commonly is, retained.

Careless and ignorant practitioners followed these forms of demise in cases where the reason for them did not exist, until terms of 99 and 999 years grew into a custom, confirmed by that ready adoption which anything mystic in connexion with law is sure to receive from many members of the profession itself, and from almost everybody out of it.

Again, restraints upon the demise of lands belonging to corporations or ecclesiastical persons for long terms, such as 100 years, to the impoverishment of their successors, naturally established terms just within the prohibited periods, and terms of 99 years accordingly acquired the sanction of ordinary usage, and even of parliamentary adoption. H. Barber.

The Fashion of Brittany (Vol. x., p. 146.). — In reply to the Query of Uneda, I beg to state that the son or daughter of my father's or mother's uncle or aunt, is by courtesy my uncle or aunt, "à la mode de Bretagne;" and they are invariably so styled in Brittany. It seems natural for a child to look upon the son of his father's uncle as his own uncle. This may be the origin of the custom. T. L. Mansell.

Guernsey.

"*Thee*" *and* "*thou*" (Vol. x., p. 61.). — Without differing from Mr. Breen as to the grammatical proprieties of either of these words, it is yet to be observed that whenever a phrase is used as illustrative of the vernacular language of any portion of society, it must be identical with what the parties so intended to be illustrated actually employ. It is probable that Southey wrote under this view; for it is a fact that in this country (America) at least, the members of the Society of Friends habitually and almost universally employ the word "thee" as if it were a nominative case; and this not only in parlance but in writing. The exceptions to this habit can hardly date back farther than twenty years; though within my own observation during that period, they appear to be rather on the increase. I. H. A.

Baltimore, U. S.

I would suggest to Mr. Breen that Thorpe and Southey use words differing in meaning as well as form. Thorpe, by "thouing" a man, meant to indicate the familiar address in the second person singular, indicative of an unrestrained intimacy. Southey, by "theeing his neighbours," meant the adoption of the ungrammatical phraseology which has either grown up among the Quakers, or been handed down by them from their not over-refined or well-educated leader. "Thee knows thee does" is a mode of speech quite different from "Thou knowest that thou dost." The latter would be indicated by "*thou*ing." The former requires something to distinguish it, and that is sufficiently done by Southey's expressive word. W.

That the former of these is the more correct phrase, we have the authority of Shakspeare:

"If thou *thouest* him some thrice, it shall not be amiss."
Twelfth Night, Act III. Sc. 2.

In French is a word exactly corresponding: *tutoyer*.

"Il *tutoye* en parlant ceux de plus haut étage,
Et le nom de Monsieur est pour lui hors d'usage."

(In speaking he *thou's* and *thee's* men of the highest rank, and the name of Sir is with him out of use.) C. H. (1)

Marriage Custom (Vol. x., p. 180.). — In reply to A Constant Reader, I beg to inform him that it is still customary at Hope Church, in Derbyshire, on the publication of banns, as well as at the solemnisation of marriage, for the clerk to call out aloud "God speed you well!" and which he invariably pronounces in broad Derbyshire *patois*, "God speed you *weel!*" John Algor.

Eldon Street, Sheffield.

Elstob Family (Vol. iii., p. 497.; Vol. ix., pp. 200. 553.; Vol. x., p. 17.). — Your correspondents who inquire for particulars of the Elstob family are referred to the —

"Reprints of Rare Tracts, and Imprints of Ancient Manuscripts, &c., chiefly illustrative of the History of the Northern Counties, and printed at the Press of M. A. Richardson, Newcastle, 1847."

One tract is a "Memoir of William and Elizabeth Elstob, the learned Saxonists," and contains considerable information relating to various members of the family, and a few references where probably additional information may be obtained. Another tract, "Scholæ Novocastrensis Alumni," contains a very brief memoir of William Elstob.

Cervus.

Miscellaneous.

NOTES ON BOOKS, ETC.

We have received from Messrs. Williams & Norgate a volume of considerable interest, for which we are indebted to the editorial skill of Professor Von der Hagen, who has already done so much for early German literature. It is entitled *Ludwig des Frommen Kreuzfahrt. Heldengedicht der Belagerung von Akon am ende des 12ten Jahrhunderts.* It is printed from the only known MS.; and the Professor speaks of it, and justly, as well deserving attention for its rhythmical peculiarities, its general contents, and its connexion with the other romances of the Crusade cycle. On these subjects, Professor Von der Hagen's Introduction contains much curious and interesting matter, and the volume altogether must be regarded as a

praiseworthy contribution to the history and literature of the period.

While on the subject of early literature, we may refer to two important additions which Hoffman von Fallersleben has just made to his valuable collections, entitled *Horæ Belgicæ*, collections which are no doubt well known to such of our readers as take an interest in the language and literature of Old Flanders—and how interesting these must be to students of old English literature, we need not stop to insist upon. The Ninth Part of the *Horæ Belgicæ* consists of *Niederländische Geistliche Lieder des XV Jahrhunderts*, which is worth the notice of those who are studying our own early spiritual songs and carols. Part X., on the other hand, addresses itself to those who like old proverbs, containing as it does, *Altniederländische Sprichwörter nach der ältesten Sammlung, &c.* We earnestly recommend those who possess the former portions of the *Horæ Belgicæ* to secure copies of these new issues.

Mr. Bohn having determined to include an edition of *Burke's Works* in his Series of *British Classics*, has commenced it by a new edition of Mr. Prior's *Life of the Right Honorable Edmund Burke*; which, as we learn from Mr. Prior's new preface, "has undergone careful revision;" but we are sorry to say that revision does not seem to have cleared up the mysteries in Burke's private history, which were so forcibly pointed out in *The Athenæum* some few months since. We wish some of our readers who are familiar with the history and literature of Burke's own time, would turn to those articles, and see what they can do towards solving the many queries therein propounded.

Part X., which commences the Second Volume of *Smith's Dictionary of Greek and Roman Geography*, extending from *Jabadius* to *Laconia*, is now before us; and as it includes *Jerusalem* and *Italia*, we may well speak of it as one of the most instructive Numbers of this most instructive of dictionaries.

BOOKS AND ODD VOLUMES

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Particulars of Price, &c. of the following Books to be sent direct to the gentlemen by whom they are required, and whose names and addresses are given for that purpose:

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Dante, Tomo I. 12mo. Londra, 1778. Presso G. T. Masi e Comp.
Address *The Librarian of the Taylor Institution*, Oxford.

Ralf's British Desmidia.
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Notices to Correspondents.

Full price will be given for clean copies of "Notes and Queries" *of 1st January, 1853, No. 166, upon application to* Mr. Bell, *the Publisher.*

O. S. (Cambridge). *There is no charge for the insertion of Books in our Lists of* Books and Odd Volumes wanted to purchase.

E. D. M. *is thanked, but will see that the reply has been anticipated.*

J. K. *The books so kindly forwarded by this Correspondent are left for him at our Publisher's.*

D. *The day of the week of August 1, 1740, was Friday.*

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Erratum. — In Vol. x., p. 256. col. 2. l. 2., *for* "Badoni" *read* "Bodoni."

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Sold by PRING, 30. Westmorland Street; JACKSON, 9. Westland Row; BEWLEY & EVANS, Dublin; GOULDING, 108. Patrick Street, Cork; BARRY, 9. Main Street, Kinsale; GRATTAN, Belfast; MURDOCK, BROTHERS, Glasgow; DUNCAN & FLOCKHART, Edinburgh. SANGER, 150. Oxford Street; PROUT, 229. Strand; KEATING, St. Paul's Churchyard; SAVORY & MOORE, Bond Street; HANNAY, 63. Oxford Street; London. All Chemists and Perfumers will procure them.

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CURES indigestion (dyspepsia), constipation, and diarrhœa, dysentery, nervousness, biliousness, and liver complaints, flatulency, distension, acidity, heartburn, palpitation of the heart, nervous headaches, deafness, noises in the head and ears, pains in almost every part of the body, tic douloureux, faceache, chronic inflammation, cancer and ulceration of the stomach, pains at the pit of the stomach and between the shoulders, erysipelas, eruptions of the skin, boils and carbuncles, impurities and poverty of the blood, scrofula, cough, asthma, consumption, dropsy, rheumatism, gout, nausea and sickness during pregnancy, after eating, or at sea, low spirits, spasms, cramps, epileptic fits, spleen, general debility, inquietude, sleeplessness, involuntary blushing, paralysis, tremors, dislike to society, unfitness for study, loss of memory, delusions, vertigo, blood to the head, exhaustion, melancholy, groundless fear, indecision, wretchedness, thoughts of self-destruction, and many other complaints. It, is, moreover, the best food for infants and invalids generally, as it never turns acid on the weakest stomach, nor interferes with a good liberal diet, but imparts a healthy relish for lunch and dinner, and restores the faculty of digestion, and nervous and muscular energy to the most enfeebled. In whooping cough, measles, small-pox, and chicken or wind pox, it renders all medicine superfluous by removing all inflammatory and feverish symptoms.

IMPORTANT CAUTION against the fearful dangers of spurious imitations:—The Vice-Chancellor Sir William Page Wood granted an Injunction on March 10, 1854, against Alfred Hooper Nevill, for imitating "Du Barry's Revalenta Arabica Food."

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A few out of 50,000 *Cures:*

Cure No. 71., of dyspepsia, from the Right Hon. the Lord Stuart de Decies:—"I have derived considerable benefit from Du Barry's Revalenta Arabica Food, and consider it due to yourselves and the public to authorise the publication of these lines." — STUART DE DECIES.

Cure No. 49,832:—"Fifty years' indescribable agony from dyspepsia, nervousness, asthma, cough, constipation, flatulency, spasms, sickness at the stomach and vomiting, have been removed by Du Barry's excellent food." — MARIA JOLLY, Wortham Ling, near Diss, Norfolk.

Cure No. 52,422:—"I have suffered these thirty-three years continually from diseased lungs, spitting of blood, liver derangement, deafness, singing in the ears, constipation, debility, shortness of breath and cough; and during that period taken so much medicine, that I can safely say I have laid out upwards of a thousand pounds with the chemists and doctors. I have actually worn out two medical men during my ailments, without finding any improvement in my health. Indeed I was in utter despair, and never expected to get over it, when I was fortunate enough to become acquainted with your Revalenta Arabica; which, Heaven be praised, restored me to a state of health which I long since despaired of attaining. My lungs, liver, stomach, head, and ears, are all right, my hearing perfect, and my recovery is a marvel to all my acquaintances. I am, respectfully,

"JAMES ROBERTS.

"Bridgehouse, Frimley, April 3, 1854."

Cure No. 180:—"Twenty-five years' nervousness, constipation, indigestion, and debility, from which I have suffered great misery, and which no medicine could remove or relieve, have been effectually cured by Du Barry's Food in a very short time." — W. R. REEVES, Pool Anthony, Tiverton.

In canisters, suitably packed for all climates, and with full instructions — 1lb., 2*s.* 9*d.*; 2lb., 4*s.* 6*d.*; 5lb., 11*s.*; 12lb., 22*s.*; superrefined, 1lb., 6*s.*; 2lb., 11*s.*; 5lb., 22*s.*; 10lb., 33*s.* The 10lb. and 12lb. carriage free, on post-office order. Barry, Du Barry, and Co., 77. Regent Street, London; Fortnum, Mason, & Co., purveyors to Her Majesty, Piccadilly: also at 60. Gracechurch Street; 330. Strand; of Barclay, Edwards, Sutton, Sanger, Hannay, Newberry, and may be ordered through all respectable Booksellers, Grocers, and Chemists.

LONDON, SATURDAY, OCTOBER 14, 1854.

Notes.

EARLIEST MENTION OF "THE BALLOT."

On looking over some family papers, a few days ago, P. C. S. S. found an interesting letter from Mr. Egerton (apparently an Essex gentleman) to his friend Mr. R. Browne, of Great Chart, near Ashford in Kent. The letter does not bear the date of the year in which it was written; but from the mention made therein of the Dutch Commissioners to confer with the East India Company, it must have been in one of the latter years of King James I., as it appears from Sir Dudley Carleton's letters that the Commissioners returned to Holland in 1619. The letter is curious, as containing perhaps the earliest mention of the ballot, of which we have heard so much, and may probably hear more. Notwithstanding the impartiality in matters of election which it is supposed to insure, it would seem that, on this occasion, the royal influence over the East India Company was dextrously and successfully exerted on behalf of Sir Thomas Smythe, who enjoyed a large share of his Majesty's favour. He was uncle to the first Viscount Strangford, and (as well before as after his return from his embassy to Russia in 1604), filled many important public employments, connected more especially with the trade and navigation of these realms. His monument, at Sutton-at-Hone, in Kent, where he died in 1621, records his long and meritorious services in a singularly quaint and amusing (if not very poetical) inscription. This branch of the Smythe family became extinct on the death, in 1778, of Sir Sydney Stafford Smythe, Chief Baron of the Exchequer.

While on the subject of the ballot, P. C. S. S. may perhaps be allowed to mention, that Mr. Egerton's letter, now cited, is in direct contradiction to the statement made by Toland, in his edition of the *Works of Harrington*, the author of *The Oceana* (folio, London, 1700), who attributes to Harrington the merit (?) of having invented or introduced that contrivance for securing the safety and freedom of election; whereas it is clear, from Egerton's letter, that it had been practised at least forty years before. The words of Toland are remarkable:

"To aid the propagation of his theory, he established, in 1659, a political debating society called the *Rota*, which met nightly at Miles's Coffee House in New Palace Yard, Westminster. Their debates were spirited, and the sense of the meeting was taken by ballot; which mode being first invented or introduced by them, drew crowds to the room every evening. This society was dissolved at the Restoration; and Harrington, having rendered himself obnoxious by his anti-monarchical principles, was arrested," &c.

See also Birch, and Wood's *Athenæ*. P. C. S. S.

"IMMANUEL.

"Being now shortly to goe into the country, where I shalbe more remote frō you, and have lesse occasion to write unto you, I thought good by theis few lynes to salute you. The best newes I cā write you is, y^t^ it pleaseth God to continue in a gracious measure, health to o^r^ cittie, ꝑrsh, and family. I humbly beseech hī to give us grace wel to impve and imploy o^r^ health, and so teach us to numb^r^ o^r^ dayes, y^t^ wee may apply o^r^ heartes unto wisdome. I was on Fryday last in the afternoo^e^, at Marchant Taylo^rs^ Hall, where was a gꝛall meetinge of the East Indian Company about the choyce of new Officers, according to their annuall custome. It should seeme that some thought to have made a band or canvas (as they call it in Camb^ge^) to have turned out S^r^ Thomas Smyth. *For the balloting-box was brought*, and the matter like to bee put to y^t^ kind of tryall w^ch^ is a kind of Lottery. But there were present some of the privie Counsel, as the Earle of Southamptō, my Lo. Derby, and S^r^ Tho. Edmonds, besides the Lord Cavendish, S^r^ Duddley Digges, &c. Sir Tho. signifyed the Kinge's desire that there might bee as little change of officers at the tyme as could bee. Especially the Lord Digby as by commandmēt frō the Kinge signifyed that his Ma^tie^ delighted not in change of his antient officers: that he was now ā old King, and loved not to have new faces repaire unto hī (insinuating after a sorte his M^ties^ affectiō to S^r^ Tho. Smyth), and besides, y^t^ there were now new deputies or commission^rs^ come or cominge ov^r^ frō the States to make a finall conclusiō about their traffick into those partes, w^th^ w^ch^ Commission^rs^ and busines theis old officers are best acquainted and most expert; and therefore his Ma^tie^ w^th^out p^r^judice to their free electiō thought y^ei^ should do wel to continue thē for this one yeare. This speech was seconded by S^r^ Tho. Edmonds and S^r^ Duddley Digges, a very pp and wel spoke gentlemā. This request (as it were) of his Ma^tie^ seemed very reasonable (as I thought) in the eares of the most reasonable and greatest nūb^r^ of the Assembly, w^ch^ was greate; so that whē it came to hands, it was caryed clearly w^th^ S^r^ Tho. Smyth for this yeare: and for the next yeare, Aldermā Hallyday is chosen. It was my happ to sitt by M^r^ Eldred, whoe gave me cold comfort, for he sayd he thought that the trade was decayed, and would come to nothing, by reason of the excessive charge y^ei^ were at, w^ch^ would eate out all the gaine: yet I do not heare others say soe, who in reason should see as much as hee into the busines. I saw M^r^ Carr there, whome I had thought to have asked his opiniō; but I thinke I shall not speake w^th^ hī

before I goe into Essex. Goinge to Mr Goughes howse to-day, I found Mr Rogers and hī together, who both very kindly remēbred you. Thus, wth my verie heartie salutacōns, and my wive's, and or prayrs to God for his blessinge upō you and yrs, I rest

"Yor loving friend in the Lord much bounden,

"J. Egerton.

"7° Julii.

"To the right worll and my appved frend, Mr Richard Browne, at Great Charte, nere Ashford."

POPIANA.

"*The Dunciad.*" — As I have no faith in the existence of the alleged *five*, or rather *seven*, "*imperfect* editions" of *The Dunciad*, and do not believe that it was first printed in Dublin, I have no doubt the following advertisements refer really to the first publication of that poem. If I am correct in my views, that this, though styled *the second edition* (as, if the book was a London reprint of a Dublin edition, *second* it must have been), was in reality only *the first*, the following advertisements confirm me in what I have already shown (*ante*, p. 257.), that the first publication of *The Dunciad* took place between May 11 and June 8, 1728.

In the *Craftsman* of May 25, 1728, appeared the following advertisement:

"This Day is published, The Dunciad; an Heroic Poem. The Second Edition. Dublin, printed; London, reprinted for A. Dodd; price One Shilling. — N. B. Next week will be published, The Progress of Dulness, by an Eminent Hand."

This same advertisement was inserted in Mist's *Weekly Journal* of May 25, 1728.

In the *Craftsman* of June 1, 1728, the advertisement was repeated, with a motto and other additions, as follows:

"This Day is published, the Second Edition of The Dunciad; an Heroic Poem. In Three Books.

. . . He, as an herd
Of goats, or tim'rous flocks together throng'd,
Drove them before him, thunderstruck pursu'd
Into the vast profund.' — Milton.

Dublin, printed; London, reprinted for A. Dodd, without Temple Bar; price One Shilling.

"And speedily will be published, which will serve for an Explanation of the Poem, The Progress of Dulness, by an Eminent Hand."

The same advertisement is repeated, but altered to *third* edition, in Mist's *Weekly Journal* of June 8, 1728; and refers, therefore, to what I believe to have been actually *the second edition*, although, in accordance with the original mystification, it is styled *the third.*

Perhaps I may not be occupying the pages of "N. & Q." unprofitably, if I take this opportunity of reprinting the following specimens of the mode in which the warfare between Pope and his adversaries was carried on. The first is an announcement which is appended to the long Letter, signed W. A. (Dennis, Theobald, and others), in Mist's *Weekly Journal* of June 8, 1728, to which allusion has already been made (*ante*, p. 257.):

"To be published weekly in this Paper.

"May 27, 1728.

"By Authority,

"This day, at a General Court of the Knights of the Bathos, Esquires, Gentlemen, and others, of the same Society, and of all the Worshipful and weighty Members of this ancient and solid body, it was *resolved:*

"That our Sessions, hitherto held at Mr. C——l's, in the Strand, be henceforth removed to the Blue Posts at Charing Cross, in regard to the President of this Society, who is too aged to walk farther from his lodgings.

"And that for the greater tranquillity of this our Sessions, and better security of the Members thereof, it be held for the future only on *Sundays* [as has been practised on great emergencies].

"Resolved, *nemine contradicente*, that a Committee of this whole Lower House do consult on ways and means for reducing the *current sense* of this kingdom, and the exorbitant power of the *Pope.*

"Ordered, That all papers, pamphlets, letters, advertisements, &c., relating to the said *Pope*, which have passed since the 1st of April last, be laid on the table, in order to be revised and published in one volume, not exceeding the value of one shilling one penny half-penny.

"Ordered, That a Committee of Secrecy be appointed to draw up a Report against the said *Pope:* and that Mr. M., Mr. A. H., Mr. W., Mr. D., and the Rev. Mr. W., do prepare and bring in the same.

"Mr. A. H. petitioned to be excused, on account of some business he hath to do in Muscovy.

"The Rev. Mr. W. did the same, on account of an ancient friendship between his best patron and the *Pope.*

"Ordered, That a Key to *The Dunciad* be composed; and that Mr. C——l attend next Saturday to receive instructions for the same.

"A message from Mr. C——l, by Mr. C——k, that Mr. C——l humbly craves to be excused from coming to Charing Cross, so soon after his standing in the pillory there!

"Ordered, That Mr. C——k do compose the said Key to *The Dunciad.*

"And then this House adjourned till after the holidays.

"I do appoint Edm. C——l to print all the votes, resolutions, orders, and reports of this most dishonourable House, and that no other person presume to print the same.

"J. M. S., *Speaker.*"

The following, which appeared in next number of Mist's *Weekly Journal* (June 15, 1728), may be read as showing that some suspicion then existed whether Curl was not a tool in the hands of Pope:

"Sir,—I send you a piece of news concerning the present unnatural war betwixt the sons of Parnassus, which perhaps is not yet come to your notice.

"There have been several hot skirmishes of late betwixt the parties concerned in the political war, to which both

sides claim the advantage. The Allies of Charing Cross lately held a Council, concerning the operations of the campaign, in which it was resolved to besiege the *Pope* at T——n, and to open the trenches without loss of time. They also came to a resolution to begin their attack by a battery of Epigrams, by which they propose to beat down a certain Pillar of Fame, which has been the chief support of his Holiness: their engineers having viewed the said pillar, and found it to stand upon a very tottering foundation. On the other side, his Holiness has not been idle; for having intelligence of their designs by his spies, he is laying in a magazine of Satyr, which being filled with *merdose* matter, he thinks will annoy the enemy, and oblige them to raise the siege.

"P. S. There is a rumour, that the Allies having discovered one E——d C——rl lurking about the headquarters; they seized him, and found him to be one of the *Pope's spies;* upon which, according to the law of arms, they hanged him up immediately, he died very hard, and nobody pitied him."

WILLIAM J. THOMS.

P. S.—May I take this opportunity of suggesting to P. T. P., whose valuable communication on *Pope and his Printers* in "N. & Q." of Sept. 16 is filled with so much curious speculation, that an investigation into the circumstances under which Pope got printed for Bolingbroke the copies of his *Letters on the Spirit of Patriotism, &c.*, would throw considerable light upon Pope's unacknowledged connexion with the press, and serve to complete the curious chapter in his literary history which P. T. P. has so well commenced.

Pope's Memorial to his Mother.—As your attention has recently been turned to Pope, permit me to ask a question relative to the memorial he raised to his mother in a secluded part of his garden on the right of the road from Teddington to Bushy Park. It was a stone obelisk, with this inscription round the base:

"EDITHA, matrum amantissima, vale."

Pope's affection for his mother is well known. I wish to know whether this memorial still exists (I saw it a few years ago); or whether it has been profanely removed, after having been sold, to some spot unconsecrated by the memory of the poet?

W. EWART.

THE MASTERS OF ST. CROSS.

Having long endeavoured to obtain an accurate list of the masters of this celebrated hospital, and "N. & Q." being a refuge for the destitute, I avail myself of an opportunity to enter its portals, and in its columns seek that assistance and correction which my imperfect copy requires.

1157. Raymond (*The Charter of Henry de Blois*).
Humphrey de Milers (*Dugdale*).
1240. Henry de Secusia (*Dugdale; Milner*).
1260. Thomas de Colchester (*Hutton*).
1275 (died). Stephen de Wotton (*Dugdale*).
1289. Peter de Sancta Maria (*Dugdale; Wavill; tomb in Hospital Church*). Archdeacon of Surrey.
1289. William de Welynger, otherwise Wendling (*Dugdale*).
1298. Robert de Maidenstane, or Maydstone (*Hutton*).
1319. Geoffry de Welesford (*Dugdale; Hutton; Gale*).
1322. Bertrand Asserio (*Dugdale*).
Peter de Galliciano (*Dugdale*).
1334. William de Edyngdon (*Dugdale*). Lord High Treasurer of England; Bishop of Winchester.
Reymund Peregryn (*Dugdale*).
1345. Walter de Wetewang (*Hutton*).
1346. Richard de Lusteshall (*Dugdale; Lowth; the windows of the Hospital Church*).
1349. John de Edyngdon (*Dugdale; Lowth*). A nephew of the Bishop of Winchester.
1365. William de Stowell (*Dugdale; Lowth*).
1367. Richard de Lyntesford (*Dugdale; Lowth*).
1370. Roger de Cloune (*Dugdale; Lowth*).
1370. John de Fordham (*Hutton*).
1371. The Constitutions of Pope Clement V. made bishops real masters of the hospitals in their dioceses, and as such William of Wykeham * retained the government of this house from 1371 to 1382 (*Wavill*), not for the mere custody of the house and use of its revenues, but to redress the misconduct of former masters, and restore the charity to the original purposes of its foundation.
1382 (resigned). Nicholas Wykeham (*Dugdale; Lowth; Wavill*). Warden of New College, Oxford.
1383. John de Campeden (*Dugdale*). Archdeacon of Surrey.
1426. John Forest (*Dugdale*).
1444. Thomas Forest (*named by Cardinal Beaufort in the deed of endowment of the Alms House of Noble Poverty;* also *named in a codicil to the Cardinal's will*).
1463. Thomas Chaundeler, D.D. (*Dugdale; Life of Bishop Wayneflete; Newcourt*). Warden of Winchester and of New College, Chancellor of the University of Oxford.
1465. William Westbury (*Life of Wayneflete; Newcourt*). Provost of Eton.
1489 (died). Richard Harward, or Hayward (*Dugdale*).
1489. John Lichfield (*Dugdale*).
1491. Robert Sherborne (*Dugdale; Histories of Winchester and Chichester*). Bishop of St. David's, and afterwards of Chichester.
1500. Richard Fox (Cassan's *Lives of the Bishops of Winchester*). Bishop of Winchester. Founder of Corpus Christi College, Oxford.
1517 (about). John Claymond (*Dugdale; Life of Wayneflete*). President of Magdalen and Corpus Christi Colleges.
1524. John Incent (*Dugdale*). Dean of St. Paul's, London.
1557 (died). John Leefe (*Newcourt*). Prebendary of St. Paul's, London. Fellow of Winchester College.
Dr. Reynolds (*mentioned in the act* 18 *Elizabeth, relating to St. Cross, as having made leases to his own benefit, which that act set aside at the request of his successor*);
1559. John Watson, afterwards Bishop of Winchester.
1600. George Brook (*Milner; Wavill*). Executed at Winchester for high treason, December 5, 1603.

* "A man of great energy and zeal, to whom this country is deeply indebted for the successful exertions and sacrifices he made to promote education."—*The Master of the Rolls*, August, 1853. What a noble character, given nearly 500 years after the acts were done!

1603. —— Hudson, or Hunsdon, a favorite of King James I. (*Milner*).
1605. Arthur Lake, D.D. (*Milner*). Warden of New College, afterwards Bishop of Bath and Wells.
1616 (about). Sir Robert Young (*as stated by counsel in the Court of Queen's Bench, June*, 1851).
1623. Theodore Price (*Milner; Cassan*). Prebendary of Winchester. Sub-dean of Westminster.
1627. William Lewis (*Cassan; Milner*). Provost of Oriel College, deprived of office in the rebellion.
1640. John Lisle represented Winchester in Parliament (*Milner*). Convicted and attainted of high treason; fled from England, and died in exile.
1660 (before). John Cook (*Milner*). Chief Justice of Ireland. Solicitor-General. Executed at Charing Cross, as an accessory to the death of Charles I. (Guizot's *History of English Revolutions*).
1667 (died). William Lewis restored (*Milner*).
1674. Henry Compton, D.D., son of the Earl of Northampton, and afterwards Bishop of London.
1694 (died). William Harrison, D.D. (*Cassan*). Rector of Cheriton.
1694. Abraham Markland (*tombstone in Hospital Church*). Prebendary of Winchester. Rector of Meonstoke. Founder of the celebrated Consuetudinarium.
1728. John Lynch, Dean of Canterbury.
1760. John Hoadley, LL.D., son of the Bishop of Winchester.
1769. Beilby Porteus, D.D., subsequently Bishop of Chester, and afterwards of London.
1787. John Lockman, D.D. (*Hampshire Repository*). Canon of Windsor.
1808. Francis North, Earl of Guildford, son of the then Bishop of Winchester.

HENRY EDWARDS.

WORDS AND PHRASES COMMON AT POLPERRO IN CORNWALL, BUT NOT USUAL ELSEWHERE.

(*Continued from* Vol. x., p. 180.)

Chap, a young fellow, not a full man.

Cheem; to cheem signifies the first motion towards sprouting, in a seed.

Cleat, a thick and flat piece of wood, laid on another, and nailed on, but not joined neatly.

Clopp, to walk lame, and with jerks; *clopping*, walking in this manner.

Cockle, to assume to be "cock of the walk;" "to coccle over" any one, is to assume superiority over him, chiefly by speech. It does not appear to be the same with *caccle*.

Coh, an exclamation of no very decided meaning; but it signifies to put off. The word is often repeated twice: *coh, coh*, as much as to say, "you don't mean what you say," "go along with you."

Dafter, daughter.

Daunce, dance.

Daver, to soil; *davered*, faded through use. A thing is *davered*, when it has lost a portion of its freshness for use.

Deav, applied to a nut that has no kernel. Chaucer uses the word *deve;* but what connexion has it with the word *devious*, as implying "erring," going out of the right way?

Dish, to have the mind suddenly cast down; to have the courage checked, or to check the courage of another person.

Dogga, the Picked Dog-fish.

Dole, stupid from noise and confusion; to be confusedly stupid. The meaning differing much from that of dull.

Dossity, spirit, activity; not having exactly the same meaning with audacity.

Doug, pronunciation of the word *dog*.

Dowst, to throw a thing to the ground, into the dust. I suppose this to be the same as the sea term *dowse*, to lower or take down. The word *dust* is often pronounced "dowst." The chaff of thrashed corn is the *dowst;* and a preparation of the Conger fish without salt, formerly exported, and in Spain grated to powder when used, is called "Congerdowst."

Drang, a narrow passage; whether between houses, or between deep rocks in or near the sea. There is a place near Polperro called Sylly Cove Drang, from this cause. To *dring* is to press, or be pressed, or squeezed in a crowd. Burns uses the word *thrang*, as meaning close together.

Driff, a small quantity (not now commonly used).

Drover, a fishing-boat employed in *driving* or fishing with drift or floating nets.

Drule, the old pronunciation of *drivel;* but the latter word is now most commonly used metaphorically, for a weak and childish person. But to *drule* is descriptive of letting the saliva run from the mouth; and is often used for little children when cutting their teeth, and their mouths run with water.

Duggle, to walk about like a very young child, with effort and care.

Dwalder, to speak tediously and confusedly.

Ebbet, the common lizard, commonly called the "eft;" which may be a corruption of this word. The word *eft* signifies speedy or quick.

Escaped; a person is said to be just escaped when his understanding is only just enough to warrant his being kept free from constraint, or the tutelage of his friends.

Eyle, the fish eel.

Fairy, the local name of the weasel.

Fellon, an inflammation resembling erysipelas; perhaps the old British name of that disease.

Fenigy, to run away secretly, or so slip off as to deceive expectation; deceitfully to fail in a promise. It is most frequently applied to cases where a man has shown appearances of courtship to a woman, and then has left her without any apparent reason, and without any open quarrel.

Flatter. This word is now, in common language, used only in its metaphorical sense; but with us it often means, to say one thing at one time and another at another; to deceive by false representation; and the root of the word is the same as

flutter. A criticism of Dryden, intended to be very severe on Elkana Settle, is written under a mistake as to the meaning of this word as used by the latter, to which he applies our now local meaning. He says:

"To *flattering* lightning our feign'd smiles conform,"

which is not a mistake of the printer for "fluttering," but which the great poet might have guessed at if his anger had permitted him. A disease, as a fever, is said to be very flattering, when it often gives signs of amendment and again suffers a relapse. Poor Elkana, who has met with few friendly critics, may be farther justified when he adds to the above-quoted line —

"Which, back'd by thunder, do but gild a storm;"

by the remark, that those persons who are out of doors in a thunderstorm, may often observe the lightning to flatter or flutter behind or beyond a dark thundercloud, through the edges of which it shines with brilliant effect.

Flaygerry, a merry-making, or what is now vulgarly called "a spree;" but with an innocent meaning, an excursion for amusement.

Flickets, flashes of colour; usually applied to sudden and rapid changes of colour in the face from the alternations of fever. It seems to be the old pronunciation of the word *flight;* and means something which comes and goes away, to return again very quickly.

Flopp, the sound of that motion of water when it is jerked suddenly, as from one end of a cask to another, and then suddenly stopped. The motion itself is sometimes said to be "floxed."

Forthy, officious; too much disposed to push himself forward.

Foul. It seems to mean clumsy. A great *foul* fellow, is a large and awkward man.

Fouse, to tumble about a thing, and so injure it by frequent use; to soil it by use.

Freath, twisted wood-work; thorns, and other small branches of bushes, twisted together, to stop a gap in a hedge. Leland uses the word in a somewhat similar sense.

Fuddled, partially drunk; enough intoxicated to be "the worse for liquor."

Gaddle, to drink eagerly, and much; to swallow fluid voraciously.

Gaërd, guard.

Gaërden, garden.

Gange, to arm with wire the line attached to the fishing-hook. The hook used to catch large fishes is thus guarded at the place where it is fastened to the line, with fine flexible brass wire, neatly twisted round it.

Gi, ghi; probably the ancient pronunciation of the word *give*. It seems common in Leland's writings.

Giggle, to laugh, to have a suppressed laugh.

Gigglet, one who shows her folly by a disposition to grin and laugh for no cause. It is used as a term of slight and contempt, and commonly to a young girl.

Glaze, to stare. It is probably the root of the word *glaze*, to cover with varnish, and thus to give a shining appearance. The word *glass* is also derived from the same word.

Glib, smoothly. "He speaks glib;" that is, his words come easily from him. It is the same as *glibly*, but with us the latter syllable is generally omitted.

Goal, a sensation of slow, heavy, aching pain in any part. It seems to bear some analogy to the word *gall*, when used to express the infliction of pain on the mind.

Gooding, or *goodying;* to go a *gooding*, is to go about the parish or country, at the approach of Christmas, to beg flour, meat, or such things as shall enable a poor person to enjoy himself at that season. It is a common practice, and is not thought disgraceful, being practised by the wives of even respectable labourers; and farmers are accustomed to grind a certain quantity of corn at this season, specially for this purpose.

Goody, to *goody*, is for an animal to fatten, thrive, improve in quality.

Goold, for gold; and probably the true ancient pronunciation.

Grab, to lay hold of, to dig the fingers into, a thing; to grasp at it. To *grave*, as applied to a ship or boat, is to dig up the pitch on her bottom, before giving it a new coat: to grave, and engrave, appear to be derived from this root; and even the word *grave*, in which the dead are buried; as also, perhaps, the word *gripe* as applied to the word *hedge*, as already explained.

Grange, to grind. It is only applied to the teeth; and a person is said to *grange* them one on the other. It differs from gnashing them.

Greet, earth, soil.

Gribble, the young stock of a tree on which a graft is to be inserted; chiefly applied to the apple.

Gripe. That part of the border of a field which is dug out to heap on the hedge, to raise it and keep it in repair. It is often termed the "hedge gripe:" and the owner of a hedge which separates his property from that of another man is supposed to possess the right of digging this gripe out of his neighbour's property, to enable him to finish his work.

Grise, the common word for corn sent to the mill to be ground. A *grise*, or *grist*, is as much as is sent at one time. Shakspeare uses it, *Twelfth Night*, Act III. Sc. 2.

Grizzle, to grin.

Gülge, to drink gluttonously.

Gumpion, aptitude of understanding; some foundation of skill or talent. "He has no *gum-*

pion:" he has no comprehension of what he has to do, no aptitude to learn or do it.

Gut, a narrow passage of any kind. VIDEO.

MRS. STOWE'S "SUNNY MEMORIES IN FOREIGN LANDS."

Your correspondent JUVERNA, who amuses himself with noting Mr. Thackeray's slovenly syntax, would find, I think, better sport in ticking off the elegancies of style in Mrs. Beecher Stowe's *Foreign Lands*. One or two, which I have marked during a partial perusal of that work, will serve as specimens.

1. The cabin (aboard the steamboat) is described as being "as much in order as *if you were going to be hanged*."

2. "Knotted strings (when you are sea-sick) look *disgustingly impracticable*."

3. "Mrs. A. is sick, and Miss B. *sicker*. You'll never catch them going to sea again; *that's what you won't*."

4. "Where in the world the *soul goes to* [during sea-sickness] nobody knows: one would really think the sea *tipped it all out* of a man; just as it does the water *out of his washbasin*. . . . . It [the soul] *rises* (whether before or after being tipped out of a man does not appear) like a pillar of cloud, and *floats* over land and sea, buoyant, *many-hued*, and glorious; again it goes down, down," &c.

5. "Then the steward comes along at twelve o'clock, and puts out your light; *and there you are!*"

6. After this you feel "as if you were 'headed up' in a barrel."

7. Scotch ballads (when a child) "seemed almost to *melt the soul out of me*."

8. "It is so stimulating to be [on the Clyde] *where every name is a poem*."

9. "Two of the most beautiful children I ever saw, whose *little hands literally deluged* us with flowers."

10. "The *drab dresses* and *pure white bonnets* of many Friends were conspicuous among the dense moving crowd [on the platform at the railway station], *as white doves seen against a dark cloud*."

11. "Well, of course I did not *sleep any* all night."

12. "The most splendid of England's palaces [Stafford House] has this day *opened its doors to the slave*."

13. Apropos of the Hon. and Rev. Baptist Noel (who has "one of the most *harmonious* heads" Mrs. Stowe ever saw), she remarks, "Born of a noble family, naturally endowed with *sensitiveness and ideality to appreciate all the amenities and suavities of that brilliant sphere, the sacrifice must have been inconceivably great to renounce*," &c.

14. The hon. and rev. gentleman's *style* "*flowed over one* like a calm and clear strain of music."

15. "The poet Gray seems to have been sent into the world for nothing but to *be* a *poem*."

16. "*One* likes to see a *person* identifying *one's self* with a country."

17. "No words have hitherto made *their way* to my *inner soul* with such force," &c.

18. "I was introduced to . . . . Mrs. Jameson, whose works on art and artists were, for years, almost my only *food for a certain class of longings*."

19. "I could not but think what a loss to art is the *enslaving* of a race (the negroes) which *might* produce so much musical talent."

20. "Some of Shakspeare's finest *passages* explode all grammar and rhetoric; like skyrockets, *the thought blows the language to shivers!*"

21. "The next popular upset *tipped it* [the Panthéon in Paris] *back* to the great men again."

22. A French mechanic, an enthusiast for the poet Béranger, is reported to have exclaimed, "Could I live to see his funeral! *Quelle* spectacle! Quelle *grand* émotion!"

23. A guide exclaims, enraptured with the fineness of the weather, "Qu'il fait *très* beau!"

24. "Ceci," cries an enthusiastic admirer of *Uncle Tom's Cabin* (I beg pardon, of Uncle Tom), "ceci est *la vraie* Christianisme!"

25. "Ah! ah!" says M. Alfred de Musée (M. Alfred de Mussett), "the first intelligence of the age." "Say nothing about this book [*Uncle Tom's Cabin*]. There is nothing like it. This leaves us all behind, — all, all, *miles behind*."

Mrs. Stowe's meditations on the "old masters" in art, — which, together with old customs, and the Greek and Roman classics, seem to her antagonistic to the go-ahead spirit of young America, — are of a similar character. I cannot, however, find the passage on Rubens, which a critic in *The Athenæum* quotes as follows: — "His pictures [Rubens's] I detest with all the energy of my soul."

If these words are to be found in the book, they are quite irreconcilable with the following passage in Letter XXXI.: — "But Rubens, the great, joyous, full-souled, all-powerful Rubens, there *he was*, full as ever, of abounding life," &c.

If I may join a Query with a Note, I would ask if any of your correspondents can remember the words which the reviewer quotes, and which I presume he did not invent. I have read the review since looking into the book, and they have probably escaped my memory. W. M. T.

I find the following passage in Mrs. Stowe's recent work, *Sunny Memories of Foreign Lands*, Low's 2nd edit., p. 256.:

"Stoke Newington is also celebrated as the residence of De Foe. . . . The New River, which passes through the grounds of our host, is an artificial stream, which is

said to have been first suggested by his endlessly fertile and industrious mind, as productive in practical projects as in books."

Perhaps your pages may be the medium of informing the amiable and talented authoress, that the New River was projected and carried into effect by Sir Hugh Myddleton, about fifty years before De Foe was born. EDWARD J. SAGE.

"THE LEATHER BOTTEL."

A short time ago I copied down, from the recitation of an old man, a version of this ancient popular song, which, differing from copies already published, may perhaps interest some few of your readers. A curious article on this song was published in *Blackwood's Magazine*, November, 1823. Mr. J. H. Dixon's *Ancient Ballads and Songs of the Peasantry of England*, published by the Percy Society, contains a copy; while another occurs in the *Illustrated Book of English Songs*, reprinted from a copy in the *Antidote to Melancholy*, 1682. There is a lively air extant, well adapted to the burden of this latter version, which I have often heard sung in good taste by J. L. Hatton, Esq.

"'Twas God above, who made all things,
The heavens and earth and all therein;
The ships that on the sea do swim,
To keep our men from slipping in;
Yet this after all is tittle cum tottel,
When there's nought to compare to the leather bottel.
'Twas in the time of Noah, when the world was drown'd,
That the first leather bottle afloat was found.
So let us hope that in heaven his soul does dwell,
That first invented this leather bottel.

"Its greatly before your fine kegs of wood,
Which in true faith cannot long be good;
And when a master his man does send,
To have one fill'd as he may intend,
And by the way this man should fall,
The keg would burst, and the liquor loss all;
But if it had been in a leather bottel,
And the stopple in, why, all had been well.
So let us hope, &c.

"Then for these flagons of silver fine,
Even they shall have no praise of mine;
For when my lord or lady be going to dine,
And send them out to be fill'd with wine,
The man and the flagons both run away,
Because they are precious, and fine, and gay;
But if the wine had been order'd in a leather bottel,
The man would have come back, and all been well.
So let us hope, &c.

"And for your glasses with stems so fine,
Oh! they shall have no praise of mine;
For if you rudely touch the brim,
The glass will break and cause a swim,
But if the liquor had been in a leather bottel,
And the stopple in, why, all had been well,
And you might have toss'd it round about,
Yet not a drop of the liquor still lost out.
So let us hope, &c.

"Then for your pottles with handles three,
I'm sure they'll get no praise from me,
For when a man and his wife shall fall to strife,
As they often may do in the course of a life,
The one does lug, and the other does tug,
And betwixt them both they break the jug;
But if it had only been a leather bottel,
They might have tugg'd away, yet all had been well.
So let us hope, &c.

"And when the bottle with time grows old,
And no more liquor then will hold,
Out of its side you may cut a clout,
To mend your boots when they're worn out;
And for the rest 'twill do to hang on a pin,
And serve right well to put trifles in;
Such as old nails, hinges, candle-ends, and rings,
For your new beginners need all such things.
So let us hope," &c.

Your jovial "leather bottel" is a piece of antiquity now not often met with. I possess one which was purchased many years since, with a lot of other "nick-nackets," at a sale in the old hall of Allerton Mauleverer. JOHN DIXON.

Leeds.

Minor Notes.

Constantinople and the Crimea. — Among the many works on Constantinople and the Crimea which our active bibliopolists have routed out from their interminable stores, I do not remember to have seen the two volumes about to be described:

(1.) "GUIDE du voyageur à Constantinople et dans ses environs, contenant: l'histoire de cette capitale, *etc.* Par Frédéric Lacroix. *Paris*, 1839." Sm. 8°, pp. 212. and plan.

(2.) "VOYAGE en Crimée et sur les bords de la Mer Noire, pendant l'année 1803; suivi d'un mémoire sur le commerce de cette mer, *etc.* Dédié à sa majesté l'Empereur et Roi, par J. Reuilly. *Paris*, 1806." 8°, pp. 332. and 2 maps, &c.

The *Guide* of M. Lacroix is a methodical and well-written volume. A preliminary essay, to which I shall revert, is entitled *Conseils aux voyageurs*. The plan of Constantinople and its environs, by J. Hellert, measures twenty-five inches by twenty-one, and has about four hundred and sixty marginal references.

The *Voyage en Crimée* of M. le baron de Reuilly was composed under very favourable circumstances. He had obtained access to the principal functionaries of the peninsula, and his manuscript was corrected by M. Pallas. He was also assisted by MM. Lacépède, Langlès, and Millin. As M. Eyriès says, "Il a très-habilement fondu les divers matériaux qu'il a joints à ses propres observations." The map of the Crimea, and the plan of Sevastopol, were constructed from documents procured on the spot, and the volume has some charming etchings by Duplessi-Bertaux.

As a specimen of the descriptive powers of

M. de Reuilly, I subjoin his account of the singular harbour of Balaclava.

"Balaclava, autrefois Symbolon et Cembalo, est situé au midi de la presqu'île, à l'extrémité de la montagne de Aia-dagh. Cette ville, fondée selon toutes les apparences par les Grecs, renouvelée ensuite par les Génois, aujourd'hui déserte et tombée en ruine, a été rendue à ses premiers habitans; elle sert de garnison au bataillon grec que la Russie entretient en Crimée. *L'eau y est généralement mauvaise.* Le port, situé à l'ouest de la ville, a près d'une verste de longueur sur deux cents toises de largeur; il est partout assez profond pour recevoir des vaisseaux de premier rang; de hautes montagnes le mettent à l'abri de tous les vents, en sorte que ses eaux sont aussi calmes que celles d'un étang. Son entrée, tournée au midi, est tellement rétrécie par de hauts rochers, que deux vaisseaux ne peuvent y passer ensemble sans courir le risque de s'entrechoquer. A l'embouchure du port, sur une haute montagne à l'est, est située la vieille forteresse génoise, défendue par de hautes murailles et des tours. Il est à remarquer que toutes les places fortes des Grecs et des Génois étaient placées sur des rocs inaccessibles."—P. 136.

The main object of this note is not mere bibliography: it has an object more suited to these exciting times. I would suggest to the government the expediency of printing in French and English, for distribution among the allied forces, the *Conseils aux voyageurs* of M. Lacroix, and such portions of the *Voyage* of the baron de Reuilly as relate to the climate of the Crimea, and to sanitary matters. The whole would come within two octavo sheets. The utility of such a pamphlet cannot be doubted, and it would be thankfully accepted by the brave men who have to encounter the effects of untried climes, and all the evils of warfare, for the noble purpose of shielding, from the iron grasp of the Czar, the less-powerful members of the European family. Bolton Corney.

Mortality in August.—At this sad season it may be of interest to note that from the register of burials in the parish of the Holy Trinity, Cambridge, it appears that in the year of the plague, 1666, the number in the month of April was three; in May, one; June, twelve; July, forty-two; August, fifty-nine; September, thirty-one; October, eleven; November, three; and December, one. W. R. C.

Fillibusterism.—The *Jamaica Morning Journal*, speaking of the recent bombardment of Grey Town by the United States' sloop of war "Cyane," describes the affair as "a new phase in American Fillibusterism." Is this word *fillibusterism* of English or American formation? If, as I suspect, it be derived from the French *flibustier* (freebooter), would it not be more correct to say *Flibusterism?* Henry H. Breen.

St. Lucia.

Haberdasher.—By some antiquaries this word has been derived from the words "Haber dass, herr?" "Will you take this, sir," said to have been commonly used by the Flemish shopkeepers who settled here in the fourteenth century, when addressing the passers-by. This has always appeared to me to be the most probable of the various origins suggested for this word; and I am farther confirmed in this belief by finding that "haberdashers of small-wares," and probably their shopmen, were nick-named in the seventeenth century (and probably long previously) "What d'ye lacke." I think it was in the writings of Taylor the Water Poet that I lately met with the appellation. Can any of your correspondents refer me to the passage, or to other instances of its use? Henry T. Riley.

31. St. Peter's Square, Hammersmith.

Charles I. at Oxford.—In a late article in Dickens's *Household Words*, on the subject of "Flying Coaches," is the following extract:

"All the bells rung out their loudest peals, and hooded dignitaries knelt humbly before his majesty, offering not only their lives and fortunes, as the modern phrase goes, but their cherished store of college plate—soon afterwards unceremoniously taken and melted down, with scarcely a word of thanks from the Lord's anointed."

Is not this latter part of the quotation rather exaggerated on the part of the editor of *Household Words?* The question respecting *four* of the colleges having the privilege of wearing silver tassels to their caps, on account of their having *given up* their plate voluntarily to King Charles I., has been mentioned in the pages of "N. & Q." already; but as it is an interesting subject, I should be glad of again seeing it in print, hoping that there may be some new subscriber to "N. & Q.," who may not have seen the former notice, and who may be able to throw some light upon the subject. If the plate was "unceremoniously taken and melted down," how has arisen the question of the *silver tassels?* And again, do not those four colleges possess the least amount of old plate?

M. A. Tauntoniensis.

Paper by Nelson.—As a collector of the remains of our great admiral would hardly search the *Reports of the Commissioners of Woods and Forests*, it may be a useful note to mention, that a memorandum by him on the state of the Forest of Dean, in Gloucestershire, supposed to have been written about 1803, is printed at p. 223. of the Thirtieth Report (1852). B. R. I.

Pulci's Alliteration.—The following specimen of a play upon words may amuse your readers. As far as my limited reading goes, it is unequalled in its way in any language with which I am acquainted.

The *Morgante Maggiore* of Pulci does not seem to be sufficiently known or appreciated. Byron thought highly of it, and tried to engage attention to it by his translation of the first two cantos.

But even his facile and graphic pen failed (as I believe he acknowledged) to give a full idea of the talent of the original. The openings of his cantos have been considered profane; but it is obvious that, however bad in taste, they were not directed against religion itself, but against hypocritical professors of it.

"La *casa cosa* parea *bretta* e *brutta*,
Vinta dal *vento*, e la *natta* e la *notte*
Stilla le *stelle*, ch' a *tetto* era *tutta*,
Del *pane* appena ne *dette* ta' *dotte*;
Pere avea *pure* e qualche *fratta frutta*,
E *svina* e *svena* di *botto* una *botte*;
Poscia per *pesci lasche* prese all' *esca*,
Ma il *letto* allotta alla *frasca* fu*fresca*."
Morgante Maggiore, c. xxiii. st. 47. (Rinaldo and Fuligatto arrive at a hermitage.)

It will be observed that the stanza contains two alliterations in every line of it, each being a double one, that is, covering the second as well as the first syllable. Perhaps some of your readers may have met with some similar performance. M. H. R.

"*Better suffer than revenge*." — The motto of the family of Vachell, of co. Berks. With respect to this motto, Captain Richard Symonds observes in his *Diary*, —

"'Tis reported in Reading an old story of Vachel y^t would not suffer y^e Abbot of Reading to carry hay thorough his yard, y^e abbot after many messengers sent a monke whome Vachel in fury killd, but was forced to fly, and he and his after tooke the motto of 'Better suffer than revenge.'"

AA.

Queries.

LORDSHIPS MARCHERS IN WALES.

I should be much obliged by any information as to the *probable author* of the under-mentioned treatise on the Lordships Marchers of Wales, and as to the *present depository* of the second work?

The first-named excellent treatise is printed in "Documents relating to Ludlow and the Lords Marchers, 1841," from the *Lansdowne MS.* 216., in which catalogue it is improperly entitled as "The Government of Wales anciently and as it now is, viz. temp. Jac. I." The proper title, "A Treatise of Lordships Marchers in Wales, &c.," will be found in Pennant's *Wales*, vol. ii. p. 429., 4to. edit., with a prefatory analysis omitted in the *Lansdowne MS.*, and a full abridgment made from a MS. copy of the same work, stated to have been in the possession of Mr. Lloyd of Overton, in 1740, and agreeing in all respects with one in my own library at present.

The second treatise, of which the present depository is asked, occurs in Mr. Hunter's catalogue of the MSS. in Lincoln's Inn Library, p. 256., in the schedule of books bequeathed by Sir Matthew Hale to that society, as the "History of the Marches of Wales, collected by me, one vol.," but it is not to be found in the library there now.

Any information as to either of these two several points through your pages, or sent to my address, will much oblige GEO. ORMEROD.

Ledbury Park, Chepstow.

Minor Queries.

Fir-trees and Oaks. — To what species do the fir-trees belong which have been dug out of the bogs of England and Ireland?

Do the oaks from the same places belong to both the varieties of *Quercus robur*, viz. *sessiliflora* and *pedunculata*?

Which is the best English work on trees, more particularly on the *Coniferæ*? W. E. H.

Birkenhead.

Phipps. — Is anything known of a family of this name in Bucks; its descent and matches prior to June, 1646? J. K.

Melodrama by Lord Byron. — In the *Gentleman's Magazine* for the year 1813, vol. lxxxiii. Part II. p. 697., under the heading "Theatrical Register, Drury Lane Theatre," I find the following notice of the production of a drama called *Illusion*:

"Nov. 25. *Illusion*, or, *The Trances of Nourjahad*; a melodrame by Lord Byron. The story taken from a romance under the same title, by the late Mrs. Sheridan. The music selected by Mr. Kelly."

The Mrs. Sheridan alluded to was the mother of Richard Brinsley Sheridan. She died in 1767; and, in a list of the works written by her, I find *Nourjahad, an Eastern Tale*.

It is, of course, utterly improbable that Lord Byron, who in 1813 was in the full flush of the fame arising from the publication of the earlier cantos of *Childe Harold*, and of the *Giaour*, would dress up for the stage a romance which had then attained the mature age of at least half a century. I am therefore induced to ask, if any of your readers can account for the conjunction of Lord Byron's name with the melodrama of *Illusion*?

ROBERT S. SALMON.

Newcastle-on-Tyne.

"*An Officer and a Gentleman*." — At what time did the term "an officer and a gentleman" come into vogue? Did courts-martial introduce it to the public, or was it in common use previously to its adoption by them? FURVUS.

Army Precedence. — In the lower grades of the army, a lieutenant ranks below a major. In the higher grades, a major-general ranks below a lieutenant-general. How is the apparent anomaly to be explained? O. S.

Curiosities of Bible Literature.—I have recently met with the following statement. Can any of your biblical scholars verify its correctness?

"It is a curious fact, that there are about 500 verses in Matthew's Gospel, that are also in Mark's; more than 300 in Luke, that are also in Mark's; and about 120, that are also in Matthew. Nearly one half of the Gospel by Matthew is to be found in Mark, and more than one-third of the Gospel by Luke is to be found in Mark or Matthew."

W. W.

Malta.

Standard-bearer of the Conqueror.—Within a week I have met with four persons to whom this honour is appropriated. 1. At the archæological meeting at Chepstow (see *The Times* of Aug. 28 last), Mr. Wakeman asserted that the manor and lordship of Usk was granted to Fitzrolph, "the standard-bearer of the Conqueror," and that he died *s. p.* 2. Knight, in his *Architectural Tour in Normandy*, p. 189., says that "William Malet was descended from the illustrious warrior who was standard-bearer to William the Conqueror," and that the son of the standard-bearer was banished from England in 1102. 3. Wace, in his *Chronicle of the Conquest* (Taylor's translation, p. 168.), describes Duke William offering the standard to Raol de Conches, as his "by right and by ancestry;" but Raol requested permission to fight instead that day: so, (4.) after other refusals, it was accepted by Tosteins Fitz Rou le Blanc. Will some one learned in Norman history reconcile for me these statements?

J. M. G.

White Slavery (?).—In a Philadelphia paper, in 1797, two Irish girls are advertised as thieves and runaways:

"These girls came into this country a year ago . . . in a brig . . . and sold themselves to pay their passage."

What does this mean, and when was it abolished? One of them is elegantly described as "pouch-mouthed, slobbers as she speaks, swears very hard, and will —— her eyes with any Jack." M.

Whistling for the Wind.—Sailors, when becalmed, have a practice of whistling for the wind: has this any connexion with the saying "You may whistle for it?" *i. e.* for anything you may be wishing for, but which you have little or no chance of ever possessing.

Haughmond St. Clair.

Anonymous Works.—Who are the authors of the following works, published anonymously: *Nights at Mess; Violet, or The Danseuse; Caleb Stukeley?* M. A.

Brass in Boxford Church.—An explanation of the following inscription on a monumental brass, in Boxford Church, Suffolk, will oblige. It is a representation of a child in a bed, and underneath:

"Dormitorium Davidis Birde Filii
Josephi Birde, Rectoris istius ecclesiæ.
Obiit vicess. Febrv. 1606.
Natus Septima. 22."

It is perfectly intelligible without the figures 22.

W. T. T.

Ipswich.

Stockten Hall.—How did Stockten Hall, at Stamford, the residence of Sir Gilbert Heathcote, Bart., obtain its name? T. E. N.

Bishop, Reference to.—

"Even in the memory of persons living there existed a bishop, concerning whom there was so much mystery and uncertainty prevailing as to when, where, and by whom he had been ordained, that doubts existed in the minds of some persons whether he had ever been ordained at all."—*Cautions for the Times*, p. 250.*

What bishop is referred to? E. J. S.

Worrall Family.—Can any one give me any particulars of the family of Worrall, of Stourton, co. Stafford? What were their arms? Cid.

Hermitage of Merchingbye.—In the *Chartulary of Kelso*, printed for the Bannatyne Club, there are four deeds relating to a hermitage called Merchingbye, which, in the original grant by Walter de Bolebeck, is stated to be founded "de Vasto meo juxta Merchingburnam cum ecclesia Sancte Marie ibidem constructa." In the confirmation by his son, he describes it as given—

"In puram elemosinam per has videlicet divisas quicquid continetur infra claustras suas ex utraque parte Merchinburnæ per circuitum de vado figulorum usque ad vadum ubi Stainefolenburne descendit in Merchinburne."

In a bull by Pope Innocent IV., it is mentioned as being "in episcopatu Dunelmensi." I have referred to Dugdale, Tanner, Surtees, Hutchinson, and other authorities in vain, to ascertain the site of this hermitage. And I shall be obliged to any one who can throw light on the point. M. L.

Lincoln's Inn.

Were Cannon used at Crecy?—On a recent visit to the site of the battle, I was informed by a lad (who was playing at the base of the windmill which was the station of King Edward) that balls had been found in the fields on which the battle was fought. I had no opportunity of endeavouring to trace these relics, but it may be easily done; and if the statement is correct, it will decide a question which is still involved in some degree of doubt. S. R. P.

Curious Ceremony at Queen's College, Oxford.—Barrington, in his *Observations on the Ancient*

[* Page 304. of the edition of 1853.]

Statutes, p. 167., second edition, states, that the scholars in Queen's College at Oxford, who wait upon their fellows, place their *two thumbs* upon the table, and adds:

"I have heard that the same ceremony is used in some parts of Germany, whilst the superior drinks the health of the inferior. The inferior, during this, places his two thumbs on the table, and therefore is incapacitated from making any attempt upon the life of the person who is drinking."

Does this ceremony yet prevail at Queen's College, Oxford? If not, when did it cease? Barrington's book was published in 1766, at which time the ceremony was observed. And is there any place in Germany where a similar ceremony is practised, as mentioned by Barrington?

FRA. MEWBURN.

Darlington.

Van Tromp's Watch. — Can any of your readers afford information as to the present possessor of this curious time-piece? Many years since it was in the hands of a watchmaker of Pontefract named Booth, and from him it is said to have passed with "the writings" to a George Booth, who went to America, and died at Brooklyn, U. S.

The watch-works were at one time fitted to a clock face, and used as a time-piece; but the original case, key, &c., were preserved with great care.

Is anything known of this piece of mechanism?

EBOR.

Dedication of Avington Church. — What is the dedication, if any, of the ancient parish church of Avington, on the river Kennet, near Hungerford, in the county of Berks? I. J.

The Lord of Vryhouven of Holland.—In the *Gentleman's Magazine* for 1791 is a note that Peter Huguetan, Lord of Vryhouven, had given nearly 600,000*l.* for charitable purposes; and in the Report of the Society for Promoting Christian Knowledge, it appears that in 1797 that body received 66,334*l.* 3*s.* 10*d.* from the same person. Where can a farther account of this remarkable man and his benevolence be found?

HENRY EDWARDS.

Minor Queries with Answers.

Carolus Antonius a Puteo. — In the cleaning and restoring a portrait in my possession, the following names appeared across the top of the picture: "CAROLVS . ANTONIVS . A . PVTEO." Can any of your readers inform me of such a person?

H. B., F.R.C.S.

Warwick.

[A learned individual of this name is noticed in Jöcher, *Gelehrten-Lexicon*, s. v.: — "Car. Anton. de Puteo, son of Francis, Marquis of Romagna and Count of Pendera, was born at Bugella on Nov. 3, 1547. Having first well studied the Latin and Greek languages, he turned his attention to philosophy and theology, and afterwards to law, in which he became a doctor, practising for some time as an advocate at Turin. He next became Judge of the High Fiscal Court at Florence, and in 1582 Archbishop of Pisa. He wrote *De Potestate Principis*; *de Feudis*; left behind him many excellent works in manuscript; and died July 18, 1607."]

"*Affiers*," *Alefounders.*—In the *Norfolk Chronicle* of Aug. 19, 1854, it is stated that —

"At a Court Leet, or Law Day, and Court of the Portmen of the borough of New Buckenham, &c., the sub-bailiff, affiers, searchers and sealers of leather, examiners of fish and flesh, alefounders, inspector of weights and measures, and pinder, were appointed."

I want to know what the "affiers'" and "alefounders'" offices are; though I suppose the latter to be the ale-conners, explained by Halliwell as inspectors appointed at Courts Leet, to look to the goodness of bread, ale, and beer. The searchers and sealers of leather, without doubt, were originally intended to enforce the "many good laws made (and one still wanting to enforce the keeping of them) for the making this merchantable commodity" (Fuller's *Worthies*, Middlesex). E. G. R.

[In Blount's *Law Dictionary* they are called "AFFEERERS (*afferatores*), probably from the Fr. *affier*, i. e. to confirm or affirm: those that are appointed in Courts Leet upon oath, to settle and moderate the fines of such as have committed faults arbitrarily punishable, and have no express penalty set down by the statute. The form of their oath you may see in Kitchen, fol. 46. The reason of this appellation seems to be, because those that are appointed to this office do *affirm* upon their oaths, what penalty they think in conscience the offended hath deserved. But I find in the *Customary of Normandy*, cap. 20., this word *affeure*, which the Latin interpreter expresseth by *taxare*, that is, to set the price of a thing, as *æstimare*, *indicare*, *&c.*, which etymology seems to be best."]

Fenton's Notes on Milton.—I want information in the subject of a volume of emendations of the text of the *Paradise Lost*, published in 1725, and written by one Fenton. Who was he? All I know on the subject is from a review of the book in the *Gentleman's Magazine*, vol. i. (February).

C. MANSFIELD INGLEBY.

Birmingham.

[Our correspondent has only to refer to Johnson's *Lives*, or any biographical dictionary, for notices of Elijah Fenton, who is thus memorialised by his friend Pope:

"A poet, bless'd beyond the poet's fate,
Whom Heaven kept sacred from the proud and great."

In 1725 Fenton revised a new edition of Milton's *Works*, and prefixed a life of the author.]

King John's Palace.—King John's Palace in Tottenham Court was his hunting palace: here King John and his nobles enjoyed the sports of the field in hunting wolves, wild bulls, wild boars,

foxes, buck stags, &c., in the Black or Middlesex Forest (now the Regent's Park and Ken Wood).

Jane Shore once resided at this palace in Tottenham Court, under the protection of King Edward III. Queen Elizabeth once resided in this palace, and entertained the Russian ambassador with the sports of the forest in hunting wild boar, stags, &c. Oliver Cromwell had a military station near this palace; no doubt he resided here, and held some of his councils of war in this palace. It was once a monastery of Carthusian monks; and they had a subterraneous passage or cloister from this religious house to the old parish church of St. Pancras, in the village which is nearly one mile distant. This passage was explored by a Mr. Price many years ago, to the distance of about 136 feet to 140 feet: he was stopped from proceeding any farther by damp, and a pool of water. The remains and ruins of the palace were taken down about the year 1806.

Could any of the readers of "N. & Q." give me an account of this royal palace, or an account of the monastery of Carthusian monks? When was it dissolved? Who was the last abbot? Is there any print of this palace? S. H.

[A print, with an account of this palace, is given in Wilkinson's *Londina Illustrata*, vol. i.; it is entitled "An ancient structure, denominated in various records King John's Palace, lately situated near the New River Company's reservoir, Tottenham Court." It had undergone many repairs and patchings-up previous to its demolition in 1808. Madox, in his *Formulare Anglicanum*, fol. 1702, p. 32., has given a document entitled "A Composition between the Carthusians, near London, and the Dean and Chapter of St. Paul's, and the Prebendary of Totenhale, concerning certain ways within the Manor and Fields of Bloomsbury;" but it seems doubtful whether any records are extant of the monastery.]

Trajan's Palace.—In what year was the floating summer palace of the Emperor Trajan weighed up from the bottom of the lake Nemi, and where can I find a good account of it? W. E. H.

Birkenhead.

[A minute description of this wonderful structure is given in Grotier's *Tacitus*, Appendix, pp. 466. &c. A condensed translation of this floating palace—for it can scarcely be called (as Tacitus calls it) a ship—will be found in Eustace's *Classical Tour through Italy*, to which is subjoined the following remark: "When this watery palace sunk we know not." Again, "It is much to be lamented that some method has not been taken to raise this singular fabric, as it would probably contribute, from its structure and furniture, to give us a much greater insight into the state of the arts at that period, than any remnant of antiquity which has hitherto been discovered."]

St. Edward's Oak. — Where can I find the account of the destruction by lightning of St. Edward's Oak, in Hoxne? W. E. H.

Birkenhead.

[In the *Gentleman's Magazine*, Nov. 1848, pp. 469—471., is a letter on the subject of the great oak in Hoxne Wood. It shows the improbability of its being the tree to which St. Edmund, when he was murdered, was fixed, and the absurdities of some of the speculations relating to it. The details of these speculations may be found in the *Ipswich Journal*, Oct. 7, 1848, and Oct. 14, 1848. See also *St. James's Chronicle*, Dec. 26—28, 1848; *Athenæum*, Dec. 16, 1848, p. 1267.; *Gentleman's Magazine*, Feb. 1849, pp. 183. 185.]

Bibliographical Queries.—Please let me have the names of the respective authors of the following books:

1. "Essays on the Political Circumstances of Ireland, written during the Administration of Earl Camden. 8vo. Dublin, 1799." [Alexander Knox?]
2. "Sketches of Irish Political Characters. 8vo. London, 1799."
3. "My Pocket Book; or, Hints for 'A Ryghte Merrie and Conceitede' Tour, in 4to., to be called 'The Stranger in Ireland,' in 1805. Small 8vo. London, 1808."
4. "Lines written at Jerpoint Abbey. 8vo. London, 1823."

ABHBA.

[No. 1. is attributed to Alexander Knox by Watt. No. 3. is by Edward Dubois. Nos. 2. and 4. must remain as queries.]

Sir John Perrott.—Who was the author of *The History of Sir John Perrott, Lord Lieutenant of Ireland?* According to Mason—

"This work, which was published from an original document, written about the end of the reign of Elizabeth, in some measure supplies the historical defects in that reign, as it contains much information relative to Ireland during the time this unfortunate statesman held the reins of government there."—*Bibliotheca Hibernicana*, p. 20.

It is a small 8vo. volume, and was published in London in 1728. ABHBA.

[This work was edited by the celebrated Richard Rawlinson, who states in the advertisement that "the original manuscript was communicated from Ireland, and thither it is again safely transmitted. The author is unknown."]

"*A fair island Seat.*" — Can any correspondent favour me and other readers of "N. & Q." with an explanation of this sort of church seat? The phrase occurs in the life of Ferrar, in the account of the family's daily procession to the church:

"As they came into church, every person made a low obeisance, and all took their appointed places. The masters and gentlemen in the chancel; the youths knelt on the upper step of the half space. Mrs. Ferrar, her daughter, and all her granddaughters, in a fair *island* seat."

H. T. ELLACOMBE.

The Rectory, Clyst St. George, Topsham.

[According to Phillips, in his *New World of Words*, it means a seat in the isle or aisle. He says, "Isle, or island: in architecture, isles are sides or wings of a building." But, according to the *Glossary of Architecture*, "Many writers apply the word *isle* to the central, as well as to the lateral compartments. Thus Browne Willis has 'middle-isle' repeatedly. King, in his *Vale Royal*, has 'the body is distinguished into a broad middle ile, and two lesser iles on either side.' Blomfield also speaks of the middle isle. In these cases the word must be con-

sidered as *isle, island, insula*, an isolated or separate compartment of a building, and not as *aile, ala*, a wing or lateral appendage."]

Replies.

INSCRIPTIONS IN BOOKS.

(Vol. ix., p. 122.)

The following are taken from the Rule and Order Books of the Court of Exchequer in Ireland:

"Woe unto thee myn arrow wounded heart,
Storehouse of cares, of sorrow, griefe, and smart.
Sith thou breakest not of grife and timely eake,
Noe matter now whether thou bow or breake."

"A man in tim hig he may clim,
And fortan may him fed;
Bout doun he shal, and have a fal,
If he tak not hed."

"Si fore vis sapiens sex serva quæ tibi mando.
Quid loqueris, quantum, de quo, cui, quomodo, quando."

"Adsis tu nostris conatibus optime christe."

"Desinat incepto similis precor exitus, obsit
Auspiciis domini ne mala penna mei."

"Quid magis durum est saxo, quid mollius unda,
Dura tamen molli saxa cavantur aqua."

"Tempore lenta pati frœna docentur equi."

Upon one of the membranes of the Common Pleas Roll of Ireland, 10 Edward I., there is a pen-and-ink sketch of the profile of a man's face, and at one side of it are the following words:

"Qui caput hoc pinxit, pictorem se fore finxit,
Tep sic pinxit benedictus a demone sic sit."

JAMES F. FERGUSON.

Dublin.

In that very beautifully illustrated work, Humphrey's *Illuminated Books of the Middle Ages* (folio, London, 1844), we have a transcript of a remarkable example of a book-anathema, which I subjoin, with the translation there given:

"Liber sancte Marie sanctique Nicolai in Arrinstein. Quem si quis abstulerit, morte moriatur, in sartagine coquatur, caducus morbus instet eum et febres, et rotatur, et suspenditur. Amen.

"The book of S. Mary and S. Nicholas in Arrinstein; the which, if any one shall purloin it, may he die the death, may he be cooked upon a gridiron, may the falling sickness and fevers attack him, and may he be broken upon the wheel and hung. Amen."

The MS. in which this tremendous anathema is found, is a very sumptuous Bible of the twelfth century, amongst the Harleian MSS., marked *Harl.* 2798-2799. W. SPARROW SIMPSON.

One of the inscriptions given by J. R. G. (Vol. ix., p. 123.) is quite unintelligible as copied by him, but will be found in an intelligible form in *Cato de Moribus*, from whom it has been taken. The distich is as follows:

"Si Deus est animus, nobis ut carmina dicunt,
Hic tibi præcipue sit pura mente colendus."
Lib. i. Dist. 1.

E. S. T. T.

Not having seen the following among the book inscriptions in "N. & Q.," I have ventured to send it, thinking that it might be worth the notice of some of your readers. I give it as I received it from a French friend:

"Qui ce livre desrobera,
Pro suis criminibus
Sa tête au gibet portera
Cum aliis latronibus;
Quelle honte ce sera
Pro suis parentibus.
Si hunc librum redidisset
Pierrot pendu non fuisset."

F. W. R.

LONGFELLOW'S ORIGINALITY.

(Vol. viii., p. 583.; Vol. ix., p. 77.)

If your correspondents J. C. B. and WM. MATTHEWS care to see some of Mr. Longfellow's imitations, or, more properly speaking, plagiarisms, detected and exposed, I recommend them to read an article on this very subject by Edgar Poe, which will be found at p. 292. of the third volume of the New York edition of his *Works*, published in 1852 by J. S. Redfield, Clinton Hall, Nassau Street. In it poor Poe, who was the very "Bucket" of literary detectives, makes out a very strong case against the Professor. Poe does his work honestly and straightforwardly. After tracking him through a dozen coincidences, and pointing out a host of parallelisms between particular poems, the circumstantial evidence is so strong against Mr. Longfellow, that no bystander attempts to interfere when the critic puts his hand on the poet's shoulder and says, "You're wanted, my man!"

But Poe never accuses Longfellow, or any other author, of plagiarism on the strength of one identical word or image, as too many people, and I am sorry to say a great many of your correspondents, do. For example, take the "Parallel Ideas from Poets," by NORRIS DECK, at Vol. ix., p. 121. What *less* resemblance can there possibly be between any two ideas in the world (always excepting of course the time-honoured difference of chalk and cheese), than between those expressed in the passages collated from Longfellow and

Tennyson? There is certainly a water-lily in both, as there is an M in Monmouth and in Macedon; but the application of it, the treatment of it, by the two poets, is as different as light from darkness. Longfellow merely sees a resemblance between the presence of a lily on water, and the continued obtrusiveness of his mistress' image on the current of a lover's meditation. The simile is a very shallow one, for the only point where the two things compared *touch*, is in their *floating*. Except for the peculiar beauty of the flower, any other weed or plant that floats and swings backward and forward with the current of a stream would have answered Mr. Longfellow's purpose equally well.

But is it so with Tennyson?

> "Now folds the lily all her sweetness up,
> And slips into the bosom of the lake;
> So fold thyself, my dearest thou, and slip
> Into my bosom and be lost in me."

Can anything be more beautiful? Here is an entirely different attribute of the water-lily discussed, and brought into use as a vehicle to convey the poet's finer shades of meaning; and how happily it is seized, and moulded, and expressed, I leave to the appreciation of readers and lovers of poetry. One attribute did I say? There are four distinct attributes of the lily introduced, each in its degree shadowing forth the yielding up of a maiden heart into the hands of her chosen lord. The simile *touches* in four places. There are first and second the folding up of the lily, and its being lost within the water, which beautifully typifies the absorption and loss of the woman's individual character, when in marriage she becomes a part of her husband, in such marriage as Shakspeare alludes to when he says:

> "Let me not to the marriage of *true minds*
> Admit impediment."

There is next the "sweetness" of the lily and of the maiden, the force of which is almost increased by the carnal manner in which it is introduced. Finally, there is the gradual and gentle nature of the change, so clearly told by the word "slips,"

> "And slips into the bosom of the lake."

There is no sudden wrench, no plucking away from old habits, and ties, and ideas; but quietly and smoothly, as the lily slips into the water, does the woman, all unconsciously, shape herself unto the man, showing and proving how fittingly they are mated.

But to return to the parallelism which your correspondent thinks he has detected. It resolves itself after all into this: Mr. Longfellow sees a resemblance between a certain feeling and a lily that *floats on the water;* whereas Mr. Tennyson sees a resemblance between a feeling and a lily that *sinks in the water*. In short there is no parallelism at all!

Next, let us examine the coincidence between a passage in Wordsworth's *Excursion*, and one in Keble's *Christian Year*. According to Wordsworth, the book in which the dried flowers are preserved is merely and simply an almanac, a lover's memorandum-book, by the aid of which the disappointed and disgusted man is enabled to recall the spots where he met the lady of his love, and the conversations they had held on particular occasions. So far the use of the dried leaves is essentially prosaic. The "Daily Souvenir," at the end of *Punch's Pocket Book*, would have been far more useful than such a "memoria technica."

Unfortunately I have not got a copy of Keble's *Christian Year*, and am unacquainted with the passage quoted by NORRIS DECK; but from the fragment he gives it is easy to see that Keble *likens the leaves to something*. This Wordsworth does not attempt to do. The one narrates the existence of a book containing dried plants, as a fact in a narrative; the other draws an image from the general habit of putting dried leaves into books, and assimilates these leaves to something else, at present unknown. I do not think, therefore, that in this case either any real parallelism can be traced. If all the poets who have used the moon as a simile, in some shape or other, were to be enumerated, and the passages in which they have done so counter-columned, there would be no library large enough to contain the volume.

Finally, what atom of resemblance is there between the last two parallel passages selected by NORRIS DECK? I can see none whatever. For surely your correspondent does not mean to found any charge of imitation or plagiarism on the

> "Weave we our mirthful dance"

of Moore, and the

> "Wove the gay dance"

of Keble? The expression "to weave a dance" is as old as the hills, and has been the common property of all poets, poetasters, ballad-mongers, and what are called "fine writers," for the last dozen centuries: and if not on this account, I am quite at a loss to know *why* the two passages in question have been collated. Perhaps your correspondent will kindly inform me?

I have been betrayed already into a much longer "note" than I had intended originally, but I must beg leave to trespass a little farther on your patience and that of your readers. My object is to remonstrate against these fancied resemblances which many of your correspondents are so fond of drawing. For I might just as easily dissect and disprove the similarity which SERVIENS discovers in Vol. ix., p. 73., between a poem of Thomas Campbell's and the prose of the author of a *History of the Stage*. The object of your correspondents is to *imply* plagiarism. They don't say out and openly, "Here has so-and-so

been stealing from so-and-so," but they say, "This passage looks uncommon like that passage, eh? don't *you* think so?" and they shake their head and pass on, leaving the impression of the author's guilt to fix itself into the mind of every listener or observer. Now this is not fair; downright plagiarism is so disgraceful a crime that a man ought not to be lightly accused of it. A plagiarism ought, strictly speaking, only to be so called either when an author has handled a subject in the identical way in which some previous author has treated it, and when a succession of the same ideas is to be found in both; or, when one peculiar turn of thought correspondingly expressed, is to be found in two authors. To make my meaning clearer, I will give you a specimen of what is a plagiarism and what is not.

Moore, in one of his Irish melodies, has the following:

"I said (while
The moon's smile
Play'd o'er a stream, in dimpling bliss)
The moon looks
On many brooks,
The brook can see no moon but this."

This is a plagiarism, and Moore himself acknowledges it, and tells us in a foot-note that this image was "suggested" by the following thought, which occurs somewhere in Sir William Jones's work:

"The moon looks upon many night-flowers, the night-flower sees but one moon."

Suggested, indeed! Moore might just as well have said that it was taken from Sir William Jones's works bodily, and without any alteration of importance. Moore's confession, however, does not make this the less a plagiarism; a poet has no business to go about versifying other people's ideas. Moore was too fond of doing so; indeed, he is the least original poet in the English language. But let this be parenthetical.

In the above quotation the very peculiar turn of thought in Jones's works is copied literally by Moore. Whoever does this is a plagiarist.

Now for a coincidence which is not a plagiarism.

In Tennyson's poem of the "Lady Clara Vere de Vere" occur the following lines:

"Howe'er it be, it seems to me,
'Tis only noble to be good."

In the ballad of "Winifreda," in Percy's *Reliques*, we find —

"We'll shine in more substantial honours,
And to be noble we'll be good."

I don't know whether this accidental resemblance has ever been noticed before, but that it is accidental I fully believe. The idea of goodness and worth being the only true nobility, must have originated when it was first discovered that rank and villany were not incompatible. When that discovery was made I leave to keener explorers into old world history than myself to decide. But in a variety of shapes the same sentiment has been differently expressed by English poets. Pope's line —

"An honest man's the noblest work of God,"

is merely this same thought in a different dress; which else is the idea in Burns' song, of which the chorus is —

"The rank is but the guinea stamp,
The man's the gowd for a' that?"

The sentiment being common property, it is merely curious to observe that Mr. Tennyson and the old ballad author express it with the same epigrammatic terseness — as a singular coincidence it is worth noting — for perhaps Mr. Tennyson himself may never have had it pointed out to him before; but no person surely could be found to charge him with plagiarism on account of it; and yet it is a closer imitation in terms than any of your correspondents have pointed out.

S. B.

Lucknow.

Mr. Dymond's quotation (Vol. ix., p. 425.) from the traveller's book at the Raven, at Zurich, of the distich written by Longfellow on the Raven, bears a very suspicious resemblance to the lines attributed to Quin, and I believe also to Jekyll:

"The famous inn at Speenhamland,
That stands below the hill,
May well be call'd the 'Pelican,'
From its enormous bill."

J. H. L.

SONNET BY BLANCO WHITE, ETC.

(Vol. ix., pp. 469. 552.)

Agreeably with the suggestion in your motto, I have made a Note, in consequence of having just found that the leading thought in that very striking sonnet from Blanco White, with which you recently treated your readers, occurs in Bacon's treatise *De Augm. Scientiarum*, lib. i., where he says:

"Scitissime dixit quidam Platonicus: 'Sensus humanos solem referre, qui quidem revelat terrestrem globum, cœlestem vero et stellas obsignat;' sic sensus reserant naturalia, divina occludunt. Atque hinc evenit, nonnullos e doctiorum manipulo in hæresin lapsos esse, quum ceratis sensuum alis innixi, ad divina evolare contenderent."

Bacon's portion of this passage exhibits a characteristic specimen of that poetical vein by which his style is as generally marked as by the profundity of his philosophy.

Let Bacon's name introduce another Note. He had just been named by Guizot, in the introduction to his *Histoire de la Civilisation en France*,

and the mention of him is followed by a most remarkable instance of forgetfulness of what he had done for philosophy.

"Je porte," proceeds M. Guizot in the next sentence, "mes regards sur les temps de la plus grande activité intellectuelle de l'Angleterre, sur les époques où il semble que les idées, le mouvement des esprits, aient tenu le plus de place dans son histoire; je prends la crise politique et religieuse des xvi^e^ et xvii^e^ siècles. Personne n'ignore quel prodigieux mouvement a travaillé alors l'Angleterre. Quelqu'un pourrait-il me dire quel grand système philosophique, quelles grandes doctrines générales, et devenues européennes, ce mouvement a enfantés? Il n'a guère élevé ni agrandi, directement du moins, l'horizon de l'esprit humain; il n'a point allumé un de ces grands flambeaux intellectuels qui éclairent toute une époque."—P. 10.

And this is said by a philosophical writer, certainly not unfriendly to our nation, of the state of philosophy in England in the days of Bacon and Newton!

I beg leave to thank M. H. (Vol. x., p. 194.) for correcting the error in my last communication (Vol. x., p. 152.), which gave 1580 as the date of the death of Henry II. of France. It had escaped my observation, when writing with Le Noir (planche iii.) before me, where "*mort en* 1580" is engraved. His next plate, representing the sarcophagus and recumbent statue of his widow, Catharine de Medici, has the same date engraved upon it as that of her death, who lived till January, 1588–9.

I had thought that C. T. was unacquainted with Le Noir's *Musée des Mon. Franç.*, from his using the language of uncertainty, and arguing from mere probabilities, when he wished to prove that a certain description of sepulchral effigies were intended to represent dead corpses, upon which question the series of monuments preserved by Le Noir is incontestably decisive; though the effigy of Catharine de Medici on her husband's tomb is a very remarkable exception.

HENRY WALTER.

Hasilbury Bryan.

THE HIGHLANDS OF SCOTLAND AND THE GRECIAN ARCHIPELAGO.

(Vol. x., p. 180.)

Probably many links of connexion might be found between Britain and Greece. In the first peopling of countries, it is observable that the tendency of emigration or progress is to the south, south-east, south-west, and that the offsets branched southward.

Where we find a northward shoot, we may generally suppose it impelled by antagonistic force, and obliged to seek refuge in a mountainous and less agreeable region, whence, having gained strength and hardihood, it bursts forth at the appointed time. This appears to me a useful rule, though of course it has exceptions.

Our first race of Scythians seem to have passed westward along the northern coast of the Euxine, bringing with them the sheep and goats of the Caucasus, and the horses of Cappadocia-Tagarmah. From this stream the first inhabitants of Macedonia, Thrace, Thessaly, probably parted off; giving rise to fables, concealing much truth, about the Centaurs and others. These people, like their parent stock, were shepherds, following the rule of the Old World, by passing through the shepherd state before tilling the earth; and even in Herodotus' time the latter occupation was thought derogatory.

I expect Caranus belongs to a shepherd race passing from Phrygia along a more southern latitude; a royal race, the time later, and the race more civilised. Thus, perhaps, Greece received the horse and the olive.

Abaris, the Hyperborean, acknowledged the connexion of his country, Ireland, with Northern Greece, by bringing first-fruits to Dodona, to be forwarded thence to Delos; and of course the same connexion existed with Scotland.

Dr. E. D. Clarke, vol. iv. p. 382., says, quoting Stephanus:

"Bormiscus is mentioned as a town of Macedonia, where Euripides was lacerated by a kind of dogs, called in the Macedonian tongue *Esterices*. It would be curious to ascertain whether an etymology for this name exists in any appellation given to a peculiar breed of dogs among the northern nations of Europe."

Adding in a note:

"It comes nearest to the French word *terrier*, said to be derived from the Latin *terra*; but the French word may be the older of the two."

Can the root of the word be found in Celtic? and the origin of the breed in Scotland? Has any traveller seen Scotch terriers in Turkey?

Again, when Xerxes, previous to the battle of Thermopylæ, sent to reconnoitre the Spartan troops, they were seen performing gymnastics, and combing their hair by a fountain. This reminds us of the old Scotch ballad,

> "Where fair Gyl Morice sat alone,
> And careless combed his yellow hair."

An investigation of head ornaments might, I think, elucidate many ancient relationships.

I have somewhere read of Druidical remains in Thrace, but made no note; I should be very thankful for a reference. I do not mean that I should consider such remains any proof of connexion between the two countries, for I believe Druidism too general to be so; the link was formed before the purer form of worship had degenerated into any of the later systems, the growth of extraneous circumstances.

I venture on this note in the hope that it may

lead some one better qualified than myself to continue the inquiry. F. C. B.

PHOTOGRAPHIC CORRESPONDENCE.

Heliographic Engraving. — At the sitting of the Academy of Sciences of Paris, on Monday the 2nd instant, M. Niépce de Sainct Victor presented another and most important memoir upon this subject. It was accompanied by two engravings, executed according to this process by M. Riffaut; one being a portrait of the present Emperor of the French, which had been retouched; the other a view of La Bibliothéque du Louvre. The latter, which is printed in *La Lumière* of Saturday last, shows, by its minuteness of detail and the harmony of its tones, the state of perfection to which this admirable discovery of the uncle and nephew (M. Niépce and M. Niépce de Sainct Victor) has already attained. As the memoir is of a length to prevent our giving a translation of it (at least this week), we must content ourselves with stating that the varnish for the coating of the steel plate now employed by M. Niépce de Sainct Victor is composed of —

Benzine - - - - - -	90 grammes
Essential oil of lemon (pure) - -	10 grammes
Bitumen of Judæa (pure) - - -	2 grammes

This varnish is far more fluid than that originally proposed, and consequently gives a more delicate coating to the plate; and in proportion to the delicacy of the coating is not only the rapidity with which it is acted upon by the light, but also the minuteness of its details, and the harmony of its half-tones. The only objection to this varnish, namely, that it does not offer sufficient resistance to the aqua fortis, M. Niépce de Sainct Victor has got over by means of certain fumigations to which he subjects the plate, as in the daguerreotype process. Full details are given by him on all these points, and we cannot conclude this notice, which has for its object to direct the attention of our photographic friends to this most important branch of the art, without paying our tribute of acknowledgment to M. Niépce de Sainct Victor for the liberality with which he lays before the world the results of his laborious researches.

Buckle's Brush. — In a recent Number of "N. & Q.," Dr. Diamond has taken upon himself to designate Buckle's brush as a "clumsy invention" (or words to that effect).

This assertion I consider both unjust and without the slightest foundation; and if left uncontradicted may be the means of deterring persons from adopting its use, under the impression that the accusation was true. The best proof, I consider, that can be brought as testimony in its favour, is the fact of its being used so universally after the test of years, and that in the hands of calotypists whose productions are eminently successful. Never, in a single instance, have I known it discarded when once adopted, and its useful and cleanly qualities ascertained and appreciated; whereas in many cases the continued failures arising from the use of rods and plates of glass have probably driven many a young beginner to abandon the process in despair.

It is really a great pity that those who have been successful in any particular method of manipulation, are so frequently apt to imagine their *modus operandi* superior to all others.

When the Buckle's brush has been used, its advantages over the other methods of preparing the Talbotype papers will be readily perceived by any unprejudiced person; and surely the thanks of all lovers of this beautiful art are due to Mr. Buckle for his useful and most admirable invention; which, as regards cleanliness and simplicity, is everything that can be desired.

One peculiar advantage that it possesses is of the utmost importance in the paper process. Thus, in developing, two or more brushes may be used; firstly, one with the gallo-nitrate, and afterwards one with the gallic acid alone. Should any part of the picture, however, not develope sufficiently with the gallic acid solution, the gallo-nitrate brush may again be applied to those places which have not been impressed enough in the camera. Again, should any part of the picture (a church tower or other object in the distance, for instance) develope too rapidly, the same may be much retarded by using a third brush with plain water alone, thus weakening the solutions on that particular part. This I have done several times with much advantage, when the picture would most likely have been lost, or the beauty much impaired, had any other method of developing been used.

Gallo-Nitrate.

Hull.

Sugar of Milk and Grape Sugar: Bichloride of Mercury. —

1. Will sugar of milk answer the same purpose as grape sugar or old honey, recommended by Mr. Maxwell Lyte for his instantaneous process, No. xxii. p. 30. of *Photographic Journal*?

2. Of what strength is the solution of bichloride of mercury to be, which is recommended in the same Number of the same work by Mr. Dickson, for removing the dirty yellow appearance caused by the lengthened immersion in hypo. of our printed positives? and how long should the print be allowed to float on the solution?

As the *Photographic Journal* appears but once a month, B. J. would be greatly obliged by an answer in that very interesting periodical "N. & Q."

[1. No. The action of grape sugar is very different from that of sugar of milk.

2. We do not know what is the strength employed by Mr. Dickson, but we have made some experiments ourselves; but though we have removed the yellow colour, we have produced a colour still more disagreeable. So that the remedy seems like that of the old proverb, which speaks of eating garlic to hide the smell of onions.]

Replies to Minor Queries.

Biographies of Living Authors (Vol. x., p. 220.). — I agree with M. that the list which he proposes would be useful, but I fear it will be brief. Strange that he did not observe in the advertisement prefixed to the two-volume edition, a reference to a preceding work, —

"Catalogue of five hundred celebrated authors of Great Britain, now living. Lond.: Faulder, 1788."

Some of your correspondent's questions are, I think, too puerile for "N. & Q." However, to one or two I will reply.

The chaplain to the Lock Hospital who advocated polygamy was Martin Madan, brother to the Bishop of Peterborough, great-nephew to Lord Chancellor Cowper, and a relation and friend of the poet Cowper, in whose letters he and his *Thelypthora* are repeatedly mentioned.

How the Princess Olive "began her career" I

know not, but in 1813 she published *The Life of the Author of the Letters of Junius, the Rev. Jas. Wilmot, D.D.;* and subsequently, 1817, *Sir Philip Francis Denied.* B. L. A.

It is perhaps not amiss to state, as some guarantee for the accuracy of the notes in *A Biographical Dictionary of Living Authors, &c.*, London, 1816, 8vo., that this work is the anonymous compilation of that careful and industrious antiquary, the late William Upcott. WILLIAM BATES.

Birmingham.

Forensic Jocularities (Vol. x., p. 253.). — The following lines are extracted from *An Historical Account of the Blue Blanket, or Craftsmen's Banner, containing the fundamental Principles of the Good-Town, with the Powers and Prerogatives of the Crafts of Edinburgh, &c.*, 2nd edition, Edinburgh, 1780, pp. 98–9. They may legitimately enough be included under the head "forensic," in so far as *disputation* is concerned, and must be confessed as quite eclipsing anything that has hitherto appeared in "N. & Q." emanating from the law courts. The "Scottish Solomon" certainly shines peculiarly bright on this occasion.

"So after his (James I.'s) accession to the throne of England, and when he returned to his native country, Scotland, and made his entry into Edinburgh, 16th of May, 1617, joy appeared in every one of their (the citizens') countenances. . . . Next day his majesty was pleased to honour the University with his presence at a philosophical disputation in the oriental languages by the professors of philosophy, Mr. John Adamson, Mr. James Fairly, Mr. Patrick Sands, Mr. Andrew Young, Mr. James Reid, and Mr. William King. When the exercise was over, his majesty was pleased to compliment the disputants in the following poem, which by them was variously pain (perhaps *payne* or *pagan*) Latin:

"As *Adam* was the first of men, whence all beginning take,
So *Adam-son* was president, and first man of this act;
The Thesis *Fair-lie* did defend, which tho' they lies contain,
Yet were fair lies, and he the same right fairly did maintain.
The field first enter'd Mr. *Sands*, and there he made me see
That not all Sands are barren sands, but that some fertile be.
Then Mr. *Young* most subtily the Thesis did impugn,
And kythed old in *Aristotle*, altho' his name be *Young*.
To him succeeded Mr. *Reid*, who tho' *Red* be his name,
Need neither for his dispute blush, nor of his speech think shame.
Last enter'd Mr. *King* the lists, and dispute like a king,
How reason reigning like a queen, should anger under bring.
To their deserved praise have I thus play'd upon their names,
And will this college hence be called the College of King JAMES."

G. N.

Tiplers (Vol. x., p. 182.). — This word occurs, as at Boston, in the corporation records of the town and port of Seaford, co. Sussex. Various persons in, and later than, the 26th of Elizabeth, are presented at the quarter-sessions for engaging in *typlyng* without the permission of the authorities. Sometimes they are called *communes tipulatores*. The following bond is upon a loose paper in the corporation chest:

"Sefforde. M^d. q^d. duodecimo die Junii, anno regni Regine Elizabethe, &c. XXVI., coram Ricō Smithe balliv' de Sefforde p'dic' et jurat' eiusdem ville, tunc et ib'm venit, Symone Collingham de Sefforde p'dic', TIPLER, et manucepit p' serp'o, sub pena quinque librar', levand' ad usu' dce Dne Regine, de bonis et catallis terr' et ten't suis, ubicumque, &c.

"The Condicon of this Recognizance is suche that the above-bounden Symon Collingham from hensforth duringe the time that he shal be a *tipler* w^thin the towne of Sefforde, do well, honestly, and orderly use gov'ne and dispose himself and his householde in all thinges belonginge to his office accordinge to the intencon, forme, and meaning of the queen's ma^ties lawes in that case p'vided. And also hereafter do maintaine, or kepe, or suffer to be kepte and used no unlawfull games nor evill rule within the p'cinctes of his house, garden, or orchardes, duringe the said time of his *tiplinge*," &c.

Since the days of the maiden queen the word has undergone a total change of meaning; and "tippler" has become a good Johnsonian expression for the consumer rather than the seller of beer.

Tippler as a surname still exists in the county of Essex. MARK ANTONY LOWER.

Lewes.

"*Credo, Domine,*" *&c.* (Vol. x., p. 163.). — The author of this justly esteemed prayer was Pope Clement XI., who filled the papal chair from 1700 to 1721. It finds a place in most Catholic Prayer Books under the title of the "Universal Prayer." F. C. H.

Stanzas in "Childe Harold" (Vol. iv., p. 223. *et passim*). — In your Notices to Correspondents in No. 220., 14th January, 1854, you invite MR. KERSLAKE to send an extract from his *Catalogue*, illustrating this corrupted passage. As it has not appeared in your columns, I presume he has not sent it, and I now supply his omission, thinking that a reading so very different to any suggested, will not be unacceptable to those correspondents who took an interest in this question when it was first mooted by your correspondent T. W.

"189. Byron's *Childe Harold*, canto iv., 1818, 1st edit.

"The fourth canto contains transcripts of Lord Byron's own manuscript notes and corrections from his own copy.

"These corrections do not appear to have come under the notice of any of the editors of *Childe Harold's Pilgrimage*.

"In the line —

'Thy waters *wasted them* while they were free,'

the two words 'wafted power' are written in the margin, and '*wasted them*' underlined, and this note is annexed: '*Wasted*, not in the MS., but is some interpolation of Mr. Murray's printers.' At the beginning of the volume is

this memorandum, signed by an eminent literary acquaintance of Lord Byron: 'The MS. notes in this copy were transcribed by —— from a copy of Lord Byron's own, which he saw when at ——, and by him communicated to me. The original notes are in Lord B.'s own handwriting.'"

CERVUS.

"*Rule Britannia*" (Vol. x., p. 222.).—The crest of "N. & Q." is an elephant's trunk, which is apt at all things, from unrooting a tree to picking up a pin. On the pin headed as above, it may be noted that the little solecism in grammar, "not so blest as thee," is so nearly sanctified by common usage, that it gives no offence. It has ceased to be *malum in se*, though still *malum prohibitum*. This happens especially with pronouns; and when corresponding things happen in Greek, they have their learned names, by which Discipulus must be prepared to defend them, on pain of what next. Nothing is more common than "between you and I," which should be "between you and me;" but even Tom Moore, a correct writer, has —

"To make up a little speech,
Just between little you and little I, I, I."

where it would have been as easy to have made the little pair *see* between you and *me*, as *try* between you and *I*.

The amendment proposed by your correspondent contains, in the words "free as now," something which I cannot describe of incongruity, such as exists in a very exaggerated form in the following:

"The nations not so blest as you,
Shall in their turn to tyrants fall;
But you shall flourish, good as new,
The dread and envy of them all."

My emendation would be on the *matter*. The prophecy is savage, and the word *dread* is neither true in fact, nor desirable, nor producible to foreigners with any show of courtesy. Suppose it ran thus:

"Though nations not so blest as thee,
Should in their turn to tyrants fall;
Thou still shalt flourish, great and free,
The hope and envy of them all."

Shortly after the revolution of 1830, Mr. J. S. Buckingham published our national songs with some variations in favour of a more kindly feeling towards foreigners. What he did with the verse in question I forget. M.

Notaries (Vol. x., p. 87.).—The use of notarial seals would seem to be of English origin. The French, like the Spanish, have adopted, in their stead, a pen-and-ink device which they call a "paraphe," and which is generally of a very intricate and inimitable form. As the use of seals has become in England the ordinary method of authenticating public documents, so has the "paraphe" in France; with this difference, that the difficulty of counterfeiting the latter affords a greater security against any attempt at forgery. "Paraphes" are now commonly used throughout the continent, not only by notaries and public men, but by persons of every class; and even the ladies seldom sign their names, without attempting a "flourish" of some sort. With a foreigner, the "paraphe" is as necessary an appendage to his signature as the moustache is to his face.

HENRY H. BREEN.

St. Lucia.

Canaletto (Vol. ix., p. 106.).—Four of the paintings of Canaletto to which GONDOLA alludes, are at the Hyde in Essex, the seat of J. Disney, Esq. The subjects, if I remember right, are Whitehall, Ranelagh, St. Paul's, and a wooden bridge over the Thames at or near Kingston.

MEMOR.

"*Pranceriana*" (Vol. x., p. 185.).—The principal contributor to *Pranceriana*, if not the sole author, is generally believed to be Dr. Duigenan, a strong opponent of Dr. Hutchinson, the Provost of Trinity College, Dublin, who is the hero of that clever and bitter pasquinade.

A DUBLIN GRADUATE.

Uniform of the Army (Vol. x., p. 127.).—In Henry VIII.'s reign, green and white (the Tudor colours) were worn by the army; and white, with a red cross, by the city of London contingent. Across the breast-plates of the cavaliers were thrown scarfs of the royal or colonel's colours; and, on the discontinuance of body armour in the reign of Queen Anne, scarlet and blue were definitely fixed as the uniform of the army. MACKENZIE WALCOTT, M.A.

Scarlet, how long used in the Army (Vol. ix., p. 55.).—Edward, Earl of Derby, in a circular respecting troops for the Scottish expedition of 1547, makes mention of a "light horseman, well harnessed as apperteyneth, with a redde coate made of the cassok fasōn." ANON.

I have been told by a friend well acquainted with history, that Canute maintained a body-guard who were distinguished by a scarlet uniform. I do not know in what historian this is to be found.

HEARSAY.

"*That will be a feather in his cap*" (Vol. ix., pp. 220. 378.).—Among the ancient warriors it was customary to honour such of their followers as distinguished themselves in battle by presenting them with a feather for their caps, which, when not in armour, was the covering for their heads. From this custom arose the saying, when a person has effected a meritorious action: "That will be a feather in his cap." W. W.

Malta.

Napoleon's Spelling (Vol. ix., p. 203.; Vol. x., p. 94.).—Mr. Warden says:

"It would be more to Napoleon's advantage to suppose that the haste and agitation, in which he frequently wrote, caused him now and then to put in a letter too many or too few, or to substitute a wrong one."

This, no doubt, is the correct way of accounting for *ordinary* cases of bad spelling; but, in the instance under consideration, your correspondent seems to forget that we have to deal with the fact, given on the authority of Bourrienne, that Napoleon's spelling is "*extraordinairement* estropiée." Of this fact, I have ventured to offer what seemed to me to be the probable explanation, namely, that Napoleon may have affected to treat the rules of spelling as unworthy of attention for a man of his exalted station. Nor is there anything new in such a supposition. It is well known that the "noblesse" of the "ancien régime" were in general unable to write, or affected so to be; and the anecdote related of a Duke of Montmorency (who, when required to affix his signature to a marriage contract, drew his sword, and cut his cross on the parchment; alleging that, *attendu sa haute noblesse*, he was unable to write his name), is but one of many proofs that might be adduced of that circumstance. Henry H. Breen.

St. Lucia.

Churches erected (Vol. x., pp. 126. 253.).—The following remarkable statement is made by the Rev. Canon Raines in his introduction to Bishop Gastrell's *Notitia Cestriensis*, printed by the Chetham Society in 1850:

"When the See of Chester was founded in 1541, there were in the diocese, exclusive of the portion lately assigned to Ripon, 327 churches; and from that time to 1828, 186 additional churches were built. Bishop (now Archbishop) Sumner consecrated 233 churches, averaging one new church in each month during his Episcopate. . . . . In the Diocese of Chester this great and good prelate occasioned and witnessed the expenditure of 1,284,229*l.* raised from local subscriptions and grants of public societies, exclusive of a very considerable amount expended by private individuals, who sought no foreign aid."—Vol. ii. part ii. p. lix.

Canon Raines has added a tabulated list of all the churches in the diocese of Manchester, with the names of the bishops by whom they were consecrated (from 1725 to 1850), the date of consecration, and the names of the patrons, the whole being arranged under their respective deaneries and mother churches, and forming a succinct and useful mass of evidence on church progress.

J. G.

West Kirby.

"Σφιδή" (Vol. ix., p. 541.).—For the information of your correspondent T. J. Buckton, I give you the meaning of Σφιδή, on the authority of some of the principal lexicons.

"Wie χορδή, der Darm. dah. 2, die Darmsaite, wovon das Lat. *fides*."—J. G. Schneider's *Handwörterbuch der Gr. Sprache*, 1826.

"As χορδή, a gut; hence catgut; from this *fides* in Latin."—Donnegan's *Gr. Lexicon*, 1842.

"Like χορδή, a gut, intestine; hence, 2, catgut: cf. the Lat. *fides*."—Liddell and Scott's *Gr. Lexicon*, 1843.

"A gut, of which the strings of musical instruments were made. Hence, probably, the Lat. *fides*."—Dunbar's *Gr. Lexicon*, 1850.

Ἁλιεύς.

Dublin.

Miscellaneous.

NOTES ON BOOKS, ETC.

Whatever may be the faults committed by the great lexicographer in his biographies of our poets—and numerous as are the errors into which he has fallen—the work is so rich in the peculiar excellences of the writer, that it will retain unimpaired, as long as our language lasts, the popularity which attended its original publication. "The secret of Johnson's excellence," Mr. Cunningham well observes, "will be found in the knowledge of human life which his 'Lives' exhibit; in the many admirable reflections they contain, varying and illustrating the narrative without overlaying it; in the virtue they hold up to admiration, and the religion they inculcate. He possessed the rare art of teaching what is not familiar, of lending interest to a twice-told tale, and of recommending known truths by his manner of adorning them. He seized at once the leading features; and though he may have omitted a pimple or a freckle, his likeness is unmistakeable—defined yet general, summary yet exact." That such a work should find a place in *Murray's British Classics* is obvious; and that Mr. Murray has done wisely in selecting Mr. Peter Cunningham for its editor, is equally obvious to all who know for how many years that gentleman has made literary biography the subject of his special researches. The fruits of these labours are scattered over every page; and though we shall not be surprised to hear that, with all his care, he may have stumbled in some of his many dates or facts, we are convinced that this edition of *Lives of the most Eminent English Poets, with Critical Observations on their Works, by* Samuel Johnson, *with Notes Corrective and Explanatory, by* Peter Cunningham, is not only the best edition of this charming book which has yet appeared, but that it will long remain so.

As we have many microscopists among our readers, we have to call attention to a work of great interest to them, namely, *Lectures on Polarized Light, together with a Lecture on the Microscope, &c., by the late* Jonathan Pereira, Esq., M.D., &c., *illustrated by numerous Woodcuts. Second Edition, greatly enlarged from Materials left by the author, edited by* the Rev. Baden Powell. The names of the lamented author, and of his editor the Savilian Professor, afford a sufficient guarantee for the value and utility of this little volume.

Neither included in any general collection of the British poets, nor even admitted into any of our anthologies, the *Poetical Works of John Oldham* have hitherto remained far less known than they deserve. For, despite their occasional coarsenesses, the writings of one of whom Hallam says he is "far superior in his satires to Marvell, and ranks perhaps next to Dryden," merited a better fate; and Mr. Bell has not only done justice to Oldham, but good service to the series of the *Annotated Edition of the English Poets*, by including in it the writings of this vigorous satirist.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Particulars of Price, &c. of the following Books to be sent direct to the gentlemen by whom they are required, and whose names and addresses are given for that purpose:

Indolence: a Poem, by Madam Cilesia. 1772.
Graves' Reminiscences of Shenstone.

Wanted by *Frederick Dinsdale, Esq.*, Leamington.

Sargent's Landscape Illustrations of Shakspeare. Folio. India Proofs. All after Part IX.

Wanted by *A. Griffiths*, Bookseller, 8. Baker Street.

Virgilii Opera, Vol. I., ed. P. Masvicius. Leovardiæ, 1717.

Wanted by *Mr. Hawley*, East Leak, near Loughborough.

Purchas's Pilgrims, Vol. V.
Dante, Tomo I. 12mo. Londra, 1778. Presso G. T. Masi e Comp.

Address *The Librarian of the Taylor Institution*, Oxford.

Ralf's British Desmidia.

Wanted by *G. H. Kingsley, M. D.*, Arundel Castle, Sussex.

Knight's Pictorial London, Part 33. Royal 8vo.
Lodge's Portraits, Nos. 23 and 24. Cabinet Edition.

Wanted by *Mr. C. Dewhurst*, 19. Oxford Street, Manchester.

Lives of the Queens of England, Vols. XI. & XII.
The Gem of Astral Science, by Oxley.

Wanted by *Mr. Verrell*, Bookseller, Bromley, Kent.

Sherburne's Translation of Manilius. London, 1675. Folio.
Creech's ditto London, 1697 & 1700. 8vo.
Georgius Venetus, De Harmonia Mundi. Venet., 1525.

Wanted by *J. G.*, care of *Messrs. Ponsonby*, Booksellers, Grafton Street, Dublin.

Notices to Correspondents.

Full price will be given for clean copies of "Notes and Queries" *of 1st January*, 1853, *No.* 166, *upon application to* Mr. Bell, *the Publisher.*

J. R. M. (M. A.) *will find all the Quotations which he writes about illustrated in our earlier volumes.*

O. S. (Cantab) and William Frost. *We cannot afford space to acknowledge all communications. For instance, we have received* nine *copies of* The Song of the Fox, *and* about twenty Replies *to* One Query *in our last Number.*

"Legends of County Clare," Vol x., p. 159. *We have received a note from* Mr. Davies *pointing out in this communication two errors in proper names which he is desirous should be corrected.* Ziermacbran *should be* Tier mac Bran; *and* Mount Callaw *should be* Mount Callan.

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LONDON, SATURDAY, OCTOBER 21, 1854.

Notes.

NOTES ON KEEPING NOTES.

In a former Number of your valuable repertory, which I have been unable to find by searching the indexes, an inquiry was made as to the best form of keeping notes. I have carefully watched for a reply, but not perceiving one, have addressed these remarks for the purpose of again bringing forward the subject.

Locke was, I believe, the first to treat on the matter in his *New Method for a Common-place Book*, a tract doubtless too well known to your readers to need describing. A great advance was made on this by Dr. Guy, in "Communication to the Statistical Society," printed, if I mistake not, in the seventh volume of the *Statistical Journal*. His system consisted in arranging his notes in separate covers, having a letter on the edge of each, like the index to a ledger, so as readily to turn to the particular cover in which a "note" is to be found; of course an index is attached, showing what subjects are contained in each cover.

I have found it more convenient to have a stiff label to each cover, bearing the title of the subject contained. Thus, my portfolio of archæological notes would contain as many stiff covers (foolscap size) as I might require, each bearing on the right-hand edge a stiff label, with the words British, &c. As the respective collections become more numerous, each would occupy a portfolio to itself. Thus, British has the four divisions in the margin, and in the Roman each [consists ?] of as many subdivisions.

BRITISH.
SAXON.
ROMAN.
DANISH.
NORMAN.

COINS.
POTTERY.
ARMS.
ORNAMENT.

The advantage of this method is that each subject of collection is *classed at once;* a note, however rough or brief, is instantly put in its proper place, requires no fair copying or indexing, and is as readily referred to. Any note, of whatever size, is also admitted without destroying the uniformity or neatness of the collection. A friend's letter, a cutting from a newspaper, a page of an old book or catalogue, prints, sketches, everything may be at once reduced to order and symmetry.

As I have found great convenience in its use, permit me to make a note of a simple file for papers, consisting of a flat board of the size of the paper, 8vo., 4to., folio, with two elastic bands, one longitudinal, the other transverse, not of the Indian rubber, which are always breaking, but of the material well known to ladies as "elastic," about half an inch broad. The transverse one is put on first, so that by slipping off the other the papers may be readily turned over without displacement.

These things appear mere trifles, but they derive *value* from their economising *time*, a commodity not to be *acquired*, but which may be *saved*.

YOUNG CUTTLE.

HENRY OF HUNTINGDON A WELSHMAN.

A passage in our Cambrian annals has recently piqued my curiosity; and as it appears to add information on an interesting point in literary history, I forward it to "N. & Q." It is this:

"A. D. 1162. Ac yna y bu uarw Henri ab Arthen goruchel athro ar holl gyfredin yr holl yscolheigion." — "Brut y Tywysogion," *Myv. Arch.*, ii. 431.

which in English is, —

"A. D. 1162. And then died Henri the son of Arthen, the most learned of the generality of scholars." — *The Chronicle of the Princes.*

So learned a man in that day could have been no other than Henry of Huntingdon, and if so, we have here, what has hitherto been unknown, the date of his death; but it is somewhat singular that the record should only exist in the Cambrian chronicles, and the fact is suggestive of some connexion with the Principality.

Another of our chronicles, called the Chronicle of the Saxons, *Brut y Saeson*, contains a similar entry, viz.:

"MCLXII. Ac y bu varw Henri vab Arthen yr ysgolheic gorev or kymre or a oed yn un oes ac ef." — *Myvyrian Archaiology*, ii. 570.

"MCLXII. Then died Henri, son of Arthen, the best scholar of the Kymry who were in the same age with him."

Here it is intimated plainly that this distinguished scholar was a Cambro-Briton, and the son of a person named Arthen: and hence the record becomes interesting; for it fixes the date of his death, and clears up some of the obscurity which hangs over his early history.

It is quite true that this paternity differs from that usually accepted; but it remains to be shown that "the married priest Nicholas" was really his father. Some farther information will probably be found in the *Annales Cambriæ*, of which the Welsh chronicles are translations; and it will be a favour to me, as well as a subject of interest to the readers of "N. & Q.," if the corresponding entries in the two MSS., B. and C., named in the preface to the *Monumenta Historica*, p. 93., could be supplied.

T. STEPHENS.

"THE ECONOMY OF HUMAN LIFE:" AUTHENTICITY OF THE FIRST PART ESTABLISHED.

(Vol. x., pp. 8. 74.)

The first (and only *genuine*) part of the *Economy of Human Life* was published on the 16th November, 1750. It had been announced some days previously, and the day before the publication the following postscript was added to the advertisement, which deserves attention because it shows that the person who was to receive the profits anticipated that the work would become popular, and therefore be liable to be pirated:

"☞ This book is entered at the Hall of the Stationers, and whoever shall pirate it will be prosecuted."

The book was first printed for Mr. Cooper at the Globe in Paternoster Row: Dodsley's name, it will be seen, did not appear till some time after. In December a second part was announced, also another spurious edition, with an *appendix*, and Lord Chesterfield's name in full as the earl to whom the prefatory letter was addressed. When the spurious second part was on the eve of publication, a paragraph was inserted among the news of the day in the *General Advertiser*, denying the authenticity of the additions about to appear:

"The author of the *Economy of Human Life* thinks proper to declare that he hath not written any second part or appendix to the said piece, and that no additions whatsoever either are or will be made by him to it."—*Gen. Ad.*, Dec. 12, 1750.

Notwithstanding this positive denial, the second part was published the next day, and the advertisement for the genuine edition was adopted almost verbatim, impudently including the postscript, that "whoever shall attempt to pirate it will be prosecuted as the law directs." Dodsley's name had not yet appeared as the publisher, and the real pirate had the audacity to add to his advertisement on the 21st December, the following postscript:

"The editor of the *Economy of Human Life* begs leave to assure the public that the *second part* was wrote by the same ancient Brahmin that was author of the first, as may be clearly perceived by the noble sentiments—energy and beauty—of style so peculiar to himself."

On the 22nd December, Dodsley's advertisement appeared*, offering the *Economy* at the reduced price of one shilling, or "half a guinea a dozen to those who may be inclined to give them away." Dodsley also added to his advertisement the paragraph from the newspaper already quoted.

The rivalry between the publishers was kept up by advertisements for some weeks longer. It will not, however, be necessary to show that Dodsley was at last too powerful for his opponent. We think we have already sufficiently proved that the *first* part only of the *Economy of Human Life* is genuine; nor are we aware that Dodsley ever published any additions to it, or made use of Lord Chesterfield's name improperly to promote the sale of the work. These malpractices are altogether to be ascribed to Dodsley's unscrupulous opponents, although Dodsley's reputation has suffered by the unjust accusations of his reviewers. It may be worth mentioning that the copy of the *Economy* in the late Mr. Thomas Grenville's library, comprises only the first part; a proof, perhaps, that he considered the second part spurious, and not worthy of a place in his choice collection of books.

As regards the author of the *first* part, there is *primâ facie* evidence that it could not have been written by any other person than Lord Chesterfield, for Lord Chesterfield by his silence tacitly admitted the fact, and contented himself with getting that portion of the work out of the hands of the literary pirates, and authenticating it by a paragraph in the newspapers. The misrepresentation of the story of Mrs. Teresia Constantia Phillips "complimenting Lord Chesterfield in her letter to him as the author of the *Whole Duty of Man*," afforded reviewers at a later period a pretext for robbing Lord Chesterfield of his share of the work. If the reviewers had referred back to the time that Mrs. Phillips's letter was first published, they would have seen that "it was occasioned by his lordship desiring her to write the *Whole Duty of Woman*."* See *Scots Mag.*, "Notice of Books for April," 1750. A second edition of Mrs. Phillips's letter was brought out at this time by the publisher of the second part of the *Economy*, which justifies the suspicion that she was concerned, if not chiefly interested, in that spurious publication. But this note has already exceeded the usual space, and it is hoped will confirm that the authenticity of the *first* part of the *Economy of Human Life* is now sufficiently established.

W. CRAMP.

WORDS AND PHRASES COMMON AT POLPERRO IN CORNWALL, BUT NOT USUAL ELSEWHERE.

(*Continued from* Vol. x., p. 302.)

Haizing, following game, especially hares, by night, by tracing it. In many instances it would mean the same as poaching, if the latter word is divested of the idea of crime.

Harve, the harrow; an instrument of farming.

Hávage. A comprehensive word, applied to the lineage of a person; his family, and companions,

* It is a curious fact that the two rival advertisements giving each other the lie stand opposite to each other, on the last page of the *General Advertiser* for 22nd December, 1750.

* There can be little doubt that Lord Chesterfield showed, if he did not lend, the MS. of the first part of the *Economy of Human Life* to Mrs. Phillips, before she published her letter to him in April, 1750. See *Monthly Review* for November of that year.

with whom it is natural for him to associate. It thus marks the race from which he has sprung, and his station in society.

Hawn, the common word for haven, as meaning a harbour. Our fishermen have their Newhawn; and say, their boats are out in the *hawn*, as distinguished from being at the piers.

Hay, an inclosure; now almost gone out of use; but I remember it commonly applied to the churchyard, which was called the "church-hay."

Hob. It seems to mean flat. It is particularly applied to the flat side of the grate, where the kettle is set to stand when off the fire. A hobnail is a flat-headed nail.

Holt, a place of refuge, commonly implying secrecy as well as security. It appears to be the same as the word *hold*, used in the Bible. It obviously, in the latter case, means a place that can be held against an enemy; and seems to imply a place we hold fast, as distinguished from a merely temporary residence.

Homm, home; a mode of enunciation also transferred to America.

Hulster, to gather into one close company. *Hull*, hulk; to hulk, to *hulster*, have a kindred meaning. Hull and hulk mean the body of a thing, without its dress, or useful or useless parts. To *hulk* means, by way of reproach, to sit down idly, without moving, usually in a dirty manner; without activity or industry. Hence, a sheer-hulk is the dismantled body of a ship, no longer fit for service. The word *hull* is also often applied to the empty and rejected cases of some fruit: as of peas and nuts.

Ingan, an onion.

Ire, iron.

Is, often used for the pronoun I. It is probably the Saxon *Ich*.

Jám, to squeeze, or thrust between two stout bodies. Perhaps the *jambs* of a door are so called, as being the parts that press or squeeze the door.

Joggle, to shake to and fro. It is used by Dean Swift — "a *joggling* trot;" but with us it is of common use.

Joice, the juice of anything.

Kellick, an instrument used to moor a fishing-boat at sea instead of a grapnel (here called a "grape") or anchor. It is formed of two slightly bent pieces of wood, which are fastened together by two others, one near each end; and one of which projects more than the other on each side, somewhat like the crooked part of a ship's anchor. A stout stone is enclosed between the two longer pieces of wood, and consequently the whole forms a sort of anchor, which is used in rocky ground, where the usual grape would get entangled and stick fast. The word *kellick*, as I am informed, signifies a circle in Welsh; and it is probable that the circle of wood, which holds the stone, is the foundation of the name; which therefore is a British word for a primitive, but very useful instrument.

Kimbly. The name of a thing — commonly a piece of bread — given under peculiar circumstances at weddings and christenings. It refers to a custom, which probably at some time was general, but now, as far as I know, is practised at Polperro only; and, even there, is less common than formerly. When the parties set out from their house to go to church, one person is sent before them, with this selected piece of bread in the hand. A woman is commonly preferred for this office; and the piece is given to the first individual that is met, whose attention has been drawn to the principal parties. The word is also applied to a gift given to the first bringer of good news: as the birth of a child, or intelligence from abroad. And I interpret it as having a reference to the idea of an evil eye and its envious influence, which is thus to be diverted from the fortunate persons.

Kit. It seems to mean a sort of bag or basket, in which anything may be held. Sometimes it is pronounced *kith;* and the phrase, "kith and kind" means every sort of relationship, to a distant degree, that is not only of the same kind or race, but also all that can be held in the same bond, bag, or lot.

Klib. The word is used both actively and passively; meaning, to adhere or stick to, or to cause to adhere to. A thing is said to be *klibby* when it is adhesive, and liable to stick to another thing. Sometimes the word *clidgy* is used as an adjective in the same sense. *Klitch* is to stick fast; but it seems to be substantially the same word with *clutch*, to grasp, or hold fast with the hand; except that the Cornish word includes the idea of glutinous adhesion.

Klip, a sudden smart blow, but not a heavy one. It is most usually applied to a "*klip* under the ear." Of late, the word *klipper* is grown into use to describe a smart-sailing vessel: one that sails very swiftly, with some distant reference to the same idea.

Knap, prominent. It is sometimes applied to the prominent part of a hill; but it is more frequently used as significant of the form of a person's knees, when they are distorted towards each other, and which some people have chosen to term knock-kneed.

Lank, long and slender, with some idea of emptiness.

Làry, empty; chiefly applied to emptiness of the stomach and bowels.

Lasher, a large thing, of any sort. The meaning sought to be conveyed appears to be, that this thing beats or excels every other. The opinion, that any object which excels another is able to beat, *lash*, or inflict violence on that other, is a strange but not uncommon vulgar one.

Léch, a leek.

Lérriping, long and lank; longer than in proportion to a proper shape. It is applied to a very long and thin man, of little strength or value.

Lick, to beat, to conquer one in fight with the fist; to beat him well.

Lights, the lungs. The rising of the lights is the disease *hysterics;* and the name appears to be taken from a symptom by which an action, appearing like strangulation, seems to rise from the stomach and chest towards the throat.

Lob. The only peculiar meaning of this word with us is, as it is applied to a stone fastened to the end of a fishing-line, to keep it fast when thrown from the rocks. But thus used, it appears to have a kindred meaning: as when applied by Shakspeare in the *Midsummer Night's Dream*, as "the *lob* of spirits," being the heavy one among them. In like manner, a lubber is a heavy dull fellow; and Query if a loblolly-boy on board a ship is not also thus derived? as meaning a person who does not perform any of the active duties, but is only fit for menial service.

Loft, a room in the upper part of a house, but including the idea of its being of large size, and not a garret. The word is often pronounced *laft*, and is not equivalent to lofty or high. *Laff* is the usual name for what elsewhere is called a lath: meaning a thin piece of wood used to fasten the covering, or as they are with us called "the helling stones," or slates, on the roof of a house,—for tiles are not thought of here. As these laffs are not plastered within, it is a question whether the *loft* or laft is not so named from them.

Louning, thin and meager. A fish is said to be *louning*, when it is much emaciated.

Louster, to work hard; violently, but clumsily. We have a proverb which says, that such as cannot skill, must *louster*. The word *skill* was used, as an active verb is used in the Bible; and the meaning of the proverb is, that those who cannot employ skill in their work, must work the harder.

Lúg, heavy. It is used to signify the heavy weeds among corn as it grows. To *lúg*, is to carry along a heavy weight; implying the carrying it along with labour, not far above the ground. It has a kindred meaning with the word *log*, although the latter is limited to mean a heavy piece of wood.

Mammy; used, even by grown persons, for mother.

Mawl, to beat any one severely with some blunt instrument, or the fist. The word, as a substantive, anciently meant a hammer; but with us it is only used as a verb.

Mazed, mad: out of his mind, but it scarcely means furious madness.

Mich, a micher. In common use for one who stays away from school, and loiters about somewhere else. Shakspeare uses the word.

Mock, the root or stump of a tree.

More, mawr; the root of a tree or plant, where it is divided into fibres in the ground: and distinguished from the *mock*, as the latter means the solid and heavy part if under ground, or the solid part above ground. The *more*, or *mawr*, is that part by which a plant adheres to the soil; and hence we see the original signification of the word, as compared with its secondary, but now most frequent application, of securing a ship by its anchor. Our country people speak of tearing up a thing out of the soil *mawr* and *moule;* which means, to tear up a plant with the earth attached to the roots, of course with some violence. The word *moule* is the same as mould, as meaning the soil.

Múg, a quart, or large vessel for holding drink, a jug. I think the original meaning is, short and dumpy. It is applied elsewhere, but not here, to the countenance when short or blunt.

Mule, to work, to labour. It is now chiefly applied to the working of dough with the hands, preparatory to forming it into bread, which our women find to be very hard work for their arms.

Mulligrubs, gripings of the bowels. VIDEO.

THE BATTLE OF SEDGMOOR, 1685.

I think the following may be not without interest to your readers. I had occasion to consult the registers at Weston-Zoyland a few days since, and at the end of one of them found this memorandum:

"*Ann Account of the Ffight that was in Langmore, the Six of July* 1685, *between the King's Army and the D. of M.*

"The Iniadgement began between one and two of the clock in the morning. It continued near one hour and a halfe. There was kild upon the spott of the King's souldiers sixteen; ffive of them buried in the churchyard, and they had all Christian buriall. One hundred or more of the King's souldiers wounded; of which wounds many died, of which wee have no certaine account. There was kild of the rebels upon the spott aboute 300; hanged with us 22, of which 4 weare hanged in Gemmarek (?). Aboute 500 prisoners brought into our church, of which there was 79 wounded, and 5 of them died of their wounds in our church.

"The D. of M. beheaded,
July 15, A.D. 1685."

I also found, in the churchwardens' account for 1686, the following entries:

	£	s.	d.
"Item exp^{d} upon the ringers the 6 of July in remembrance of the great deliverance we had upon that day, in the year 1685 - - - -	0	7	0
It. p^{d} Ben Page, John Keyser (&c. &c.), for ringing when the King was in the more -	0	5	0
It. p^{d} (&c. &c.) for taking up the glaxes (?) which was laid over brod ryne when the King was in the more - - - - - - -	0	1	6

	£	s.	d.
It. p[d] Ben Page for nailes used about the glaxes	0	0	8
It. expended then in beere, and the next day when the King came through Culston - -	0	8	10
It. p[d] Rich[d] Board for carring the glaxe down to brod ryne - - - - - -	0	1	0"

What the "glaxe" is, no one can tell me, nor is any such word known to the western people.

One of our family, Richard Alford, was churchwarden in the year of the battle; and there is a legend in the family, that he, being a Monmouthite, thereby saved himself by bringing out to a party of the king's soldiers a jug of cider, which had the king's head on it, and thereby escaping question.

It does not appear from Macaulay that the king visited Sedgmoor the year after the battle; but from these entries it must have been so.

I may add, that the old registers at Weston-Zoyland are unusually full and perfect, but most miserably kept at present, being tumbled into a large chest with rubbish; and the parish book containing the above interesting entries is partly eaten by mice. HENRY ALFORD.

FOLK LORE.

Baptismal Superstition in Surrey. — It is customary in many parts of Surrey, when several children are brought to be baptized, for the clerk to take especial care that the male infants be first baptized; for it is thought that, should the young ladies take precedence, the boys will grow up beardless. Is this belief confined to the above county? CLERICUS RUSTICUS.

Extraordinary Superstition in Devonshire. —

"An instance of the intense feeling of superstition which pervades the ignorant among our rural population in the west of England occurred at Northlew last week. Some gipsies having encamped in the neighbourhood, one of the female members of the tribe ascertained from the wife of a farm labourer that she had a daughter in the last stage of consumption. The gipsey represented that the child had been 'bewitched;' and that she could rule the spell, which would effect a cure, for two sovereigns. The mother of the child cheerfully paid the money, but the next day the wily gipsey returned it, and said it was not sufficient, but 20*l.* more in gold would do it. The cottager's wife, in her native simplicity, went and borrowed 10*l.* from a neighbour; and, with another ten sovereigns she had in the house saved from her husband's earnings, added the 20*l.* to the 2*l.* already in the gipsey's hands. Soon as the money was paid, the affrighted woman was bound over to secrecy by the gipsey, who mumbled out a few disjointed texts of Scripture, and left with the promise that the child would be cured on the following Friday, when an angel would appear and return the money. Since that time, however, it is needless to add, neither gipsey nor money have turned up, although the impoverished husband and the police have been daily on the look out for the gipsey impostor. On Sunday last another specimen of deep-rooted superstition was presented within the porch of the western door at Exeter Cathedral. As the congregation were leaving the church, a decrepit old woman took up a position within the porch, bearing a begging petition, setting forth that she had been attacked by a paralytic seizure, and had been recommended by 'the wise woman' to get a penny each from forty single men on leaving the church, and her infirmity would by this charm be banished for ever."—*Exeter Paper.*

S. R. P.

Distich on St. Matthew's Day. — As Thursday, September 21, was St. Matthew's Day, perhaps an old distich relative to that day will not be thought amiss.

"St. Matthew
Brings the cold rain and dew."

In some counties rain is looked for on St. James' Day to christen the apples. E. S. B.

Cambridgeshire Folk Lore. — The following charm is used in the county of Cambridge by young men and women who are desirous of knowing the name of their future husbands or wives. The "clover of two" means a piece of clover with only two leaves upon it.

"A Clover, a Clover of two,
Put it in your right shoe;
The first young man [woman] you meet,
In field, street, or lane,
You'll have him [her] or one of his [her] name."

HARRIET NORMAN.

Fulbourn, Cambridgeshire.

Remedy for Jaundice. — I scarcely know whether ears polite will tolerate the record of a sovereign remedy for jaundice which fell under my notice in a parish in Dorsetshire a few weeks since, but which I find, upon inquiry, to be generally known and practised in the neighbourhood. The patient is made to eat *nine lice* on a piece of bread and butter. In the case referred to, I am bound to state, for the credit of the parish, that the animalcules were somewhat difficult of attainment; but that, after having been duly collected by the indefatigable labours of the village doctress, they were administered with the most perfect success.

C. W. B.

Adjuration to Bees. — The following curious piece, which is said to be copied from a St. Gall MS., may be interesting to apiarian readers. The Latinity is almost as wonderful as the substance of it:

"*Ad revocandum examen apum dispersum.*

"Adjuro te, mater aviorum, per Deum Regem cœlorum, et per illum Redemptorem Filium Dei te adjuro ut non te altum levare, nec longè volare: sed quàm plus citò potes ad arborem venire, ibi te allocas cum omni tua genera, vel cum socia tua. Ibi habeo bono vaso parato, ubi vos ibi in Dei nomine laboretis, et nos in Dei nomine luminaria faciamus in Ecclesia Dei, et per virtutem Domini nostri Jesu-Christi, ut nos non offendat Dominus de radio solis, sicut vos offendit de egalo flos, in nomine sanctæ Trinitatis. Amen." — *Recueil des Historiens de la France*, ed. Bouquet, iv. 609.

J. C. R

SLAVERY IN SCOTLAND IN THE EIGHTEENTH CENTURY.

Mr. Hugh Miller, the eminent geologist, in his very interesting and instructive work entitled *My Schools and Schoolmasters; or the Story of my Education*, Edinb. 1854, 8vo., alludes to the existence of slavery in Scotland in the last century, which may not be generally known. Speaking of a collier village in the vicinity of Niddry Mill, he observes:

"Curious as the fact may seem, all the older men of that village, though situated little more than four miles from Edinburgh, had been *born slaves*. Nay, eighteen years later (in 1842), when Parliament issued a commission to inquire into the nature and results of female labour in the coal pits of Scotland, there was a collier still living that had never been twenty miles from the Scottish capital, who could state to the Commissioners that both his father and grandfather had been slaves; that he himself had been born a slave; and that he had wrought for years in a pit in the neighbourhood of Musselburgh ere the colliers got their freedom."

In a note he states that —

"The act for manumitting our Scotch colliers was passed in the year 1775, forty-nine years prior to the date of my acquaintance with the class at Niddry."

This act for various reasons had no practical effect, until they were set free by a *second act* passed in 1799.

"The language of both acts strikes with startling effect. 'Whereas,' says the preamble of the older act, that of 1775, 'by the statute law of Scotland, as explained by the judges of the courts of law there, many colliers and coal-bearers, and salters, are in a state of *slavery* or *bondage*, bound to the collieries or saltworks where they work *for life, transferable with the collieries and saltworks*; and whereas the emancipating,' &c. A passage in the preamble of the act of 1799 is scarce less striking; it declares that, notwithstanding the former act, 'many colliers and coal-bearers *still continue in a state of bondage*' in Scotland. The history of our Scotch colliers would be found a curious and instructive one. Their slavery seems not to have been derived from the ancient times of general serfship, but to have originated in comparatively modern acts of the Scottish Parliament, and in decisions of the Court of Session — in acts of parliament in which the poor ignorant subterranean men of the county were of course wholly unrepresented, and in decisions of a court in which no agent of theirs ever made appearance in their behalf." — Pp. 303—305.

EIRIONNACH.

Minor Notes.

The Literary Pensions of the Year. — When the world read in the columns of *The Times* the other day, how the "eminent services" and the "valuable contributions" of so many distinguished scholars, poets, musicians, missionaries, naturalists, orientalists, naval architects, &c. &c., are rewarded by a rich and mighty nation like England, with the pittance of 1200*l.*, distributed among some thirty or forty individuals, all of whom, by the force and splendour of their genius, talents, and virtues, have contributed so greatly to advance the prosperity and renown of their country — one cannot but lament that the statesmen who bestow such pensionary rewards have not a more enlightened and better appreciation of their gifted countrymen's services: for in such a case — and the country at large I am sure responds with one heart and soul to the appeal — the tribute to the services and merits of such great men would be more worthy of them, their destitute relatives, and their country. INDIGNANS.

St. Maudit's Well. — The following extract from the *West Briton* of Sept. 29, 1854, deserves a niche in "N. & Q." as a *record of a ruin obliterated:*

"At length this well, which, since the days of Camden, has been the indicator of the site of St. Mawes Chapel, has yielded, like many of the bits of *vertu*, to the Vandalic taste and Bœotic spade of men, who wield the trowel and deal in mortar. The cavity has now been filled up, pipes have been laid down, a new facies has been implanted, and the venerable spot is lost to the inquirer. It will no longer be a bone of literary contention, whether the descriptive words in an old legend, 'infrà muros,' placed this well *within* or *without* certain boundaries. A parliamentary section was not long since engaged in this mighty question; they, however, came to no decision, and the subject is never likely again to occupy senatorial attention. This relic now falls deeply into the far-off perspective; doomed, like many other antiquarian gems, to be removed from scientific research *unheeded, unvalued, unremembered.* Among all the *Savans*, and amidst all the fervour of *learned* disputation, on the observation of the sacred little spring, not one single sigh was elicited for poor old St. Maudit's Well, so long the general exponent of the important and contiguous chapel. The monks of old held the bubbling waters of this ancient well in high estimation; but mutability is the character stamped on all human movements, and the issue of this well is another of the 'sic transits' in the great page.

"'We build with, what we deem eternal rock;
A distant age asks, where the fabric stood?'"

S. R. P.

Green's "Lives of the Princesses." — The *Lives of the Princesses of England*, by Mary Anne Everett Green, is a work of very considerable merit, both for the industrious research of the authoress, and the very instructive and interesting narratives she has constructed from materials inaccessible to most readers. But she has fallen into errors which in any future edition we are hopeful she will correct.

Vol. i. p. 392. Ringhorne Castle is mentioned as the residence of Queen Ermengarde. There is no such place. Kinghorn (Cornu Regis) must be meant.

Vol. i. p. 394. "The powerful Lord of Galway." Galway is in Ireland, and the person alluded to was Lord of Galloway. This mistake occurs again in the second volume, p. 181.

Vol. ii. p. 184. "The Castle of Edinburgh stands on a *sea-girt* precipice." The castle is

fully two miles from the sea. At one period it was partially surrounded by what is called a loch, now drained. This error is surpassed by Miss Strickland, who, not knowing the French designation of the Scottish capital, imagines Lislebourgh and Edinburgh to be separate cities.

Vol. ii. p. 359. "From his daughter Margaret are descended the family of Montacute or Montague, the *present* Earls of Salisbury." The *Cecils* have been Earls of Salisbury for at least two centuries.

Vol. iii. p. 113. "Mock king John Baliol." In what way was Baliol a mock king? He was the lawful heir of the crown, and was as much king of Scotland as his successor King Robert the Bruce, or his predecessor Alexander III.

J. M.

Edinburgh.

Scottish Ruins.—As some solace to the wounded feelings of Rhadamanthus, and of others who think as he does on the subject of the neglect shown to the national antiquities and ruined palaces of Scotland, I beg to send you the following extract from the *English Churchman* of August 31. I believe there is a recently-formed Scottish Architectural Society, which is labouring in the cause that Rhadamanthus has so much at heart.

"*Holyrood Palace.*—Sir William Molesworth, Chief Commissioner of Her Majesty's Works, &c., has visited Edinburgh, and inspected the palace of Holyrood and the other public buildings, with a view to various improvements being carried out."

Scotus.

Alchymical Riddle of the sixteenth Century.—

"In a place where I was,
I saw [a] person made of glasse,
And in that person were persones three,
And they were clothed all in Blacke:
The persons dore was made of bread,
And yet for hunger they were all dead.
Tell me nowe for the love of me,
What manner of persons these should be."

Ashm. MS. No. 1480.

Z. z.

Philological Ingenuity.—The following is a curious example of philological ingenuity, in the application of an idiomatic phrase to convey a meaning, for which the language contains no precise or definite words.

"Sgeol abada boita" means, in Irish, an exaggerated or boastful story, literally "news upon stilts." The Galway peasantry apply this expression to designate the electric telegraph.

J. Locke.

Dublin.

"*Talented.*"—It may be worth noting as a parallel case to the word "starvation," that the adjective "talented," now so commonly used to express genius or ability, is not to be found in Todd's *Johnson's*, *Sheridan's*, *Walker's*, or in any of the old dictionaries. Richardson merely remarks that it is given by Noah Webster, on turning to whose American dictionary I find it with a reference to the *Ch. Spectator*, which I cannot just now verify.

J. R. G.

Queries.

BURNING OF THE JESUITICAL BOOKS.

On April 23, 1768, Junius, under the signature *Bifrons*, wrote:

"I remember seeing Busembaum, Suarez, Molina, and a score of other Jesuitical books, burnt at Paris, for their *sound casuistry*, by the hands of the common hangman."

On this, the *Quarterly Review*, in its article published in January, 1852, endeavouring to prove Thomas, Lord Lyttleton, to have been Junius, says:

"We may assume that this took place in 1764, as it was in that year that Choiseul suppressed the Jesuits."

In "N. & Q.," Vol. v., p. 56., Mr. H. Merivale says:

"The orders of the parliament of Paris against the Jesuits, one of which condemned some thirty of their books to be burnt, were issued three years before the suppression of their order in France, viz. in the early part and summer of 1761."

And the Ed. "N. & Q." remarks in a note, that the burning "took place on August 7, 1761;" and refers to "a very curious note on the subject" in Bohn's edition of *Junius*.

If Mr. Merivale, and the Ed. "N. & Q.," will refer to a little book, published a few months ago, by Trübner & Co., Paternoster Row, under the title *Junius Discovered*, by Frederick Griffin, pp. 175. to 181., they will find unquestionable proof that the burning could not have taken place until after August 6, 1762. Can any reader of "N. & Q." furnish the precise date? And also, were there any subsequent public burnings of Jesuitical books, by order of the parliament of Paris, save the one mentioned by Mr. Griffin as having occurred on January 21, 1764, and which he has shown could not have been the burning alluded to by Junius? If the extract from Mr. Griffin's essay were not too long, its publication in "N. & Q." would be desirable.

With reference to the Junius "Miscellaneous Letter XX." which immediately precedes the letter of Bifrons, it may not be inopportune to remove some of the odium attached to the moral character of the Lord Bute of the days of Junius, by an incorrect filling up of a blank. The Letter, as originally published in the *Public Advertiser*, said: "And even Lord B——e prefers the simplicity of seduction, to the poignant pleasure of a

rape." In G. Woodfall's edition, published in 1814, and also in Bohn's edition of 1850, the full name *Bute* is given; whereas the nobleman referred to was not Lord Bute, but Lord *Baltimore**, who, at the date of the letter, had recently been tried for a rape, and escaped conviction by proving the consent of his unfortunate victim. ERIC.

Canada.

[In compliance with the wish expressed by our Transatlantic correspondent, we insert the following extract from Mr. Griffin's work, which is an ingenious, but, in our opinion, an unsuccessful attempt to prove that Governor Pownall was the writer of the *Letters of Junius*:

"The decree or *arrêt* of the parliament of Paris, of the 6th of August, 1761, after detailing thirty-three different works, written by Jesuits (and published under the sanction of their order), as having been examined by Commissioners of the Court, condemned twenty-four of them, to be 'lacérés et brulés en la cour du Palais, au pied du grand escalier d'icelui, par l'exécuteur de la haute justice, comme séditieux, destructifs de tout principe de la morale chrétienne, enseignant une doctrine meurtrière et abominable, non-seulement contre la sureté de la vie des citoyens, mais même contre celle des personnes sacrées des souverains.'

"Busembaum's *Theologia Moralis*, edited by Lacroix, — Suarez's *Fidei Catholicæ*, — and Molina's *De Justitiâ et jure*, were among the works examined, but only the first and third were condemned to the flames; the first being moreover honoured by a special prohibition of its future sale or use. Suarez's work, as stated in the *arrêt*, had already been condemned to be burnt in 1614, the year of its publication; and, probably, the parliament therefore deemed it unnecessary to repeat the condemnation. Besides the condemnation of the books of *sound casuistry*, the *arrêt*, at great length, forbade the further operations of the Jesuits, as teachers or professors, in the French dominions, and decreed the closing of their colleges, schools, &c. By the king's letters patent of the same date, the execution of this *arrêt* was suspended for one year; and, on the last day of that year, namely, on the 6th of August, 1762, another *Arrêt du Parlement de Paris, concernant les Jésuites*, was passed, which — after recapitulating the legislative and judicial proceedings in France, relative to the order of Jesuits, from the *arrêt* of the 29th of December, 1594, and edict, based thereon, of Henri IV., of the 7th of January following, which first banished the Jesuits from the kingdom, — showed, among other things, with wonderful minuteness, the grounds of the condemnation of the works of the Jesuits, and then confirmed the *arrêt* of the 6th of August, in the preceding year, and commanded its execution. At what precise date, afterward, the *exécuteur de la haute justice* fulfilled the particular duty assigned to him by the *arrêt*, we have failed to discover. But the delay of little more than a month would have rendered it possible for such a person as Governor Pownall to have visited Paris; as, on the 4th of September, 1762, the Duke of Bedford was appointed Minister Plenipotentiary to His Most Christian Majesty, and immediately departed to Paris, where he remained until the object of his appointment had been attained, by the signing of the preliminary treaty of peace, at Fontainebleau, on the 3rd of November, and of the final one, at Paris, on the 10th of February, in the following year; so that, if the burning of the books took place at any time after the Duke's arrival in Paris, in the first week of September, 1762, it is qute possible that Governor Pownall, in his Grace's suite, or otherwise, may have visited that city, and been present at the burning. Indeed there is a strong probability that he did visit Paris towards the close of the year; as, very soon after the signing of the preliminary treaty, the combined army in Germany, under Prince Ferdinand, began to break up, and the English portion of it returned to England in December. Governor Pownall's situation as comptroller-general would not require that he should accompany the army on its march, and his own return to England, by the way of Paris, would no doubt better suit his convenience than by any other route. That the burning of the Jesuits' books of *sound casuistry*, alluded to in the letter signed *Bifrons*, was the burning ordered by the *arrêt* of the 6th of August, 1762, at whatever date that *arrêt* may have been carried into execution, we believe cannot admit of doubt; as it was the only burning of the kind within a probable period — say, within half a century immediately preceding the date of the letter, that was of sufficient extent to warrant the use of the words "and a score more," in addition to the specified works of Busembaum, Suarez, and Molina. The only subsequent similar burning of books at Paris, took place on the 21st of January, 1764, in the court-yard of the *palais*; but by what authority does not appear. The collection of French *arrêts*, down to 1789, to which we have access, professes to be a complete one; yet the *arrêt* of the 6th of August, 1762, is the last one, of that collection, that condemns *any* books to the flames. The burning of the 21st of January, 1764, could not have been effected under its authority; because among the books burnt was the *Instruction Pastorale* of the Archbishop of Paris, Christophe de Beaumont, which was not published until the 28th of October, 1763; and yet, a modern French historian of the Jesuits insinuates, that the Archbishop's book was burnt by an arbitrary order of the parliament, — and adds, that the *Emile* of Jean-Jacques Rousseau, and the *Encyclopédie*, shared the same fate, at the hands of the same executioner."]

[* This justice has already been done to Lord Bute in one of those admirable articles on the JUNIUS question which appeared in *The Athenæum* of 1853, page 734. And here we will take the opportunity of repeating publicly an observation which we have often heard privately — how desirable it is that these papers, and others on Wilkes, Mason, &c., apparently from the same hand, filled as they are with minute but most interesting facts, and exhibiting, as they do, a perfect familiarity with the men and events of the eighteenth century, should be reprinted in an accessible form. These ESSAYS FROM THE ATHENÆUM would, we are sure, be welcome to a very large class of readers, who have not the opportunity of wading in search of them through the volumes in which they originally appeared. — ED. "N. & Q."]

SOUTH'S SERMONS.

I am not aware of any annotated edition of Dr. South's admirable Sermons, and should be glad, therefore, either to be informed if any exists where the subjoined passages are explained, or to receive some elucidation of the same through "N. & Q.?"

1. "A coal, we know, snatched from the altar, once fired the nest of the eagle, the royal and commanding bird."

What is the story here alluded to?

2. "Wolsey obtained leave from the Pope to demolish forty religious houses, which he did by the service of five

men, every one of whom came to a sad and fatal end. Two of them quarrelled, of whom one was slain, and the other hanged for it; the third drowned himself in a well; the fourth, though rich, came at length to beg his bread; and the fifth was miserably stabbed to death in Dublin."*

Who were these five men?

3. "That person that (being provoked by excessive pain) thrust his dagger into his body, and thereby, instead of reaching his vitals, opened an imposthume, the unknown cause of all his pain, and so stabbed himself into perfect health and ease," &c.

To whom does the preacher here refer?

4. "We find it once said of an eminent cardinal, by reason of his great and apparent likelihood to step into St. Peter's chair, that in two conclaves he went in pope, and came out again cardinal."

What cardinal was this? N. L. T.

Minor Queries.

"*Rattlin' Roaring Willie.*" — What, and where to be found, is the oldest version of this song? In Thomson's *Scottish Melodies*, five vols. 8vo., 1838, there is a set of words by Burns; and in Cunningham's edition of the *Works* of the latter author (vol. iv. p. 108.) one version is partially given. But there surely is some older one to be found in early collections, MS. or printed, although such is unknown to me.† W.

Hawick.

Shakspeare Club Works. — Some sets of these publications have been exposed for sale, with indices and title-pages. One of these I have seen; but two of the volumes, viz. *John à Kent and John à Cumber*, 1851, and *Lodge's Defence*, 1853, have no general title. In this set also there is no copy of Collier's *Emendations of Shakspeare* from the MS. corrections in the old folio, although it has been understood that this also forms one of the series. Perhaps you can explain this, and why gentlemen who subscribed until a year or two before the breaking up of the Society, have not been furnished with titles and indices for the period during which they subscribed, and why some opportunity was not afforded to them of completing their sets? Anon.

The Stanleys in Man. — Some few years ago I was conversing with a lady in the Isle of Man on various matters connected with the history of the island, and she told me she had been informed that ever since the execution of the Earl of Derby at Bolton, in 1651, every member of the family who had occasion to visit or pass through that town, always avoided the market-place where their ancestor suffered. Has this statement any foundation in fact? G. Taylor.

Sir Walter Scott and Thomas Hood. — Has the subjoined use of a like idea by these celebrated authors been noted before?

"And div ye think that my man and my sons are to gae to the sea in weather like yestreen and the day — sic a sea as its yet outby — and get naething for their fish, and be misca'd into the bargain, Monkbarns? *It's no fish ye're buying — it's men's lives.*" — *Antiquary*, chap. xi.

And in Hood's world-famed *Song of the Shirt* occurs, —

"Work, work, work,
Till the brain begins to swim;
Work, work, work,
Till the eyes are heavy and dim!
Seam, and gusset, and band,
Band, and gusset, and seam,
Till over the buttons I fall asleep,
And sew them on in a dream.

. . . . . .

O men! with sisters dear!
O men! with mothers and wives!
It is not linen you're wearing out,
But human creatures' lives!"

Robert S. Salmon.

Newcastle-on-Tyne.

The Green Lady. — Where is the portrait of the "Green Lady" (so called from the colour of the dress) to be found? It is the portrait of the "Spanish Lady," whose story is related in Percy's *Reliques of Ancient English Poetry*, and of which a copy is given by Lady Dalmeny in *Spanish Ballads*. The portrait was once in Thorpe Hall, Lincolnshire. T. L. A.

Parallel Passages. — Is the idea, common to the two following quotations, traceable to an earlier source than George Herbert? In the thirteenth stanza of *The Church Porch* we have —

"Dare to be true. Nothing can need a lie:
A *fault*, which needs it most, grows *two* thereby."

Dr. Watts, in his *Moral Songs for Children*, has written:

"But liars we can never trust,
Though they should speak the word that's true:
And he that does one *fault* at first,
And lies to hide it, makes it *two*."

R. Price.

St. Ives.

The Rowe Family. — Perhaps some of your correspondents could give me some information respecting the family of Rowe of Sussex. The

[* South appears to have quoted this account from Fuller's *Church History*, book vi. sect. 3. The fifth individual was Dr. Allen, afterwards Archbishop of Dublin.]

[† Another version is given in Cromek's *Select Scottish Songs*, vol. ii. p. 4., edit. 1810; who states, that "the last stanza of this song is mine: it was composed out of compliment to one of the worthiest fellows in the world, William Dunbar, Esq., Writer to the Signet, Edinburgh, and Colonel of the Crochallan Corps, a club of wits who took that title at the time of raising the fencible regiments."]

last representative was Milward Rowe, Esq., whose monument is in Petworth Church, and whose large estates were divided between his two daughters, both of whom married.

The arms of Rowe of Sussex are: Argent, a chevron sable between three lions' heads erased gules; and the crest is, I think, a lion's head erased gules.

Any information respecting this family would be thankfully received by C. J. R.

Greek spoken in Brittany. — In the *British Cyclopædia of Literature, History, &c.*, 1836, art. BRITTANY, is the following sentence:

"The Bas Bretons speak a dialect of the Celtic. There is also a *patois* among them called *Luache*, of which the words are principally Greek."

Is this information correct? If so, how came Greek to be spoken in such an out-of-the-way corner? E. WEST.

Early Grants of Arms. — Was it necessary to prove three descents, with possession of lands, to obtain a grant of arms in the early visitations? H. P.

Glasgow City Arms. — At the Glasgow banquet in commemoration of the inauguration of the statue of Her Majesty, Baron Marochetti quoted the motto of the city arms thus: "Let Glasgow flourish." Perhaps the worthy baron was not aware that he was perpetuating an error into which the good citizens appear to have fallen not unwillingly, and that the fine old pious prayer, "Let Glasgow flourish through the preaching of the word," had been cut down to serve the purposes of civic civility and commercial enterprise. Are the good citizens ashamed of their motto, or is it too long to find its way within the garter? If neither of these suppositions should prove correct, would it not be well to revert to the ancient practice, and let their noble guests have the opportunity of wishing the prosperity of Glasgow in the highest sense of the word? CHARLES REED.

Paternoster Row.

Portrait of Sir Thomas Allen. — Is there any portrait extant, and where, of Sir Thomas Allen, Lord Mayor of London, who was knighted by Charles II. at Blackheath, on 29th May, 1660, previous to his majesty's triumphant entry into the city of London? D.

"*The Polyanthea*," *&c.* —

"The Polyanthea: or, a Collection of Interesting Fragments, in Prose and Verse, consisting of Original Anecdotes, Biographical Sketches, Dialogues, Letters, Characters," &c.

By whom was this work compiled? It contains some pieces by Swift's friend, Dr. Sheridan, (grandfather to the celebrated Richard Brinsley Sheridan), and said to be not before published. Was this the case? The volumes contain many curious articles, but very few authorities are given. H. MARTIN.

Halifax.

Rowley and Hudibras. — Horace Walpole, in his *Apology* for his treatment of Chatterton, among other proofs of the imposture of Rowley's *Poems*, asserts that "a chaplain of the late Bishop of Exeter has found in *Rowley* a line of *Hudibras*."

Could any correspondent oblige me by the "line," and a reference to the passages of *Rowley* and *Hudibras* respectively, in which it is to be found? A. B. R.

Belmont.

Roman Catholic Divines. — Conversing with a member of the Romish communion a few days ago on the subject of divorce, he, in contrasting the dissolution of the marriage contract by authority of the Pope, with that obtained by act of parliament in England, specified this difference in favour of the former, that the parties are never allowed to marry again. Is this the fact universally, or is the rule with exceptions? D.

Roubilliac's Statue of Cicero. — In a very interesting original letter before me on an æsthetical subject, the writer says:

"Chantrey once mentioned to me a statue of Cicero, by Roubilliac (either at Oxford or Cambridge), in the full tide of eloquent inspiration, uttering one of his mighty orations."

Is there such a statue at either of the universities? H.

The Sultan of the Crimea. — In the year 1824 a gentleman visited these countries who described himself, and was universally received, as the ex-Sultan of the Crimea. He bore the name on his card of Kala Gherai Crim Gherai, and he married, I think, a Scotch lady. Those who met him in society at that time in Edinburgh, well remember his fine person and dignified demeanour. Is anything known of his subsequent history? ?

Wolfe's Gloves. — Shortly before his death, Wolfe gave the gloves he had been wearing to General Price, his aide-de-camp. The family descendants of the General possessed them up to a very late date, and would be glad to learn in whose property the gloves are at the present time. CUTHBERT BEDE, B.A.

"*Die Heiligen*," *&c.* — *Die Heiligen nach den Volksbegriffen*, 4 vols.: Leipzig, 1791. Who was the author of this book? J. C. R.

Minor Queries with Answers.

"*Cur moriatur homo*," *&c.* — Where is the well-known hexameter, —

"Cur moriatur homo, cui salvia crescit in horto,"

to be found? I have searched every work, botanical, medical, and classical, I can think of, or get my hands on, and although all unite in praise of sage as one of the most wholesome of herbs, the only one I have as yet found who makes any direct reference to it is Loudon, in his *Arboretum et Fruticetum*, and he only alludes to "an old Latin poet" as the author of it. Loudon is generally so precise in all his references, that I am convinced he would have named the author had he known him. I have put the question to many of our best Latinists and antiquaries in this town, and though all have heard of the line, and it is familiar to them, they cannot name the author.

Ray, in his *Historia Plantarum*, refers to the "common Latin versicle," —

"Salvia cum rutâ faciunt tibi pocula tuta."

but does not make any allusion to the verse I ask for information about, which, however, was a common versicle in Elizabeth's reign. G. S.

Belfast.

[In Rees' *Cyclopædia* this verse is quoted as an axiom of the school of Salernum, which recommended sage as an antidote in all diseases:

"Cur moriatur homo, cui salvia crescit in horto?
Contra vim mortis non est medicamen in hortis."

"Why should a man die, while he has sage in his garden?"

Again:

"Salvia salvatrix, naturæ conciliatrix,
Salvia cum ruta faciunt tibi pocula tuta."]

Lob's Pound. — Who was Lob, and whereabouts was his pound? An Anxious Inquirer.

[Who Lob was is as little known as the site of "Lipsbury pinfold" in *King Lear*, and seems to have baffled our antiquaries from the time of that redoubtable knight *Hudibras* to that of the renowned Captain Francis Grose. The phrase occurs in Massinger's *Duke of Milan*, 1623; and Dr. Grey, in one of his notes on *Hudibras*, makes a humorous application of it in the case of one Lob, a dissenting preacher. Mr. Thoms, in his *Folk Lore of Shakspeare*, contends, on the authority of the Fairy's address to Puck, "Thou *Lob* of Spirits," and on passages from Grimm's *Deutsche Mythologie*, that *Lob* is a well-established fairy epithet. *Lob's pound* is, however, a jocular term for a prison, the stocks, or any place of confinement: hence in an old *Canting Dictionary* we read, "To be laid in Lob's pound, is to be laid by the heels, or clapped up in jail."]

Volkre's Chamber, Kingsland Church, Herefordshire. — A small building on the left side of the entrance porch to this church is called "Volkre's Chamber," and being unable to discover from whence it obtained the name, any of your correspondents would confer a favour by unravelling the secret. There is a large field, or common meadow, at Broadward, near Leominster, called "Volka Meadow:" will the similarity in name be any assistance in elucidation of the above?

J. B. Whitborne.

[This chamber or chapel is noticed in Price's *History of Leominster*, p. 30. He says, "On the left hand of the north door of Kingsland Church is a little apartment, vulgarly said to be built by one Vaulker, who built the church, as a tomb for himself, and so goes by that name; but more probably was designed as a place for penitents, where they might look into the church and hear prayers, but were not to be admitted into communion, till after they had shown signs and proofs of their amendment and repentance." This place is also noticed in the Harleian MS. 6726. fol. 186. b.: "At the north door of the church is a small chapple opening into the porch, very ancient, having had a window into the church, in which is an arch in the church wall, where stands a raised tomb with a plain stone over it, neither inscription nor figure, which was the ancient Saxon way of burial. At the upper end the remains of an altar." A side-note states that it was "viewed June 4, 1656," and that "this tradition delivers to be a chantry founded for one Howgate, who had his name from a place not far distant.—*Mr. Woodroffe.*"]

Baxter's "*Horace.*" — What is the meaning of Baxter's note on *Horat. Carmin.*, liber iii. ode 8. l. 18.

"Occidit Daci Cotisonis agmen.] Cotison nomen Regis Dacorum. Vet. schol. h. e. vernacula nostra God His Son."

?

[This is simply Baxter's conjecture as to the etymology of Cotison. See also Littleton's *Dictionary*: "Cotiso vel Cotison, Hor. qu. *Gotes son*, i. e. Dei filius. Dacorum rex."]

Replies.

DAKEYNE MOTTO.

(Vol. x., p. 223.)

I beg to submit to your correspondent C. de D. the following explanation of the Dakeyne motto. It is taken from *Slogans of the North of England*, by Michael Aislabie Denham, Newcastle-upon-Tyne, G. B. Richardson, 1851:

"The strangest of all northern mottoes, '**Strike, Dakeyne, the Devil's in the Hempe,**' which is noticed as a 'curiosity of heraldry' by Mark Antony Lower, is, I believe, first found in a grant of new arms by Flower in 1563, to Arthur Dakyns, Esq., of Linton and Hackness in Holderness. . . . . .
Arthur Dakyns was a general in the army, but as two or three centuries ago generals commanded on sea as well as land, I imagine that he had distinguished himself in some gallant fight, perhaps against the Spaniards, wherein all the turning part of the victory consisted in cutting some portion of a ship's hempen sail or cordage. . . .
The crest always consorted with the motto. Out of a naval coronet springs an arm brandishing a hatchet, and preparing to strike."

Cid.

"Strike, Dakyn, strike, the devil's in the hempe," is the motto attached to our crest, and the story of its origin, as always related in our family, runs as follows. An ancient Deacon, a naval man, and, I believe, either a lieutenant or captain, being in an engagement, his ship was grappled by the enemy, and would have been captured but for the energy and determined courage of our ancestor, who, hatchet in hand, was doing his best to sever the bulky hempen cable, and the sailors beginning to despair, gave him all the encouragement their manly English hearts, but rough and ready minds, were able; and in the excitement of the moment, "Strike, Deacon (or Dakyn), strike, the devil's in the hemp," was lustily echoed from man to man, until encouraged determination gained the day, the ship was released, and promotion following, he adopted the motto, the substance of which had (so far as the encouragement it gave went) done so much towards gaining his laurels. This is the story I have always heard given as an explanation of the motto, by not only members of our family, but strangers of the same name as myself. This I hope will be a relief to the (doubtless) puzzled brain of your correspondent, whom I dare say was struck with its very ambiguous appearance at first sight. I was not aware of the fact of its being the motto of the Dakyn as well as the Deacon family, but the latter is probably the time-altered of the two, taking the ancient appearance of the former into consideration. OCTAVIUS DEACON.

HANNAH LIGHTFOOT.

(Vol. vii., p. 595.; Vol. viii., pp. 87. 281.; Vol. x., p. 228.)

Since my communication under this head, I have had an opportunity of referring to that extraordinary work, *A Secret History of the Court of England, from the Accession of George the Third to the Death of George the Fourth, &c.;* by the Rt. Honble. Lady Anne Hamilton (2 vols. 8vo.: London, 1832), which was not, at the time of writing, within my reach. I find that the statement asserted to have been made by Mr. Beckford, is in the main corroborated. As the book is scarce, having been suppressed, perhaps the following passages may be thought to merit preservation.

". . . His Royal Highness, at last, confided his views to his next brother, Edward, Duke of York, and another person, who were the only witnesses to the *legal* marriage of the Prince of Wales to the before-mentioned lady, HANNAH LIGHTFOOT, which took place at Curzon-street Chapel, May Fair, in the year 1759.

"This marriage was productive of *issue*, the particulars of which, however, we pass over for the present, and only look to the results of the union.

"Shortly after the prince came to the throne . . . Ministers became suspicious of his marriage with the Quakeress. At length they were informed of the important fact, and immediately determined to annul it. After innumerable schemes, how they might best attain this end, and thereby frustrate the King's wishes, they devised the 'Royal Marriage Act,' by which every prince or princess of the blood might not marry, or intermarry, with any person of less degree. *This act, however, was not passed till thirteen years after George the Third's union with Miss Lightfoot,* and therefore it could not render such marriage *illegal.*

. . . . . .

"Thus was the foundation laid for this ill-fated prince's *future malady!*

"At this period of increased anxiety to his Majesty, Miss Lightfoot was disposed of during a temporary absence of his brother Edward, and from that time no *satisfactory* tidings ever reached those most interested in her welfare. The only information that could be obtained was, that a young gentleman named AXFORD was offered a large amount, to be paid on the consummation of his marriage with Miss Lightfoot, which offer he willingly accepted.

"The King was greatly distressed to ascertain the fate of his much beloved and legally-married wife, the Quakeress, and entrusted Lord Chatham to go in disguise and endeavour to trace her abode; but the search proving fruitless, the King was again almost distracted."—Pp. 26—30.

Singularly enough, the assertion made by MR. BECKFORD as to the authorship of *The Letters of Junius* (which I included in my quotation from its interest rather than its relevancy) is also to be found, with corroborative particulars, in the work from which the foregoing extracts have been made. I transcribe the more important passages:

"Numerous disquisitions have been written to prove the identity of Junius; but in spite of many arguments to the contrary, we recognise him in the person of the REV. JAMES WILMOT, D.D., Rector of Barton-on-the-Heath, and Aulcester, Warwickshire, and one of his Majesty's Justices of the Peace for that county.

. . . . . .

"Lord Chatham had been introduced to Dr. Wilmot by the Duke of Cumberland; and it was from these associations with the court, and the members of the several administrations, that the doctor became so competent to write his unparalleled *Letters of Junius.*

"We here subjoin an incontrovertible proof of Dr. Wilmot's being the author of the work alluded to:

"'I have this day completed my last letter of J——s, and sent the same to Lord S——m. J. W. March 17th, 1772.'

"This is a fac-simile of the Doctor's handwriting, and must for ever set at rest the long disputed question of 'Who was the author of Junius?'"—P. 50.

I may conclude with the Query, Who was the *real* author of the *Secret History?*

WILLIAM BATES.

Birmingham.

P.S.—I think it proper to add that, since writing the above, I have been informed by the able and ingenious author of *The Identity of Junius with a distinguished living Character established,* that he has examined the document referred to, and considers it, for various reasons, of little or no importance in the controversy.

May I *here* repeat the hope, which I have ex-

pressed to this gentleman in private, that he will shortly favour the public with the additional facts (tending still farther to fix the authorship of *The Letters of Junius* upon Sir Philip Francis) which he has collected since the publication of the second edition of his almost convincing essay in 1818 ?

POETICAL TAVERN SIGNS.

(Vol. ix., pp. 58. 330.)

At the sign of The Swan, at a country inn near Bandon, in the county of Cork, the following humorous sign may be read :

"This is the Swan
That left her pond
To dip her bill in porter;
Why not we,
As well as she,
Become regular topers."

ETTELMIG.

The following I saw, a very few years ago, *written* on a sheet of paper fastened to the window of a public-house near The Angel, Islington, and copied accurately :

"Siste Viator!

Novitas inaudita.

Scientiæque potûsque combinatio!

A Glass of Ale
and a
Galvanic
Shock
for Twopence.

Intra! Bibe! Suscipe! Solve!!!"

H. P.

Over the door of a public-house in Castlegate, Grantham, is a large *beehive*, and on the signboard the following lines :

"Stop! traveller, stop, the wondrous sign explore,
And say when thou hast viewed it o'er and o'er,
Grantham, now *two* rarities are thine,—
A lofty steeple *, and a *living sign*."

WILLIAM FROST.

In the course of my peregrinations, the following distich met my eye, and struck me as being of a kind appropriate to your columns; I therefore transfer them to your keeping. There is a wayside inn, yclept The Talbot, at the foot of Birdlip Hill, Gloucestershire, over whose door is an angular projecting sign, so disposed that the traveller about to ascend the hill reads the invitation of the signboard thus :

"Before you do this hill go up,
Stop and drink a cheerful cup."

Whilst he who comes in the opposite direction perceives this half of the sign, —

"You are down this hill, all dangers past;
Stop and take a cheerful glass."

F. S.

* The Church spire is 272 ft. high.

CHURCH SERVICE : PRELIMINARY TEXTS.

(Vol. ix., p. 515.)

The following brief examination of such editions of the Book of Common Prayer as my library affords for reference, will suffice to answer your correspondent's second Query :

1549. (Reprint, Parker Soc.). No preliminary texts: the Morning and Evening Services begin with the Lord's Prayer.

1552. (Ibid.) The text in question stands thus : "Correct us, O Lord, and yet in thy judgment, not in thy fury, lest we should be consumed and brought to nothing." In margin, "Jerem. ii."

1620. (4to. Lond. *penes me.*) "Correct vs (O Lord), and yet in thy iudgement, not in thy fury, lest wee should be consumed and brought to nothing."—"Ier. 10."

1638. (fol. Cam. *penes me.*) Text as in 1552; reference in margin, "Jer. x. 24."

MS. Book, Dublin (Eccl. Hist. Soc.). "Jer. x. 24."

Sealed Book. (E. H. S.) Text as it now stands. Margin, "Jer. x. 24." in *black* ink : "Ps. vi. 1." in *blue* ink. ["The words, or parts of words, &c., printed in blue, have been added, or substituted, by the Commissioners."] The collation of the other copies gives the *blue* ink reference thus : "Ps. vi. 1., Ch. Ch. Bk., Ely Bk.; Ps. vi. 1., Exch. Bk."

From this collation it appears tolerably certain that the reference to the parallel text was first introduced in the Sealed Books. These texts have been altered considerably since they were first prefixed to the Prayer Book; when, for example, the last text stood thus :

"If we say that we have no sin, we deceive ourselves, and there is no truth in us."—1 John i., 1552.

The rest of this text was added in the revision which preceded the Sealed Books; until which time the Evening Service commenced with the Lord's Prayer. W. SPARROW SIMPSON.

THE DYING WORDS OF VENERABLE BEDE.

(Vol. x., pp. 139. 229.)

At the risk of being consigned to the category of "blockheads" whose translations have been "given to the winds" by your *trium literarum* correspondent, who writes from Mitcham in Surrey (*antè*, p. 299.), I venture to doubt whether the Venerable Bede meant to tell his attendant either to "make ready," or to "mend" his pen, or to "dilute his ink," or to "moderate his feelings." Why should the dying abbot take it for granted that Cuthbert would take up a bad pen, or use ink too thick for writing ?

The word "temperare" acquired a meaning which was certainly not commonly attached to it in a more classical age, but which gave birth to the French word "tremper," *to dip:* a sword-blade was *tempered* (trempé) by being dipped; and this use still survives, though steel is not now, I believe, always tempered by dipping. If, therefore, our task of translating Cuthbert's words had been imposed upon me, and I had not heard of the learned conjectures and doubts of my predecessors, I should have caused Bede to say to Cuthbert, "Take your pen, dip it in the ink, and write quickly," &c. It may, indeed, be objected that it was superfluous for Bede to tell his friend to dip his pen in the ink, because he could not write at all without doing so. To this it may be replied that the dying man does not appear to have felt any desire to economise words, otherwise he might have spared his two first injunctions altogether, and have said only "write quickly;" but the language of the unjust steward must have been familiar to the ear of one so versed in his Vulgate as Bede, and may have unconsciously moulded the form of his instructions to Cuthbert, —"Accipe cautionem tuam, et sede cito, scribe quinquaginta," — Luke xvi. 6.

On this passage from the Vulgate Testament, let me suggest, by the way, a critical emendation. The authorised English version seems to have followed the Vulgate, and erroneously (in my opinion) attached the adverb "quickly" to the act of *sitting* and not of *writing*. I apprehend that this is not a legitimate version of the Greek text, though I do not deny that "ταχέως" *may* belong to the word on either side of it, and that the construction is equivocal. I confess that I should have read it "Take thy bill, sit down, and write quickly fifty." EDWARD SMIRKE.

"Accipe tuum calamum, tempera, et scribe velociter."

Whatever may have been the defects of former translators, the contribution of RUPICASTRENSIS appears only to render obscurity more obscure. He proposes to translate the above line as follows:

"Take your pen, dilute (the ink), and write quill," or "Take your pen, moisten (the parchment), and write quill."

To his specimens of various translations may be added that of Bishop Challoner, in his *Britannia Sancta:*

"Take your pen and write speedily."

No one before RUPICASTRENSIS ever translated "velociter" by "quill." But for its occurring twice in his communication, one must have set this down as an error of the press. The following appears to me to be the true version:

"Take thy pen, dip it (in the ink), and write quickly."

There is a verse of a psalm in the *Vulgate*, which it is probable that Venerable Bede had in his mind at the time. It runs thus:

"Lingua mea *calamus* scribæ *velociter scribentis.*" — Ps. xliv. 2.

F. C. H.

"Accipe tuum calamum, tempera, et scribe velociter."

Your correspondent RUPICASTRENSIS has adduced six different translations of the above passage: their variance being ascribed to uncertainty as to the force of the word "*tempera*," which four of them ignore altogether, a fifth renders to "make ready," and the sixth to "mend your pen." RUPICASTRENSIS conjectures that it may mean to "dilute your ink;" but G. M. B. in a subsequent Number (p. 229.) contends, somewhat brusquely, that "tempera" governs "calamum," and means "mend your reed" or "temper it."

Had steel pens been in vogue in the eighth century, the term to "temper" might have correctly applied to them; but I doubt whether G. M. B. can turn to any example in pure or mediæval Latinity where "temperare" is applied to the cutting or mending of a pen or reed, which latter, by the way, very rarely requires mending; its broad point, unlike that of the quill, being generally ready for immediate use.

Now it is well known that the use of the reed (*calamus* or *arundo*), which in Europe was not superseded by the quill till the sixth century, was still kept up in the age of Bede, and for a considerable time after. The ink suitable to it differs materially from the liquid preparation which is adapted to the concave barrel, the sharper point and finer lines produced by the quill. In fact, the preparation of lamp-black, vine-charcoal, or other substances mixed with gum mucilage, which Pliny describes as having been used in the earliest ages for writing with the reed, is the same which is still applied to the same purpose in Persia and Arabia and all parts of the East. The so-called "Indian ink" of China is a type of it, which is sufficiently familiar to us in England. At Constantinople, Smyrna, and the other towns of the Levant, this dry ink is to be bought in lumps or in grains in the bazaars, and the purchaser makes a paste of it by the addition of a little water, and then stores it away for future use in the receptacle at the extremity of the brass inkhorn, in the tube of which he carries his reed pens. When he addresses himself to write, the first operation, after drawing out his reed, is to take a small portion of this paste or cake of ink from his box, and to moisten it with water (temperare), preparatory to applying it thus liquefied to his pen.

So long as the reed maintained its ground in Europe, and this was partially to the end of the eighth or ninth century, this peculiar ink continued to be used along with it.

Hence when the Venerable Bede, within a few hours of his death, was reminded by Cuthbert the monk, to whom he had been dictating the translation, I think of St. John's Gospel, into Anglo-Saxon, that "there remained but one chapter" to complete the task,—although the asthma of which he was expiring rendered it difficult for him to speak, Bede rejoined in the memorable words under discussion, "Accipe calamum, tempera (s. a. *atramentum*), et scribe velociter,"—"Take your pen, moisten (*your ink*) and write quickly."

The action thus directed is so natural, that a knowledge of the accessories renders the import of "tempera" obvious as applied to the dry ink—even were it not corroborated by the parallel passage in which Cicero, describing precisely the same operation, says, "Calamo, et atramento temperato charta etiam dentata res agetur." G. M. B. is of opinion that the sense of this passage has been abused by erroneous punctuation, and that the comma should be erased before "atramento." But this would imply that the ink was to be "mended" as well as the pen. Besides, were the passage to be so altered, the adjective would be no longer temper*ato* but temper*atis*, and the simple conjunction *et* would have served instead of *etiam*.

J. Emerson Tennent.

PHOTOGRAPHIC CORRESPONDENCE.

Photographic Excursions. — I have just read in "N. & Q.," Vol. x., p. 293., a paragraph signed Novus, in which he remarks (referring to my letter in the *Photographic Journal*) that it does not appear to him to be worth the trouble of making all the preparations necessary for a photographic trip, to secure only two pictures. From this remark, one would think that I had taken only two pictures during my whole trip, instead of two every day for a fortnight. If Novus wishes to get more than two, he may still do so; but, as I said, he will make a trouble of a pleasure, and have to sit up half the night to finish them. And let me tell Novus, that when he can obtain with certainty, as I can, two such views every day that he is out, he may think himself most particularly lucky. I met, a short time since, an experienced photographer, who, however, was not content with doing little and good, and who moreover used that abomination, a Buckler's brush, and *he* appeared content to go out with eight pieces of prepared paper, and on his return home make a couple of good negatives out of the lot. So much for attempting too much. X.

Tunbridge Wells.

Photography in Germany.—What is doing in Germany in this beautiful art? I ask the question because, while we see abundance of French books upon the subject, and numerous quotations from the French journal *La Lumière*, I do not remember to have seen in "N. & Q.," or any of our photographic journals, the slightest allusions to the labours of our German friends in this beautiful and popular art. Quæstor.

[Judging from the only German paper which we know of that is devoted to the subject, namely, the *Photographisches Journal* (published by Spamer of Leipsic, and edited by Horn), we should not think photography was progressing in Germany. In the first place, the Daguerreotype process seems to be the favourite; and in the next, all the best articles are translations from writings of French or English photographers.—Ed. "N. & Q."]

Albumenized Process.—Will you permit a beginner in photography, who confesses himself a great admirer of the minuteness of detail attainable by the process on albumenized glass, to beg that some photographic correspondent of "N. & Q.," who may have practised this branch of the art, will point out what is the simplest formula to be followed? The albumenized process does not seem to have received in this country the attention it deserves, possessing as it does the same advantage over collodion which is claimed for the waxed-paper process over the Talbotype, namely, that the plates may be prepared beforehand, and afterwards developed at leisure.

A Beginner.

Replies to Minor Queries.

A Biographical Dictionary of Living Authors (Vol. x., p. 313.). — If Mr. Bates will be pleased to give his authority for ascribing the *Biographical Dictionary of the Living Authors of Great Britain and Ireland* to that "careful and industrious antiquary the late William Upcott," I will give mine for ascribing it to John Watkins and Frederic Shoberl. Bolton Corney.

Louis de Beaufort (Vol. x., p. 101.).—Please to state, for the information of your correspondent L., that a copy of the second edition of the *Dissertation sur l'Incertitude des cinq premiers Siècles de l'Histoire Romaine*, La Haye, 1750, is in the library of Trinity College, Dublin. Ἀλιεύς.

Dublin.

Bibliographical Queries (Vol. x., p. 164.). — I beg leave to inform Enivri, that the *Speculum Carmelitanum*, by Daniel à Virgine Maria, Antverpia, 1680, two volumes folio, is in the library of Trinity College, Dublin. Ἀλιεύς.

Dublin.

Sir Richard Ratcliffe, K. G. (Vol. x., pp. 164. 216.). — A Constant Reader begs to thank T. P. L. for his communication, but which he feels leaves his Query wholly unresolved, unless he assumes that T. P. L. considers Sir Richard to have derived from the branch seated at Ordshall. A Constant Reader sought information, feeling surprise that the parentage and descent of a personage so eminent in his day was not inserted in the full pedigrees of the Radcliffes, given by Dr. Whitaker in his *Whalley*, or his name referred to in the text. The arms given by T. P. L. are those borne from the earliest times by the parent house, and with slight variation by all the collateral branches; and the Sir John Ratcliffe, temp. Hen. VI., alluded to, was a K. G., and father of another Sir John (Lord Fitz Walter, *jure uxoris*), slain at Ferrybridge.

Bell on leaving Church (Vol. ix., pp. 225. 311, 312. 567.). — It is all very well for persons who exult in the fancied "Golden days of good Queen Bess," when

"They thought it Sabbath-breaking if they dined without a pudding, Sir,"

to attempt to make out that the bell rung or tolled after the morning service, or at one o'clock, is a mere notice to the public baker, and every private cook in the parish. Pray allow me to enter my protest against such a notion. Such a bell may have been adopted as a signal; indeed, there is no saying what advantage may have been made, in the way of signals, of any bells which are regularly rung for church purposes; and no doubt the bell now spoken of would be very convenient for such a purpose, though intended as a notice that there will be a service in the afternoon, just as the bell is rung at eight or nine in the morning as notice of the morning service.

But I think it will be found to have had its origin in early times, and for holy purposes, well understood by the faithful of those days; for very early in the thirteenth century a bell called "Ave Maria" was to be sounded (*pulsanda*) *mane, meridie, et vespere*. These from ancient custom might have been continued after the Reformation (and are still continued), though the purpose may be changed.

At Weston, in Gordano, there is a little bell inscribed —

"Signis cessandis, et servis clamo cibandis."

by which it seems to have been set up as a signal for stopping the tower bells (*signa*), and calling the servants (query ringers) to meals, — to pudding if you please. H. T. Ellacombe.

Clyst St. George.

Disinterment (Vol. x., p. 223.). — A clergyman has no power to authorise the removal of a corpse which has been interred in the church or churchyard. The only legal mode is to obtain a faculty from the ordinary, and this is recorded in the court whence it is issued. To remove a body without a faculty is a serious offence, and punishable by indictment. I am conversant with two recent cases of a faculty having been granted for the above purpose. Civilis.

A. M. and M. A. (Vol. ix., pp. 475. 599.; Vol. x., p. 74.). — How much trouble would be saved in discussions like the present, if correspondents would simply avoid making dogmatical statements which they have not ascertained to be true. Had A. B. M., Oxon, merely referred to the Oxford and Cambridge Calendars, which he cites as his authority, he would have found that they disprove, instead of substantiating, his rash statement. One rule is observed by the editors of both calendars, viz. to use A. M. when the context is in Latin, and M. A. when the context is in English. For example, in the *Cambridge Calendar*, in the table called "Distributiones Feodorum" we find A. M.; and in the lists of members of colleges M. A. is employed. I would not have troubled you at this length, but that the present case forms a fair example of the slovenly manner in which many points of easy settlement are treated by your correspondents.

Clemens Mansfield Ingleby, A. M.

Birmingham.

Heraldic (Vol. x., p. 164.). — The following instalment of Replies to this Query will, I trust, prove acceptable to H. T. G. It will be observed that I give only the coat armour; should the crests also be needed, they can be supplied.

Challenor, of Chitlington and Kenwardes. Azure, a chevron argent, between three mascles or.

Aylwin, of West Dean, Preston, and Treyford. Argent, a fesse nebulée gules, between three lions rampant sable.

Plomer, of Pettingho and Mayfield. Per chevron flory, counterflory argent and gules, three martlets counterchanged.

Brockhull, of Aldington, co. Kent. Gules, a cross engrailed argent, between twelve cross crosslets or.

Burton (Query *Burston*, co. Kent). Quarterly gules and azure, on a bend of the first, three boars' heads erased of the second.

The above are all I can give with any certainty; but I dare say the following particulars concerning the remainder will not be entirely without value.

Nicholls, of Baynham, Suffolk, bore for arms — Gules, a chevron argent between three trefoils stalked or. Another family of Nicholls were granted by Cooke the coat named by H. T. G., with the addition of a "canton of the last."

Brooke, of Nacton, Suffolk, bore — Or, a cross raguly per pale gules and sable.

Arnold, of Ballesford, Suffolk. Sable, a chevron between three dolphins embowed argent.

Milles, of Suffolk. Argent, a chevron between three millrinds sable.

Bragg, of Essex and Middlesex. Or, a chevron between three bulls sable.

As to the arms of my fellow Cestrian, Alderman Harper of Stockport, I am entirely without information. T. Hughes.

Chester.

Dr. William Nicolson, Bishop of Carlisle (Vol. x., p. 245.). — Is John o' the Ford aware that Dr. Nicolson was translated from Carlisle to Derry: and again, in 1726, to the Archbishopric of Cashel? There is a very brief notice of this distinguished prelate in the *Ordnance Survey of the County of Londonderry*, p. 64. (4to., Dublin, 1837.) Abbba.

"*He who fights and runs away*" (Vol. x., p. 101.). — In Newman's *Church of the Fathers* (p. 215.), there is given an extract from Tertullian's argument that Christians should not flee from persecution; in which he says, —

"The Greek proverb is sometimes urged, 'He who flees will fight another day;' yes, and he may flee another day also."

No reference to the place in Tertullian's works is given by Mr. Newman. H. P.

Lincoln's Inn.

I do not undertake to identify these lines, but merely suggest their possible prototype. The passage I mean is Nepos, Thrasybulus, c. 2.:

"Nec sine causâ dici, matrem timidi flere non solere."

While on the subject of "parallel places," I may observe that Ovid, *Amor. II.*, Eleg. xvi. l. 44.:

"Per me, perque oculos, *sidera nostra*, tuos,"

brought to my mind the other day Shakspeare's "lodestars;" and still more forcibly did the concluding verses —

"At vos, qua veniet, tumidi subsidite montes:
Et faciles curvis vallibus este viæ."

remind me of the noble passage in Isaiah xl. 3, 4. Shall we infer that the *older* writers were known to the later; or simply say, that "there is nothing new under the sun?" Wm. Hazel.

Some years since Mr. Thorpe, the bookseller, purchased several manuscripts of the De Clifford family, and published at least one octavo volume, containing a descriptive catalogue. The Southwells were much connected with Ireland, and I obtained one of the catalogues; from it I transcribe the following.

Sir John Mennis, in his *Musarum Deliciæ*, published in 1656, writes against Sir John Suckling, —

"He that fights and runs away,
May live to fight another day."

These were the only lines given; I have heard two more:

"But he who is in battle slain,
Can never live to fight again."

J. E. H.

Cork.

Was the Host ever buried in a Pyx? (Vol. x., p. 184.). — Mention is made of this having been done in the early times, in the *Life of St. Basil*, falsely attributed to St. Amphilochius, in the *Dialogues* of St. Gregory the Great, and in the fourth book of *Offices*, by Amalarius, Deacon of the Church of Metz. But it has long been discontinued and disapproved, as irreverent and superstitious. The discovery mentioned by Simon Ward of a small cup and cover, near the head of a skeleton, is, I think, no evidence of the practice in question. A chalice is usually buried with a priest, and probably in this case a chalice was not at hand, and a *ciborium* or *pyx* was substituted.

F. C. H.

I can answer Mr. S. Ward's Query by a reference to the following canon of the council held at Ceale-hythe, July 27, A.D. 816:

"As the building of parochial churches was now become frequent, the second canon prescribes the manner of their consecration; which is to be performed only by the bishop of the diocese, who is to bless the holy water, and sprinkle it on all things with his own hands, according to the directions in the book of rites. He is then to consecrate the Eucharist, and to deposit it, together with the relics, in the repository provided for them. If no relics can be procured, the consecrated elements may be sufficient, because they are the body and blood of Christ."— Henry's *History of Great Britain*, book II. ch. ii. sec. 4.

It seems to me more likely, however, that the sacred vessel he describes was the chalice, which it was once customary to bury between the hands of a priest, as a sign of his office. Brasses on the grave of a parish priest often represent him in his sacerdotal garments, with the chalice in his hands over his breast. William Fraser, B.C.L.

Alton, Staffordshire.

George Herbert's Poem "*Hope*" (Vol. ix., p. 541.). — The reply to this, inserted in Vol. x., p. 18., did not at all satisfy me. I now beg to offer the accompanying, given me by a friend, as seeming more suggestive of the author's probable meaning:

"I gave to Hope a watch of mine; but he
An anchor gave to me.
Then an old prayer-book I did present,
And he an optic sent.
With that I gave a phial full of tears,
But he a few green ears.
Ah loiterer! I'll no more, no more I'll bring;
I did expect a ring."

"I gave to Hope a watch of mine" (*i. e.* a time-piece representing fleeting Time). I receive in exchange a sure and stedfast hope (the anchor). Then, taking to prayer, I receive from him an optic — the eye of faith. I fall to repentance (the phial full of tears). He gives a few green ears — the promise of better things. I turn away impatiently — rebelliously: I did expect a ring (completion of my desires, not expectation merely). The whole seems the picture of man, impatient in *working out* his salvation, dreaming his faith and repentance should at once obtain their full reward. G. D.

Books burnt (Vol. x., p. 215.). —

"He (Abelard) had made himself two considerable enemies at Laon, Alberick of Rheims and Lotulf of Lombardy; who, as soon as they perceived how prejudicial his reputation was to their schools, sought all occasions to ruin him; and thought they had a lucky handle to do so, from a book of his entitled the *Mystery of the Trinity*. This they pretended was heretical, and through the arch-

bishop's means they procured a Council at Soissons, in the year 1121; and without suffering Abelard to make any defence, ordered his book to be burnt by his own hands, and himself to be confined in the convent of St. Medard. This sentence gave him such grief, that he says himself the unhappy fate of his writings touched him more sensibly than the misfortune he had suffered through Fulbert's means," &c.—*Abelard and Heloise:* Glasgow, R. & A. Foulis, 1751, p. 19.

"A message was sent by the Lords to the Commons on the 6th (Nov. 1745), desiring a conference with them next day, at three o'clock, in the Painted Chamber, touching certain treasonable declarations and printed papers published and dispersed about the kingdom by the Pretender and his eldest son; and accordingly, the next day, the Lords Spiritual and Temporal, and Commons in parliament assembled, came to the following resolution, viz.

"'1. That the two printed papers respectively signed James R., and dated at Rome, Dec. 23, 1743, and the four printed papers signed Charles P. R., dated respectively May 16, Aug. 22, and Oct. 9th and 10th, 1745, are false, scandalous, and traitorous libels, intended to poison the minds of his Majesty's subjects,' &c. &c.

"'2. That in abhorrence and detestation of such vile and treasonable practices, the said several printed papers be burnt by the hands of the common hangman at the Royal Exchange, in London, on Tuesday the 12th day of this instant November, at one of the clock in the afternoon; and that the Sheriffs of London do then attend, and cause the same to be burnt there accordingly.'

"The papers were burnt agreeably to this resolution, amidst the repeated acclamations of a prodigious number of people." — *Scots Magazine* for Nov. 1745, vol. vii. p. 536.

G. N.

Phosphoric Light (Vol. x., p. 147.).—It is not on the surface that phosphoric light appears exclusively: it may often be seen in Loch Fyne, illuminating the whole of a herring-net several fathoms under water. J. P. O.

Mantel-piece (Vol. x., p. 153.).—Nothing is more common in France, than to see a sort of curtain or valance (which might well be called a mantle) hung from the shelf of the chimney-piece; and I have seen the same in an English drawing-room made of velvet, and adorned with fringes and embroidery. May not this be the real origin of the name? J. P. O.

Precedency of the Peers of Ireland in England (Vol. x., p. 129.).—In Hardy's *Memoirs of the Earl of Charlemont*, vol. i. pp. 123–4., which I have been reading lately, some interesting particulars are given respecting the Earl of Egmont, whose "heraldic knowledge was singularly minute and circumstantial;" so much so, that —

"On points of precedence, or adjusting the slow and solemn steps of exalted personages, at public ceremonials, neither Mowbray nor Lancaster heralds, Blue Mantle nor Rouge Dragon, could venture to approach his lordship."

ABHBA.

Fashion in Brittany (Vol. x., p. 146.).—Is it not probable that this may mean what is called a "Welsh uncle," *i. e.* the first cousin of the father or mother? The close connexion of origin between Welsh and Bretons is well known; and that their speech is, to this day, sufficiently similar for a Welshman to make himself understood in Brittany. J. P. O.

Fitchett's "King Alfred" (Vol. x., p. 102.).—John Fitchett, the author of this more than Herculean labour, was a lawyer residing at Warrington. While being initiated into the mysteries of his profession, his attention was directed to the groundwork of our laws and constitution as framed by our Saxon ancestors. This, of course, brought him in contact with the history of Alfred, and this led him to the projection of an epic poem on the adventures of that monarch. This project he never gave up, but for *forty* years pursued it with unremitting ardour; and when he died in the autumn of 1838, his mighty undertaking was still unfinished. His papers then came into the hands of Robert Roscoe, who had been his confidential clerk, who revised and finished the work which was published in 1841. It contains an enormous amount of information, but considered as a poem little can be said in its favour. The plot is most defective, and the language is generally an imitation of Milton's (!), with a strong relish of "mine ancient." This is Roscoe's own account of the undertaking. E. WEST.

Saint Tellant (Vol. x., p. 265.).—I beg to suggest that the "Tellant" on the Rhosilli bell is synonymous with St. Tallan, commemorated at Talland, in Cornwall (vide *Calendar of the Anglican Church*, published by Parker, Oxford, 1851, p. 288.). Talland is a parish in West Lore Hundred, Cornwall: a promontory on its southern extremity is termed, in Norden's map, Tallant Point. I cannot refer to Davies Gilbert's *Cornwall*, where possibly more may be said on the subject. Carew's *Survey of Cornwall* merely gives the name. J. M. T.

If the legend is Sancta Tellant I can furnish no answer to the Query, "Who was Saint Tellant?" But if it is Sancte, I believe the saint intended is St. Telean, bishop and martyr. He was the second Bishop of Llandaff, nobly born and brought up under St. Dubritius, together with St. David. He was martyred by Gueddan, a Welsh nobleman, about the year 626. He was buried in the cathedral of Llandaff, which bears his name. F. C. H.

The Collier's Creed (Vol. x., p. 143.).—It is amusing to find the supposition that this "ridiculous salvo" derived its title from the name of an individual. The "Collier's Creed" is, doubtless, nothing more nor less than the interpretation in English of the *Fides Carbonaria*, or *Foi du Charbonnier*, explanations of which terms, together

with the Creed itself, will be found in "N. & Q.," Vol. v., pp. 523. 571. WILLIAM BATES.

Birmingham.

"*My mind to me a kingdom is*" (Vol. i., pp. 302. 489.; Vol. vi., pp. 555. 615.; Vol. vii., p. 511.).—The substance of the above sentence occurs in F. Quarles' *School of the Heart*, ode iv. st. 5.:

> "My mind's my kingdom: why should I withstand
> Or question that, which I myself command."

Apropos of this subject I would ask, Is the magnificent compound, *self-empire*, a coinage of Shelley's (*Prom. Unb.*)? or was the word in circulation before he used it?

C. MANSFIELD INGLEBY.

Birmingham.

David Lindsay (Vol. x., p. 266.).—David Lindsay, author of *The Godly Man's Journey to Heaven*, was only related to the poet of the same name through descent from a common ancestor, who flourished during the first half of the fourteenth century. He was a son of David Lindsay, a brother of the House of Edzell, also minister of Leith from 1560 downwards, and leader of the moderate party in the Established Church of Scotland during the minority and early years of James VI., and who died Bishop of Ross in 1613. The poet represented a younger branch of the Lindsays of the Byres. L.

Black Rat (Vol. ix., p. 209.; Vol. x., p. 37.).—A considerable number of black rats were captured and killed in the old houses of St. Giles's, the Rookery, &c., when they were taken down to form the new streets about nine or ten years ago. Those black rats, driven from the sewers by their more powerful rivals the brown or eastern rats (*Mus decumanus*, most absurdly termed the Norwegian and Hanoverian), had taken refuge in the upper parts of those wretched old houses, and there lived much in the same manner as mice. In 1845 I saw and noted as many as seventeen specimens, living and dead, of the black rat (*Mus rattus*), that had been taken in those old houses; and I have a distinct recollection of seeing several more, of which I made no memorandum. At that period there was an intelligent man, and not bad naturalist for his station in life, who exhibited a "Happy Family" opposite the National Gallery. He generally had three or four black rats in his cage, that had been caught in the locality I have just mentioned. He informed me that he had long known that the black rat inhabited the upper parts of the old houses in St. Giles's, and that when applied to by naturalists for a specimen of the animal, he took care to represent its exceeding rarity, though by setting traps in those houses he could catch one almost whenever he pleased. He also stated that his usual price for a specimen used to be three guineas, and he bitterly lamented the taking down of the Rookery, which not only threw the black rat like a drug upon the market, but also destroyed their ancient haunt. In fact, he seemed to consider those old houses as a sort of preserve for his most profitable game. I have not seen a black rat since, but I have been informed by an excellent authority that there are still a number of black rats about the roofs, garrets, and upper parts of many old houses in London. W. PINKERTON.

Hammersmith.

Voltaire and Henri Carion — Spirit-rapping (Vol. x., p. 4.).—The lines "J'ai renié," &c., are to be found upon an old print of Voltaire, published in France many years ago. ANON.

Stone Shot (Vol. x., p. 223.).—Some of the guns of the Mary Rose, sunk A.D. 1545, were loaded with stone shot. The marble balls used in the cannon of the Dardanelles are well known; but the latest instance of the employment of this material for military projectiles with which I am acquainted, was at Rome, in the year 1835. There I saw great numbers of cannon-balls made of stone, lying on the walls of the Castle of St. Angelo. They were, I believe, principally of coarse marble; and I was informed that the galley slaves were employed in their manufacture.

W. J. BERNHARD SMITH.

Temple.

"*Nagging*" (Vol. x., p. 29.).—This should be spelt *knagging*. "*To knag, v.a.* to tease, to worry, with frequent recurrence to trifling points of dispute, to annoy, to leer." See *Dictionary of the English Language* for the best authorities from Johnson to Webster, London, 8vo., 1836; Tuckey & Co., Henrietta Street, Covent Garden. No authorities, however, are quoted for the use of the word in this work. F. S. T.

Klaproth's "China" (Vol. x., p. 266.).—In some odd volumes of the *Bulletin du Nord* which I possess, published in Moscow, there is the following announcement in the Russian language:

> "Voyage to China across Mongrolia in 1820 and 1821, by M. De Klaproth; printed by supreme order, St. Petersburg, 1824, 3 vols. in 8vo., with maps and plates."

In the work from which I have extracted this title, I find some severe criticisms on Mr. Klaproth's work, and a long list of inaccuracies, by Father Hyacinthe. WILLIAM JONES.

[This is not the work noticed by MR. MACRAY, and which was announced as preparing for publication in the *Gentleman's Magazine* for Nov. 1823, p. 450., under the title of "A Geographical, Statistical, and Historical Description of the Empire of China and its Dependancies, by Julius Klaproth."]

Caleb Stukely (Vol. x., p. 306.). — The author of this novel is Samuel Phillips, Esq., who died at Brighton on the 14th inst., and respecting whom there is a notice in *The Times* of the 17th inst. The article on "Literature for the People," which appeared in *The Times* of Feb. 5, 1854, is attributed to the same gifted writer, as well as that on "The Common Law and Equity Reports," in *The Times* of Oct. 6, 1854. J. Y.

Charles Povey (Vol. x., pp. 7. 155.). — His death is thus noticed in the obituary of the *Scots' Magazine* for May, 1743, vol. v. p. 247.:

"Aged upwards of 90, Mr. Charles Povey, well known for his many schemes and projects, particularly the Sun Fire Office, from which he had 150*l.* a year."

The place of his death is not stated, but from the mode in which the obituary is printed, it would be inferred that he died in Germany, or at the German Spa. G. N.

Miscellaneous.

NOTES ON BOOKS, ETC.

Those of our readers who remember the interesting Letters from Coleridge to Charles Lamb, on the subject of Daniel's poems, which we published in "N. & Q." of 7th August, 1852, will with us be glad to hear that *A Selection from the Poetical Works of Samuel Daniel, with a Biographical Introduction and Notes*, by John Morris, *Member of the Somersetshire Archæological Society*, is about to appear at the commencement of the ensuing year. The price of the volume is to be 7*s.* 6*d.*, and the copies issued limited to the number of subscribers.

Mr. Delius, whose name is so well known for the diligence with which he has studied the literature of Shakspeare and his cotemporaries, and for his efforts to make that knowledge accessible to the German public, is about to edit, with notes and illustrations, the old play of *Edward the Third*.

Books Received. — *The Works of William Cowper, comprising his Poems, Correspondence, and Translations, with a Life of the Author by the Editor, Robert Southey, LL.D.* Vols. V. and VI. of this cheap and excellent edition of *Southey's Cowper* in Bohn's *Standard Library*, contain his Poetical Works. — *Nordufari, or Rambles in Iceland*, by Pliny Miles, which forms the new issue (Parts LXVIII. and LXIX.) of Longman's *Traveller's Library*, is a graphic and very lively narrative. The book is thoroughly "American," and therefore not the less amusing. — *Eine Winternachtsmähr von* William Shakspeare, *Uebersetzt von* Carl Abel. This new translation of Shakspeare's *Winter's Tale* claims to be more faithful than any that has yet appeared in German. It certainly is very well and very closely translated. — *Practical Illustrations of the Principles of School Architecture*, by Henry Barnard. This American contribution to a subject now attracting much attention in this country, is worth the notice of our English architects. — *Gibbon's History of the Decline and Fall of the Roman Empire, with variorum Notes, Volume the Fifth.* This new volume of Mr. Bohn's *British Classics'* edition of Gibbon extends from chap. xliv., which treats of the Roman Jurisprudence, to chap. l., which is devoted to the History of Mahomet. — *The Farther Adventures of Mr. Verdant Green, an Oxford Undergraduate, by* Cuthbert Bede, B.A., *with* 50 *Illustrations by the Author.* We have received, read, and enjoyed a hearty laugh at this new series of Mr. Verdant Green's adventures; but as for reviewing it in the sedate columns of "N. & Q."—No!

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J. C. *Whoever may have been the Editor of Madame Pfeiffer's* Journey round the World, *there can be no doubt that the lady herself actually performed it.*

Mr. E. F. Woodman. *We have a letter for this Correspondent. How shall it be forwarded?*

Errata. Vol. x., p. 259. c. 2. l. 53., *for* "crowning merits," *read* "crowning mercy;" p. 306. c. 2. l. 10., *for* "Stockten Hall," *read* "Stocken Hall."

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LONDON, SATURDAY, OCTOBER 28, 1854.

Notes.

PARISH REGISTERS.

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"Anno 1580.—April 2 was baptized Joseph Mann, son of Joseph Mann. Mem. That the said Joseph Mann the son, in the year 1631, did lay open the street called New Street, and also built the New Cross, at his own proper costs and charges, and afterwards sold the same to the Right Hon. Robert Earl of Warwick, for the sum of 600*l.*, being then bailiff to the said Earl of the town of Braintree.—23 Hen. VIII., Robert Pucklow gave a crown for a light before St. Nicholas; Richard Norfolk the like before St. Catharine; John Tomkin the like before St. Michael; and Henry Evet the like before Trinity.—A drinking in Lent, towards which, besides what private persons paid, was given by Rayne, 4*s.*; Cressing, 3*s.*; Black Notley, 3*s.* 8*d.*; Bocking, 3*s.*; and Braintree, 5*s.*"

These were in Popish times. There was a canon against these drinkings; but Whitsun ales, which were similar things, were allowed in King James's *Book of Sunday Sports*. Images in churches do not appear to have been entirely removed till 1588 (1 Eliz.), when the churchwardens received for three images, 26*s.* 8*d.*

"1574. Received for six almanvyvets, 22*s.* (Qy. German music-books? which seem to have been superseded by the more solemn music adapted to such psalmody as that of Sternhold and Hopkins.)—Received for the organ pipes. . . . ."

The almanvyvets and organ pipes seem to have fallen before the Puritanic spirit which was at this time prevailing.

"1581. Payd for rynging on crowenation-day, 2*s.* 6*d.*; layd out for yenk and paper [ink and paper], 1*d.*; payd the hie constable for Cataway Bridge, 10*s.*: payd to Father Wod, for helling [healing] of Widow Matthews, 20*s.*"

Father Wod was most likely a Popish priest, but that "occupation gone," he practised physic. It is well known that at the present period, in Roman Catholic countries, the priests, actuated by a kind and benevolent feeling, study in some degree the healing art, in order that they may be enabled to prescribe remedies in cases of sudden illness among the poorer members of their flock, when medical aid through a surgeon, from distance or other causes, is not attainable.

"1585. Payd for discharging Father Andrew howt of the Cowrte, being cited for reading the servyce, 16*d.*"

This, probably, was another Popish clergyman, who had committed himself by performing some duty contrary to the Reformed doctrines and laws.

"1586. Payd to Persom for rushes and flaskes gathering when the byshope was here [to strew the church with], 12*d.*"

Strewing churches, and even private houses, with rushes, was at this time a common practice.

"1593. Received from 'The Hart' 24 quarts of wyne, at 8*d.*, 15*s.* 4*d.*; and 11 quarts of muskydine, at 11*d.*, 10*s.* 1*d.*; and 8 quarts of wyne, at 9*d.*, 6*s.* Item, received from the coke [cook] 27 quarts of wyne, at 8*d.*, 18*s.*; and 23 quarts of wyne, at 9*d.*, 17*s.* 3*d.*; and 1 quart of sack, 12*d.* Payd for bread, 3*s.* 2*d.*"

That is, 94 quarts of wine (nearly 8 dozen) in one year for the Communion, in a town with a population of about 2000; but this was at a period when almost every adult communicated; and there are some intimations that at this period our ancestors drank *deep* on those occasions, in order to evince their sincerity. For instance, it is said of "Rare Ben Jonson," that he was twelve years a Papist, but was afterwards reconciled to the Church of England, and that at his first communion, in token of his true reconciliation, he drank the full cup of wine. The quantities and the prices charged do not in several instances agree; but our ancestors were in general very bad arithmeticians.

"1625. It is agreed that Hugh Wises's wife shall have some barley allowed her, at the best hand, to bake bread."

Poor persons at the present time would not evince much gratitude for such a gift as this.

"1635. J. M. hath payd to Mr. W. 5*s.* 6*d.*, which he layed out to send Burnham with a letter to my Lord of Warwick, in London [distance 40 miles].—1637. It is agreed that J. M. shall have 2*s.* for his journey to Hedingham, about ship-money."

The levying "ship-money" at this time was one of the principal causes which led to the civil war.

1662. In an inventory of the goods belonging to the parish is enumerated a sheet for harlots to do penance in. It appears as if the parish authorities at Braintree, at this period, were desirous of establishing a high standard of morality in their town. Whether the article in question was frequently called into use or otherwise, we are not informed.

"1719. Ordered, to allow John Wilkinson's wife 9*s.*, to redeem a piece of gold touched by the king."

This was a relic of the ancient practice of touching for the king's evil. The practice had been

discontinued some time, but the pieces of money used on those occasions were supposed to retain their virtue. In the next article we hardly know which is most remarkable, the apparent knavery of the parties or the attempted legal formalities of the scribe.

"1745. This witnesseth an agreement by and between the parishioners below mentioned, on behalf of themselves and the whole parish, and David Stearns, that he the said David Stearns, for and in consideration of a crown bowl of punch, this day paid by him, shall be excused for the future from paying all parish rates, of what name or description soever they be, for the house he dwells in, *the king's tax only excepted.*" Signed by David Stearns and eight other parishioners, and witnessed by the vestry clerk.

If the parties in the above agreement had any misgivings as to the legality or honesty of the course they were adopting, we may suppose that, in the words of the old ballad, "they drowned them in the bowl." Being, however, loyal subjects, they desired that the king's taxes should be paid.

The following extracts were transcribed *verbatim* from an old rate-book belonging to the parish of Elmstood, near Colchester:

"April 28, 1704. Paid for the berrill of Jane Hicks, 4*s*. —April 2, 1707. Paid for two payer of britches and a neck of moten, 4*s*."

This is an amusing item; "two pair of breeches and a neck of mutton:" food and clothing jumbled together in a rather incongruous manner, and all for the small sum of four shillings. Breeches as well as mutton must have been marvellously cheap in those days. It reminds one of Shakspeare's saying of King Stephen:

> "King Stephen was a worthy peer,
> His breeches cost him but a crown;
> He held them sixpence all too dear,
> With that he call'd the tailor— lown."

By the way, this quotation aptly illustrates Burke's remark, that "there is but one step from the sublime to the ridiculous." Thus, for instance, the first line conveys to the mind the idea of a grand and magnificent monarch arrayed in all the pomp of regal splendour; in the next line his majesty's nether garment is exhibited in a ridiculous light, in the same manner that Hogarth's "Simon Gripe, pawnbroker," holds up that necessary article of dress, to satisfy himself that it is neither threadbare nor moth-eaten. And when at the conclusion we find his royal majesty haggling with his tailor about sixpence in a pair of crown breeches, we come to the conclusion that he was anything but a liberal monarch. But to return: the next entry we have to notice is under the date of

"Oct. 26, 1707. Paid Mr. Phillips for catching a fox, 5*s*."

It is evident that Mr. Phillips was no fox-hunter, nor the parish officer who paid him this sum, and that too out of the poor-rates. It appears as if the parishioners were resolved to protect their poultry from reynard's depredations, and therefore set a price upon his head. We may suppose, at the present day, that if any fox-hunter saw an item of this kind in the parish accounts, little hesitation would be felt in drawing a pen across it.

"Nov. 19, 1710. Paid at Sidney's, for bear at Goodey Inman's berril, 1*s*. — Paid for a wascote for Cramphorne's boy, and bleeding and a purg, 3*s*."

The overseer who ordered this was probably a humane personage. It appears that after this poor lad Cramphorne had been well bled and physicked, it being in the dreary month of November, the parish officer generously gave him a waistcoat to keep out the cold. We may say of him, in the words of honest Tom Dibdin, —

> "Prized be such hearts; aloft they shall go,
> Who always are ready compassion to show."

"May 6, 1711. Paid for a cofen for Goodey Keebl, 6*s*.— Paid to the minister and clerk for berren Goodey Keebl, 5*s*. —April 4, 1743. It is agreed this day that any townsman that has a yearly servant that shall have any bone or bones broken, to be allowed by the parish the charge thereof. As witness our hands . . . *If the person cannot pay it himself.*"

The concluding proviso shows that the parish officers wished to guard against the imputation of being *too liberal* in expending their funds.

"April 11, 1748. An agreement between the townsmen of the parish and Robert Freeman, to take the boy Isaac Hunt for nine years, and to release him double suited, and to give him five shillings in his pocket."

There are various entries in the book similar to the above. It appears to have been thought a great favour to possess two suits of clothes and five shillings in money after nine years' servitude. The probable inference is, that these were poor, friendless lads, whom the parishioners thus allotted out amongst themselves according to their own will and pleasure. There is nothing to show that the boys were consenting parties to these arrangements.

"Memorandum. I promise, upon being released from the town rates, to bury all, gratis, that are concerned with the parish officer, and don't pay scot and lot.—Allington Harrison, vicar."

This clergyman was probably a quiet, easy, good-natured man, who did not wish to keep a debtor and creditor account with his parishioners, and so this plan was adopted to save trouble.

The following is extracted from Lord Braybrooke's *History of Audley End*, in which there are various interesting particulars relating to the town of Saffron Walden. Amongst the extracts which are given from the parish registers we find the following:

"1611, May 12. Martha Warde, a young mayd coming from Chelmesford on a carte, was overwhelmed and smo-

thered with certayn clothes which were in the carte, and was buried here. — 1623, Sept. 4. Buryed a poore man brought by the Little Chesterford constables, to be examined by the justice; the justice being a hunting, the poore man died before his coming home from hunting."

Perhaps the squire had a longer run than usual with the hounds on this occasion.

"1716, Nov. 18. The oulde girle from the workhouse was buried."

The corporation accounts contain some singular items. We have entries of money paid for saffron given to the "queen's (Elizabeth) attorney," and of 2*s.* "to my Lord Staffourd's players;" a large *honorarium* of 10*s.* having been paid for the mediation of the Earl of Suffolk's secretary; and the sum of 1*l.* 9*s.* 3*d.* for "setting uppe the cucking-stole." Bailey designates this

"A machine formerly used for the punishment of scolds and brawling women, in which they were placed and lowered into a river or pond, until they were almost choked with water."

Happily for scolds, this ancient method of "taming the shrew" has long been abolished. Mrs. Caudle, so graphically described in *Punch*, would have been a good subject for this sort of discipline.

"Paid 4*d.* for nailing up the Quakers' door twice; and received 10*s.* for rent of the mountebank."

The following are extracts from an old parish book belonging to St. Giles's, London:

"1641. Received of the vintner, at 'The Cat' in Queen Street, for permitting of tippling on the Lord's Day, 1*l.* 10*s.* — Received of three poore men for drinking on the sabbath daie at Tottenham Court, 4*s.* — 1645. Received of John Seagood, constable, which he had of a Frenchman for swearing three oaths, 3*s.* — Received of Mrs. Sunder, by the hands of Francis Potter, for her being drunk and swearing seven oaths, 12*s.* — 1646. Received of Mr. Hooker for brewing on a fast-day, 2*s.* 6*d.* — Payd and given to Lyn and two watchmen, in consideration of their pains, and the breaking of two halberts, in taking the two drunkards and swearers that paid, 1*l.* 4*s.* — Received of fair-men travelling on the fast-day, 1*s.* — 1648. Received of Isabella Johnson, at the Cole Yard, for drinking on the sabbath day, 4*s.*"

This was the year previous to that in which King Charles I. was beheaded. It appears that there were persons at that period who could "strain at a gnat and swallow a camel." These turbulent subjects could put their sovereign to death apparently without much remorse; but to brew on a fast-day, or to be found travelling on those days or on the sabbath, were enormities that they would by no means tolerate. With respect to their zeal against tippling and swearing, in that they are to be commended.

"1652. Received of Mr. Huxley and Mr. Morris, who were riding out of town during sermon time on a fast-day, 11*s.* — 1654. Received of William Glover in Queen Street, and of Isaac Thomas, a barber, for trimming of beards on the Lord's day [the sum not stated]. — 1655. Received of a mayd taken in Mr. Johnson's ale-house on the sabbath day, 5*s.* — Received of a Scotchman for drinking at Robert Owen's on the sabbath, 2*s.* — 1658. Received of Joseph Piers for refusing to open his doores to have his house searched on the Lord's daie, 10*s.*"

1659. There is an entry of "one Brookes's goods, sold for a breach of the sabbath," but the produce is not set down.

The following memorandum is copied from an old register in the parish of Great Easton:

"Matthew Tomlinson, curate of this parish, left Feb. 1, 1730.

To my Parishioners.

Farewell, dear flock, my last kind wish receive,
The only tribute that I now can give.
May my past labours claim a just regard,
Great is the prize, and glorious the reward;
Transcendent joys, surpassing human thought,
To meet in heaven whom I on earth had taught."

In concluding this account of parish registers, it may be mentioned that, many years since, there was a good old-fashioned farmer, James Biddell by name, who lived at Bradfield St. George, near Bury, who, when he served the office of overseer, used to close his account by putting down, "For bustling about, 10*s.*" The parishioners used to smile at this item in the worthy old gentleman's account, but they all agreed in thinking that it was a very moderate charge for "bustling about" for so long a period on parish business.

G. Blencowe.

Manningtree.

Curious Extracts from Parish Registers in New England. — The following notes have been recently taken from the records of the old church in Andover, Massachusetts:

"January 17, 1712. Voted (under protest) yt those persons who have pews sit with their wives."

"Nov. 10th, 1713. Granted to Richard Barker foure shillings, for his extraordinary trouble in swiping our Meeting House ye past year."

"March 17th, 1766. Voted, that all the English women in the parish, who marry or associate with negro or mulatto men, be seated in the Meeting House with the negro women."

"In 1799 it was voted, amid much opposition, to procure a bass viol."

Before closing this Note, might I ask if it is a custom now, or ever has been, in any part of England, for the head and male members of a family to have the sittings in a pew nearest the door? If so, its origin. Such is the custom in America, and it is supposed to have originated in the following manner.

In former times it was customary for the Indians to attack a village on a Sunday, when they thought the men would be in church, and unprepared to receive them. The savages having been successful on several occasions, it became a necessary precaution for all the males to go armed, and have sittings near the door of a pew, to be enabled on the first alarm to leave the place

where they were congregated, and repel the attack of their enemies. W. W.

Malta.

BALLAD ON THE ESCAPE OF CHARLES II.

If the subjoined has not been reprinted, and I cannot discover it in the collections at present accessible to me, it is sure to be an acceptable contribution to "N. & Q." It is copied from the original cotemporary black-letter broadside in my own possession. J. O. Halliwell.

"*The Royall Oak, or the wonderfull Travells, miraculous Escapes, strange Accidents of his sacred Majesty King Charles the Second.*

How from Worcester fight, by a good hap, our royall King made an escape:
How he disrob'd himself of things that precious were,
And with a knife cut off his curled hair:
How a hollow oak his palace was as then; and how King Charles became a serving man.

To the tune of 'In my Freedom is all my Joy.'

"Come, friends, and unto me draw near;
A sorrowfull dity you shall hear.
You that deny your lawfull prince,
Let conscience now your faults convince,
And now in love and not in fear,
Now let his presence be your joy,
Whom God in mercy would not destroy.

"The relation that here I bring,
Concerning Charles our royall King;
Through what dangers he hath past,
And is proclaimed king at last.
The prince's sorrows we will sing,
Which the Fates sorely did annoy,
And God in mercy would not destroy.

"After Worcester most fatall fight,
When that King Charles was put to flight,
Then many men their lives laid down,
To bring their Sovereign to the crown,
The which was a most glorious sight;
Great was his Majesties convoy,
Whom God in mercy would not destroy.

"In Worcester battle, fierce and hot,
His horse twice under him was shot,
And by a wise and prudent thrift,
To save his life was forced to shift.
Without difficulty it was not,
Providence did him safely convoy,
Whom God in mercy would not destroy.

"And being full of discontents,
Stript off his princely ornaments;
Thus, full of troubles and of cares,
A knife cut off his curled hairs,
Whereby the hunters he prevents;
God did in mercy him convoy,
So that they could not him destroy.

"A chain of gold he gave away,
Worth three hundred pounds that day;
In this disguise by honest thrift,
Command all for themselves to shift,
With one friend both night and day,
Poor prince alone to God's convoy,
His foes they could not him destroy.

"These two wandred into a wood,
Where a hollow oak there stood,
And for his precious lives dear sake
Did of that oak his palace make;
His friend towards night provided food,
So their precious lives they did enjoy,
Whom God in mercy would not destroy.

"Lord Willmot, most valiant and stout,
He was pursued by the rout;
Was hid in a fiery kiln of mault,
And so escaped the souldiers' assault,
Which searched all the house about,
Not dreaming the kiln was his convoy,
Which God in mercy would not destroy.

"The Second Part. To the same tune.

"And relates King Charles his miseries,
Which forced tears from tender eyes.
Mistress Lane entreats him earnestly
For to find out his Majesty,
And him to save she would devise;
Unto her house they him convoy,
Whom God in mercy would not destroy.

"King Charles a livery cloak wore than,
And became a serving-man,
And westward rode towards the sea,
Intended transported to be;
And Mistress Lane now please he can.
Which was the King's safest convoy,
Whom God in mercy would not destroy.

"In accident of great renown,
As they were for to ride throw a town.
A troop of horse stood crosse the street;
Then jealousie the King did greet,
And Fortune seem'd on him to frown;
He thought the Fates would him annoy,
Whom God in mercy would not destroy.

"The captain commanded his men
To the right and left to open then,
For harmlesse travellers he them did take,
And an interest for them did make;
And so they passed on again,
Unto King Charles's no small joy,
Whom God in mercy would not destroy.

"His mistress, coming to her in,
Left William her man in the kitchen;
The cook-maid askt where he was born,
And what trade that he did learn.
To frame his excuse he did begin;
Thus his sorrow was turn'd to joy,
Whom God in mercy would not destroy.

"To answer mild he thus begun:
'At Brumigam a nailer's son;'
Then said the maid, 'The jack stands still,
Pray wind it up, if that you will.'
Which he did, suspition to shun,
And somewhat did the same annoy,
Yet did not the same quite destroy.

"As those that were by do say,
He went about it the wrong way,
Which angred the maid the same to see.
She call'd him a clownish boobee,
In all my life that ever I saw;
Her railing caus'd him laugh for joy,
Whom God in mercy would not destroy.

"After many weeks in jeopardy
He was wafted into Normandy;

The God of heaven for his person car'd,
The ship-master had a great reward.
Thus the good Prince from hence did flye;
To suffer hardship he was not coy,
Which now will be this nation's joy.

"J. W.

"FINIS.

"London, printed for Charles Tyns on London Bridge."

FORMS OF PRAYER.

In the year 1661, two forms of prayer for the 31st of January, differing materially from each other, were put forth by royal authority. The first was "published by his Majestie's Direction," and "printed by John Bill, Printer to the King's Most Excellent Majesty, 1661." The second was "published by His Majestie's command," and "printed by John Bill and Christopher Barker, printers, &c., 1661." At the end of the first form, after the name of the printer, are the words, "at the king's printing house in Black-Fryers," which do not occur in the other.

The second form was submitted to convocation in 1661. Several very material alterations were introduced; and in 1662 the office thus altered was appended to the Book of Common Prayer.

The two forms of 1661 differ very much in the Collects and Prayers. In the first office, some remarkable petitions occur, among which is the following:

"That we may be made worthy by their prayers, which they, in communion with thy Church Catholick, offer up for that part of it here militant."

This allusion to Charles I., and to other saints and martyrs, was altogether omitted in the second form.

Few of our writers have been aware of the existence of these two forms, and hence various erroneous statements have been put forth; some authors having seen only the first, while others were ignorant of the second. Thus Robinson, a dissenter, in his *Review of the Case of Liturgies, &c.*, quoted the above petition in order to condemn the Church of England. Kennet, replying to Robinson's charge, in his *Register and Chronicle*, asserted that no such petition existed. He even charged Robinson with dishonesty. "The inventing and improving such a story," says he, "took its rise from these words: 'we beseech thee, let not his blood outcry those his prayers,'" &c. Yet Robinson had quoted the title of the first correctly, while Kennet gives that of the second. Grey, in his reply to Neal, noticing Bennet's charge, defends the petition. He was acquainted with the two forms; but he falls into the error of supposing that the second form was the same as that which was sanctioned by Convocation, and appended to the Book of Common Prayer in 1662.

I am anxious to discover copies of the earlier form containing the clause which I have quoted. There is a copy in the Bodleian, and I have one in my own possession. Some of your readers may probably be able to mention others.

I shall be obliged also to be informed of a copy of the following work:

"The Epystles and Gospels, of Every Sondaye and Holy Daye thorow out the hole Yeare, after the Churche of England. Imprinted at London in the Flete Strete at the Sygne of the Rose Garland, by me Wyllyam Copland. Anno M.D.L. The xiii. Daye of May. 16mo."

THOMAS LATHBURY.

"BELTED WILL"—LORD HOWARD.

The publication of a recent work on the Castles of Northumberland has directed afresh much attention to the interesting and stirring history of the celebrated Lord William Howard — the renowned "Belted Will"—of whom, it will be remembered, Sir Walter Scott speaks in his charming *Border Minstrelsy*. What is already known of the gallant chief, makes it a subject of deep regret that no one has yet been found to do justice to his character, and at the same time illustrate the state of society at the period when his name was a watchword on the borders. Such a history, well written, would be one of the most interesting and valuable contributions to the records of a past condition of society—a "transition state," which would furnish the most curious and suggestive contrasts; and it is understood, that among the family muniments in possession of Lord William Howard's descendants, there are ample materials for such a work. Mr. Robert Rawlinson, C.E., in his admirable *Report to the General Board of Health on the Sanitary Condition, &c. of Morpeth*, remarks, that "Belted Will" did more than any baron of that period for the advancement of civilisation on the borders.

"As Warden of the Western Marches," he adds, "he repressed with rigour the excesses of his day. Distinguished as he was for his martial character and love of justice; his literary habits and tastes, and the industry and energy with which he pursued them, were still more remarkable for the period in which he lived; and his strong, bold, easy writing is familiar to the antiquary... His marching was not to burn, destroy, and plunder; but to vindicate the laws in force, and to repress and punish crime. He was probably the most extraordinary man of that period; besides 'keeping the border' he wrote much, and frequently signed himself 'Will Howard.'"

It is stated that, to this day, freemen of Morpeth are made, and their rights regulated, according to by-laws framed and drawn up by this celebrated warrior and local legislator. Among the family records of the illustrious Howards, there are, it is believed, ample materials for memoirs of their able ancestor. The literature of our country would have to boast the acquisition of another bright jewel, if the present Earl of Carlisle would undertake such

a task. Would that he could be tempted to achieve it! JAMES J. SCOTT.

Downshire Hill, Hampstead.

NATIONAL BENEFACTORS.

Will you allow me to suggest that under the above heading might be made a most interesting list — one peculiarly within the province of "N. & Q.," and one to which most of your numerous and intelligent correspondents will be ready to add — of men who, by introducing some plant, invention, or custom, theretofore unknown in this country, have either rendered themselves notorious, or have deserved well of their country? "N. & Q." should rescue from oblivion such names: I send a contribution as a beginning, and hope more will follow:

"Pines were first grown in this country by Rose, gardener to Charles II. They grow in Burmah, but are not appreciated by the natives, who prefer eating lizards, snakes, and animals that have died of diseases." — *Gloucester Journal*, July 16, 1853.

"Sir Walter Raleigh introduced the potato.* Sir Anthony Ashley, the ancestor of Lord Shaftesbury, first planted cabbages in this country, and a cabbage appears at his feet on his monument. Sir Richard Weston brought over clover grass from Flanders in 1645. Figs were planted in Henry VIII.'s reign, at Lambeth, by Cardinal Pole; and it is said the identical trees are yet remaining. Spelman, who erected the first paper-mill at Dartford in 1590, brought over the first two lime-trees, which he planted at Dartford, and which are still growing there. Thomas Lord Cromwell enriched the gardens of England with three different kinds of plums. It was Evelyn, whose patriotism was not exceeded by his learning, who largely propagated the noble oak in this country; so much so, that the trees which he planted have supplied the navy of Great Britain with its chief proportion of that timber. Cherries were first planted in Kent by the Knights Templars, who brought them from the East; and the first mulberry trees were also planted in Kent by the Knights of St. John of Jerusalem." — Correspondent of *South-Eastern Gazette*, July 12, 1853.

With reference to Sir Richard Weston, mentioned above, I beg to add the following extract from Britton and Brayley's *History of Surrey* (1850), vol. ii. p. 19.:

"Aubrey says (iii. 229.), 'Sir Richard Weston brought the first clover grass, about 1645, out of Brabant or Flanders.' The introduction of turnips, and also of sainfoin, is also attributed to him, and his memory is still revered by every inhabitant of Surrey acquainted with his deeds. He died in 1652. According to Manning, 'he first introduced the method of collecting water for the purpose of navigation by locks erected thereon, which he brought with him out of Flanders; and it was under his direction that the plan for rendering the Wey navigable from the Thames to Guildford (by a bill brought into the House of Commons Dec. 26, 1650, and passed into an act June 26, 1651), was carried into execution.' (*Surrey*, vol. i. p. 134.)"

TEE BEE.

Hornsey Road.

[* Dr. Smith Barton has pointed out the very common error, that Sir Walter Raleigh introduced this useful vegetable from Virginia. It was first described by Caspar Bauhin in 1590, and afterwards brought into this country, whence it was dispersed over Europe. See Thomson's *Lectures on the Elements of Botany.*]

Minor Notes.

Sebastopol Twenty Years since, and its anticipated Attack by the English. —

"Ce qui m'avait le plus frappé à Sevastopol, c'était de voir ce port de guerre si fortifié du côté de la mer, tandis que du côte de terre il n'était à l'abris du plus faible coup de main. La ville, dans tout son pourtour, était complétement ouverte; pas une porte, pas le plus léger petit rempart. Toutes les rues débouchaient sur une immense place vague, et pour ainsi dire dans la steppe où s'égaraient maints chemins, maints sentiers, à Balaklava, à Tchorgouna, au Monastère de Saint George. . . . . Aujourd'hui, je suppose que tout ceci a changé, et que l'idée qui était venue, que les Anglais en cas de guerre pourraient opérer une descente sur un point quelconque de la Chersonèse, et tourner ainsi la position de Sevastopol, aura fait construire le mur d'enceinte projeté pour sa défense. La ville n'y gagnera pas en agrément; mais la première condition d'une ville de guerre, s'est de pouvoir se défendre." — Dubois de Montpéreux, *Voyage autour du Caucase*, tome vi. p. 213.

X. Y.

The Emperor of Morocco pensioned by England. — The privy-purse and secret service expenses, extending from March, 1721, to March, 1725, published in 1725, contain an extraordinary number of gifts to the piratical princes of North Africa. If not designed for the deliverance of captives, what was the policy which dictated, in George I., this courtesy to savages?

	£	s.	d.
"To Charles Stuart, Esq., late Plenipotentiary, to negotiate a peace with the Emperor of Morocco, on his allowance	1641	0	0
To George Hudson, as a present from his Majesty to the Dey of Algiers	520	0	0
To John Adams of London, merchant, for presents to the Emperor of Morocco	2000	0	0
To Charles Stuart, Esq., for things presented by his Majesty to the Emperor of Morocco	1257	0	0
To William Day, woollen-draper, for cloth as a present to the Emperor of Morocco	3911	7	5
To Sir Clement Cotterell, Knt., Master of the Ceremonies, as a present to Isuff Chogia, from the Bey of Tunis, and to his servant, and for their charges, and their voyage back	540	14	0
To Sir Clement Cotterell, as a present to the Morocco ambassador	847	1	0
To Moses Beranger, Esq., for credit to Captain Charles Stuart, Plenipotentiary at Morocco, and for Bills of Exchange	5298	3	4
To John Adams, merchant, for the enlargement of the British captives in Morocco	1621	17	6"

J. WAYLEN.

"*Don Quixote.*" — The reason why the real characters of *Don Quixote* have remained so long concealed, is to be attributed to our reading the book only for amusement before the age of mature reflection. That such keen and unrivalled satire was intended for some ruling folly of the day, there can be no doubt; and many thinkers approve of the following remarks. History tells us that Ignatius Loyola died when Cervantes was a youth, and that the foundation of Jesuitism was the dominant mania of that time; but Cervantes dared not to expose the real intention of his immortal work. Recent travellers in Spain tell us that every kind of crime and vice, even now, in that country, is hallowed by a few Ave Marias; and so Don Quixote, who personified Ignatius Loyola, appeased the wrath of Heaven on his adventures by appealing to the all-powerful protection of the Virgin Mary, in the name of Dulcinea del Toboso. The domestic establishment of Don Quixote corresponded with those of the present priests in Spain, viz., a very old man, or a very old woman, and a niece; almost every page confirms the opinion advanced, and may be verified by any reader.

J. B. P.

Regimental Colours burnt by the Common Hangman. —

"Fourteen rebel colours taken at Culloden were brought to Edinburgh on the 31st of May (1746), and lodged in the Castle. On Wednesday the 4th of June, at noon, they were brought down to the Cross, the Pretender's own standard carried by the hangman, and the rest by chimney-sweepers, escorted by a detachment of Lee's regiment. The sheriffs, attended by the heralds, pursevants, trumpets, city constables, &c., and escorted by the city guard, walked out from the parliament close to the Cross, where proclamation was made by the eldest herald, that the colours belonging to the rebels were ordered by the Duke (of Cumberland) to be burnt by the hands of the common hangman. The Pretender's own standard was then put into a fire prepared for the purpose, and afterwards all the rest one by one, a herald always proclaiming to whom each belonged, the trumpets sounding, and the populace, of which there was a great number assembled, huzzaing. A fifteenth standard was burnt at Edinburgh with like solemnity, and another at Glasgow on the 25th. We have not heard that the device of a crown and a coffin, or the motto 'Tandem Triumphans,' was upon any of these, and it is doubted if ever there was any such standard, though it was currently so reported." — *Scots' Magazine* for June, 1746, vol. viii. p. 288.

G. N.

"*An old bird not to be caught with chaff.*" — It has been recently stated in an American journal, that this common adage is not always correct. To verify the statement, it is recorded that an old man of seventy-three years has recently married Mrs. Sophia Chaff, a buxom widow of thirty.

W. W.

Malta.

Typography. — The following extract from a letter of Mæstlinus to Kepler, written from Tubingen in 1596, shows a state of things which has long been amended. Any compositor would now throw tables into type as well as the calculator could show him how to do it.

"Tabularum autem descriptio mihi valde laboriosa est, quia non scriptæ fuerunt à verum typographicarum perito. Hinc nullus typothetarum operi manus admovere potest: ipse cogor typothetam agere."

M.

Sinope. — The Siege of Sinope; a Tragedy, by Mrs. Brooke, London, 1781. The following verses are from the conclusion of the tragedy:

"Power Supreme!
Great Universal Lord! from this fair hour
Let Cappadocia's sons, with Pontus join'd,
Beneath a milder sway forget their toils!
Though long divided by the arts of Rome [Russia now],
Whose wild ambition sets the world in arms.
The kindred nations in each other's blood
Their frantic swords imbrued. Do thou inspire
The gentler purpose! And, amid the joys
Of sacred peace, a firm, united band,
Be it their glory to obey the laws
Fram'd for the general good; and ours to find
The wreathe of conquest in our people's love."

Scotus.

Sharp Practice. — The following instance of sharp practice is so extraordinary if true, that it is perhaps worthy of being preserved in "N. & Q." The extract is from the *London Chronicle*, Jan. 11—13, 1781:

"An attorney in Dublin, having dined by invitation with his client several days, pending a suit, charged 6*s.* 8*d.* for each attendance, which was allowed by the Master on taxing costs. In return for this, the client furnished the master-attorney with a bill for his eating and drinking; which the attorney refusing to pay, the client brought his action and recovered the amount of his charge. But he did not long exult in his victory; for, in a few days after, the attorney lodged an information against him before Commissioners of Excise, for retailing wine without a licence; and not being able to controvert the fact, to avoid an increase of costs he submitted by advice of counsel to pay the penalty, a great part of which went to the attorney as informer."

Fras. Brent.

Sandgate.

The Crimea and the 23rd Regiment. — Thirty centuries since the Crimea was the hunting-ground of the Cimmerioi, a people who, on the invasion of their country by the Scythians, fought a desperate battle among themselves on the question of resistance or non-resistance; and then, having very probably become *hors de combat*, abandoned the land to the invaders. This circumstance in itself seems sufficient to identify the Cimmerioi with the Celtæ, whose valour was so often and so fatally expended on internal quarrels. This was ever the great error of the Cymry, or Welsh, who thus appear to be one in name and manners with the ancient Cimmerioi. The traditions of the Cymry point to the *Gwlad yr Haf*

(Summer Land), or the Crimea, as their original home, and that they emigrated under their leader Hu Gadarn, seeking a land where they could dwell in peace. This evidently alludes to the Gwlad yr Haf having become the scene of war and bloodshed; and their wanderings are stated to have continued until their arrival in the Island of Britain. After the revolutions of ages a mighty expedition has sailed from Britain and landed in the Crimea; and in that expedition some of the descendants of the Cimmerioi have returned to their *mam-wlad* (mother-land), where many of them, with that "heroic gallantry" which has conquered on numberless fields of fame, have fought and died, and been covered with earth among the barrows of their "old fathers."

GOMER.

Queries.

THE AUTHOR OF "VATHEK."

In a note on the lines in *Childe Harold's Pilgrimage*, referring to the celebrated owner of Fonthill, Beckford, as —

"Vathek! England's wealthiest son."

Moore remarks that —

"It is much to be regretted that, after a lapse of fifty years, Mr. Beckford's literary reputation should continue to rest entirely on his juvenile, however remarkable, performances. It is said, however, that he has prepared *several works for posthumous publication.*"

As is well known, *Vathek* originally appeared in French in 1784. Byron's *Life and Letters* (edited by Thomas Moore), published in 1832, contains the above-cited passage. Now, two years *after* (1834), the literary world was agreeably surprised by a fresh work from the pen of the author of the gorgeous eastern tale before mentioned. This contained his travels in Italy, Spain, and Portugal (undertaken more than *fifty years* prior to the appearance of this record of them); while, in 1835, another volume was published, describing Mr. Beckford's *Excursions to the Monasteries of Alcobaça and Batalha*, made in 1794. After noting the above, my Query is, Do these volumes of travel form and constitute the "*several* works" which Moore (writing two years before the publication of the earlier of those two works) states he believed to have been prepared by Beckford "for posthumous publication?" The talent displayed in all the productions of "England's wealthiest son," would make one hope that they did not; and that the family still possess "several works," and will, ere long, favour the world with the opportunity of perusing them. Much too of the correspondence of one who had such highly finished and cultivated taste in art, and such ability in composition, and such a singularly gorgeous as well as original fancy, must surely be well worth preserving and preparing for general circulation. Many a reader of "N. & Q." would, it is safe to assert, be grateful for a satisfactory reply to the above interrogations.

JAMES J. SCOTT.

Downshire Hill, Hampstead.

COLONEL CARLOS.

Being anxious to form a pedigree of the family of Carlos, I should esteem it a favour if any of your correspondents would give me their assistance by furnishing me with any particulars of the descendants of one of the most celebrated preservers of Charles II. J. Hughes, Esq., M.A., in his excellent, but now scarce, compilation of the *Boscobel Tracts*, states that "Col. William Carlos left nearly the whole of his property to his adopted son, Edward Carlos, then of Worcester, apothecary, and his issue." What relationship, if any, existed between them does not appear. On a double silver seal in the possession of the Clothiers' Company, at Worcester, and now somewhat wealthy and aristocratic body, there is engraved the following names: "John Phillips, Anthony Careless, Wardens, 1665." Was this Anthony Carless (Carlis, Carlos, or Carless, for the name is variously spelt) the father of the above Edward Carlos? There must have been some circumstance connected with this seal from its being held in great reverence by the members of the Company up to the present day; for it is still customary, at the annual entertainments, for the High Master to wear it suspended by a ribbon round his neck. It has also engraved on it the arms of the city of Worcester impaling the Clothworkers'. Perhaps your learned and worthy correspondent J. M. G., who, if I recollect rightly, is a member of this ancient Society — albeit not a clothworker — and having in consequence free access to its records, may be able to throw some light upon the subject. This Anthony Careless, from an inscription still in existence in All Saints' Church, died on Jan. 5, 1670, aged sixty; and is there styled "an eminent citizen of this city." The last descendant, I believe, of this gentleman, died at Powick, near Worcester, in 1853, aged eighty-four; he was an apothecary, and for many years resided in the parish of All Saints. On his monument, in Powick Church, to which village he retired many years since, is sculptured the arms granted by King Charles II. to his preserver, the Colonel Carlis, on whose lap the king is said to have slept whilst hiding in the Royal Oak at Boscobel, with the motto:

"Subditus fidelis regis et regni salus."

J. B. WHITBORNE.

"ROBINSON CRUSOE"—WHO WROTE IT?

D'Israeli, in his ever-charming *Curiosities of Literature*, expresses boldly the opinion that—

"*No one* had, or perhaps *could* have converted the history of Selkirk into the wonderful story we possess *but De Foe himself*."

So have we all been accustomed to believe, from those careless happy days of boyhood, when we pored intently over the entrancing pages of *Robinson Crusoe;* and wished that we also could have a desert island, a summer bower, and a winter cave-retreat, as well as he. But there is, alas! some slight ground at least for believing, that De Foe *did not write* that immortal tale, or, at all events, the better portion of it, viz. the first part or volume of the work. In Sir H. Ellis's *Letters of Eminent Literary Men* (Camden Soc. Pub., 1843, vol. xxiii.), p. 420., Letter CXXXIV. is from "Daniel De Foe to the Earl of Halifax, engaging himself to his Lordship as a political Writer." In a note by the editor, a curious anecdote is given, quoted from "a volume of Memoranda in the handwriting of Thomas Warton, the poet-laureate, preserved in the British Museum," in relation to the actual authorship of the *Life and Adventures of Robinson Crusoe*. The extract is as follows:

"Mem., Jul. 10, 1774. In the year 1759, I was told by the Rev. Mr. Benjamin Holloway, Rector of Middleton, Stoney, in Oxfordshire, then about seventy years old, and, in the early part of his life, domestic chaplain to Lord Sunderland, that he had often heard Lord Sunderland say that Lord *Oxford*, while prisoner in the Tower of London, *wrote the first volume of the History of Robinson Crusoe*, merely as an amusement under confinement; and gave it to Daniel De Foe, who frequently visited Lord Oxford in the Tower, and was one of his pamphlet writers. That De Foe, by Lord Oxford's permission, printed it as his own, and, encouraged by its extraordinary success, added himself the second volume, the inferiority of which is generally acknowledged. Mr. Holloway also told me, from Lord Sunderland, that Lord Oxford dictated some parts of the manuscript to De Foe. Mr. Holloway (Warton adds) was a grave conscientious clergyman, not vain of telling anecdotes, very learned, particularly a good orientalist, author of some theological tracts, bred at Eaton School, and a Master of Arts of St. John's College, Cambridge . . . He used to say that *Robinson Crusoe*, at its first publication, and for some time afterwards, was universally received and credited as a genuine history. A fictitious narrative of this sort was then a new thing."

Besides, it may be added, the *real* and somewhat similar circumstances of Alexander Selkirk's solitary abode of four years and four months on the island of Juan Fernandez, had, only a few years previously, been the subject of general conversation, and had therefore prepared the public mind for the possibility, if not the probability, of such adventures. The Query I have to make upon Warton's note is, Whether there are any solid grounds for believing Lord Oxford to have written the best part of *Robinson Crusoe?* I may also ask, whether any correspondent or reader of "N. & Q." knows anything of, or has ever seen, the chest and musket which Alexander Selkirk had with him during his solitary abode on the island; and which a grand-nephew of his, John Selkirk, weaver of Largo, Scotland, is said to have had in his possession in 1792? JAMES J. SCOTT.

Downshire Hill, Hampstead.

Minor Queries.

Genealogies in Old Bibles.—Can any of your readers give me any information relating to the curious Genealogies of Christ by Speed, which are so commonly found bound up with Bibles before and after 1600, especially in the small quarto, both Genevan and authorised? When, and in what shape, was the first edition? was it published separately, or in a Bible; and, if in a Bible, in what edition was it published? Do you suppose that all editions of a Bible were issued with the genealogies, or that some were published with and some without them of the same edition? The same information as to the Map, so often inserted with genealogies in folio, quarto, and octavo.

F. C.

Old and New Books.—To whom are we indebted for the following maxim?

"Nine times out of ten it is more profitable, if not more agreeable, to read an old book over again, than to read a new one for the first time."

ABHBA.

"*Quintus Calaber.*"—What English version is there of this book? Moss does not mention it in his work. In Mr. Bohn's prefixed supplement to the second edition as it is called, one edition, that of Hegar, is named. Of course I am aware of Mr. Elton's "specimen;" but is there a complete translation into English? B.

Pritchard's Ship, without Sail or Wind.—In the *Life of Garrick*, by Tom Davies, published in 1780, the author, alluding to a proposed establishment of a theatrical fund, says:

"Various plans have been formed; some of them perhaps might have been reduced to practice, others were nugatory or visionary. Mr. Pritchard, an honest good-natured man, the husband of the great actress, had laid out a scheme to relieve infirm players. *But little hopes could be expected from a projector who proposed to build a ship which could move on the water without either sails or wind.*"—Vol. ii. p. 305.

What was this proposal? Was it ever published, and where to be found? T. E. D.

Taking off the Hat.—When first came into use the salutation custom of taking off, raising, or touching the hat, on meeting superiors, or those to whom we wish to pay some outward mark of respect? I find a grave Scottish divine of 1629,

telling his hearers "that they put on Christ, as a man puts on his hat, to take it off to every one they meet." G. N.

"*Goucho*" *or* "*Guacho*."—In the olden time (*i. e.* beginning of this century), when I had something to do with these wild denizens of the Pampas, we invariably called them *Gouchos*. Modern travellers in South America spell the word *Guacho*. Will any correspondent of "N. & Q." be kind enough to tell us which is the proper word, its meaning, &c.? for it does not occur in any dictionary I have consulted in either shape, viz. Nuñez de Taboada, Gattel, Spanish and French; Neuman and Baretti, by Dr. Seoane; nor in old Stevens', 1726. A. C. M.

Exeter.

Wickliffe's "*Clippers*" *and* "*Pursekervers*."—In the Rev. Dr. Miller's admirable work, *History Philosophically Illustrated*, vol. ii. p. 303. (8vo. edit. London, 1832), it is said that Wickliffe—

"Inveighed so much against the Pontiff, that he even denominated him 'Anti-Christ, the proud worldly priest of Rome, and the most cursed of *clippers* and *pursekervers*.'"

Whence are the quoted words of Wickliffe taken? what is the etymology of the words *clippers* and *pursekervers*? in what sense were they used by Wickliffe? and were they used in the same sense by any of his cotemporaries? ERIC.

Hochelaga.

The Devil's Dozen.—Can any of the readers of "N. & Q." inform me when and where originated the phrase often heard, "the Devil's dozen," meaning *thirteen* in number? It has been supposed to be explained in the words of St. John's Gospel, vi. 70.,—"Jesus answered them, Have not I chosen you twelve, and one of you is a devil?" but this solution does not appear satisfactory, nor sufficiently to probe the question. G. N.

Descendants of Archbishop Abbott.—The Times of September 28 contains an advertisement desiring information concerning the descendants of Archbishop Abbott, living after 1650. Cannot this be furnished through "N. & Q."? P. J. F. GANTILLON.

Fishing Season in Italy.—Is there, in Naples or any other part of Italy, any religious ceremony connected with the commencement of the fishing season, such as blessing the nets, or the first draught of fishes? PESCATORA.

Bolingbroke's Advice to Swift.—Bolingbroke writes to Swift as follows:

"Take care of your health: I'll give you a receipt for it, *à la Montaigne*; or, which is better, *à la Bruyère*. Nourisser bien votre corps; ne le fatiguer jamais: laisser rouiller l'esprit, meuble inutil, votre outil dangereux: laisser souper nos cloches le matin pour éveiller les chanoines, et pour faire dormir le doyen d'un sommeil doux et profond, qui lui procure de beaux songes: levez-vous tard," &c.

It is plain that there are several *jeux d'esprit* here; but are there not also several mistakes? I beg to point out one. *Souper* is an evident misprint for *soupir*, or, still better, for *s'assoupir*. Also, I should be obliged to any correspondent who would kindly point out the passage (if any such there be) as a parody upon which Bolingbroke wrote the above prescription.

C. MANSFIELD INGLEBY.

Birmingham.

Charles Cotton.—Any farther information respecting the children of Charles Cotton the poet, beyond what is to be found in the Biographical Dictionaries; and, particularly, if one of them was named John, would much oblige W. H. C.

Infidel Court Chaplain.—Who is the chaplain referred to by Swift in the Introduction to his *Polite Conversations?*

"And as to blasphemy or free-thinking, I have known some scrupulous persons of both sexes who, by prejudiced education, are afraid of sprights. I must, however, except the maids of honour, who have been fully convinced by a famous court chaplain that there is no such place as hell." *

WILLIAM FRASER, B.C.L.

Alton, Staffordshire.

Gibson's Concordance.—If any of your readers can inform the writer where there exists a copy of the following book, it will greatly oblige, as he wants to refer to a copy:

"A Concordance to the New Testament, [compiled by and] printed by Thomas Gibson, 1535, 12mo."

Have the goodness to address F. F., 12. Union Street, Bristol. It is not to be found in the British Museum, or the Bodleian, or the College, Dublin.

Bust of Shakspeare.—In the new Number of the *Westminster Review* (p. 547.) I find the following statement, which all will consider "important if true:"

"Mr. Clift (father-in-law of Professor Owen) had the good fortune to recover, from behind the plaster of the old Duke's Theatre in Lincoln's Inn Fields, a terra-cotta bust, niched over one of the stage-doors, answering to one of Ben Jonson's over the other door. It was the breakage of Jonson's which caused due care to be taken in looking

[* Sir Walter Scott has the following note to this passage:

"Though this reverend gentleman seems to have gone a step farther than Pope's dean,

'Who never mentions hell to ears polite,'

it seems probable that the same original was intended."]

out for the other, which was clearly Shakspeare. Positive proof is afforded, however, by its perfect resemblance to a mask discovered within this year in the proprietorship of an Italian family, with whom it is an heir-loom; a mask with some hairs from the eyebrows sticking in it, and the name and date on the back."

A copy of this is, I believe, among the busts at Sydenham; but can any of your readers oblige me with any farther authentic particulars, names and dates? Having looked into the history of the "Shakspeare portraits," I confess I am rather sceptical about the "Italian family." If, however, the cast can be proved to be genuine, allow me to suggest to Mr. Halliwell how much the value of his fine folios would be enhanced by calotype copies of this and other portraits of Shakspeare. Este.

Birmingham.

Preen or Prene in Shropshire. — In the Hundred Rolls there is mention of Great Prene and Little Prene, in the Hundred of Condover in Shropshire. Can any of your readers inform me in what part of the country these places were situate, and what is the etymology and meaning of the word "Prene" or "Preen?" I find "Church Preen" in the topographical dictionaries, and in maps of Shropshire, but not "Great Preen" or "Little Preen." If the excellent work of Mr. Eyton (now in course of publication) had advanced so far, I need not have troubled you with the question; but as yet he has not got into the Hundred above mentioned. One cannot mention the county of Salop without expressing due respect for a work of so much research and accuracy as the *Antiquities of Shropshire*. The county ought to feel deeply indebted to Mr. Eyton for his laborious endeavour to relieve it from the opprobrium of being without a published history. One is delighted to find what support he receives from that patron of church antiquities, Mr. Petit. Nothing can be more effective than some of the admirable illustrations which Mr. Petit has contributed. Dudstone.

Spilling Salt. — Where is the first allusion made to the ill luck supposed to attend spilling the salt? It was a notion prevailing at the time of Lionardo da Vinci, who has painted Judas as having overturned the salt-cellar. Perhaps, to avoid sharing the salt with a man against whom violence was intended, the salt may have been designedly knocked down. T. L. N.

"*S.*" *and* "*St.*" — "The Homilies of *S.* John Chrysostom on *St.* Matthew." Here is a manifest distinction between S. and St.: what is the difference? Arch. Weir.

Minor Queries with Answers.

Gun-shot Wounds. — As I have no means of referring to the *Transactions* or records of the Royal Society, I would inquire whether any paper was ever communicated to the Society by Surgeon Ranby, or any other person, on the extraordinary wounds and cures at the battle of Dettingen? Samuel Tymms.

Bury St. Edmunds.

[We cannot discover any article in the *Philosophical Transactions* on this subject; but John Ranby, Principal Serjeant-Surgeon to George II., published a separate work on *The Method of treating Gun-shot Wounds*, 4to., 1744; 2nd edit. 12mo., 1760. In his work, which is dedicated to the king, occurs the following passage, so apposite to the present time: — "May I be allowed, Sire, to say, that the unwearied care taken by your Majesty of the gallant sufferers at the signal battle of Dettingen, is often considered by me with that just admiration and respect which such goodness naturally excites. The state and condition of every individual afflicted, either with sickness or wounds incurred in that engagement, was very particularly inquired into by your Majesty every morning; a condescension which had so happy an effect, that all possible ease and convenience were procured to the distressed." There was also published, in 1745, "*An Expostulatory Address to John Ranby, Esq.*, occasioned by his treatise on Gun-shot Wounds, and his narrative of the Earl of Oxford's Illness," London, 8vo.]

Frischlinus, Lubinus, Marte du Cygne. — In Heineccius' *Fundamenta Stili Cultioris*, edit. 1748, p. 382., mention is made of *Frischlinus*: "Vir enim ille doctissimus Virgilium, Horatium et Persium in prosam ingeniose convertit." Also of Eilh. *Lubinus, Pariphrasis Horatii et Ecphrasis Juvenalis*: and of *Marte du Cygne, Explanatio Rhetorica omnium Ciceronis Orationum*, Coln. 1678.

I should feel much obliged to any of your readers who could give me any information respecting these authors, and of the time and form in which they were published. P.

[1. Nicodemus Frischlin, a learned German critic and poet, was born at Balingen, in Suabia, in 1547. He became, at twenty, professor at Tubingen, and afterwards falling into distress was imprisoned in Wurtemberg Castle; but endeavouring to escape, the ropes he used were so weak that he fell down a precipice and was dashed to pieces, November 29, 1590. His works were published in 4 vols. 8vo., 1598—1607. 2. Eilhard Lubin, a theologian and philologist, was born in 1565 at Westerstede, in the county of Oldenburg; appointed professor of poetry at Rostock in 1595, and of theology ten years afterwards. He died in 1621. His numerous works are given in Bayle's *Dictionary*, and in Rose's *Biographical Dictionary*. 3. Martin de Cygne, a Jesuit of St. Omer, was born in 1619, and died March 29, 1663. For a list of his other works, see Jöcher, *Gelehrten Lexicon*, s. v.]

Vavassori's "*De Ludicrâ Dictione.*" — Are any of your readers acquainted with Vavassori's *De Ludicrâ Dictione*, 4to., Paris, 1655; and what is the character of the work? H. E. W.

[This work was written to oppose a bad taste, which then prevailed in France, when the works of Scarron and

Dassouci were very popular, by showing that the Greeks and Romans knew nothing of the burlesque style, although Mons. Le Clerc is of opinion that something of it may be found in Aristophanes. Vavassor wrote this at the request of Balzac, who had a great dislike to this style. Le Clerc published an edition of Vavassor's works at Amsterdam in 1709.]

Family of Martin Folkes.—Can any of your readers supply particulars of the family of Martin Folkes, F.R.S.? I am desirous of knowing whether he had a sister named Lucrece, and a brother a counsellor; and in what way he was connected with the Duke of Montagu.

BURIENSIS.

[We cannot discover that Martin Folkes had a *sister* named Lucrece; but his wife Lucretia, who had unhappily been for some years confined at Chelsea, has a legacy of 400*l.* a year bequeathed to her by his will. His youngest daughter was also named Lucretia, who married, May, 1756, Richard Betenson, Esq. (afterwards Sir Richard); obit. June 6, aged thirty-six. See her monument in Thorpe's *Registrum Roffense*, p. 832. Mr. William Folkes, brother to Martin, was a counsellor-at-law, and *agent* to the Duke of Montagu, in Lancashire, who married, first, a daughter of Samuel Taylor, Esq., of Lynn, in Norfolk; and, secondly, a daughter of Sir William Browne, Knt., whose estates descended to his son, Sir Martin Browne Folkes, Bart. Consult Nichols' *Anecdotes*, vol. ii. p. 588., and Bowyer's *Anecdotes*, p. 562.]

Chronicle of Alphonsus XI.—The rare old Spanish Chronicle of Alonzo the Wise (el Onzeno), does it exist in any other than the first edition published at Valladolid, 1551? H. E. W.

[There is a second edition, illustrated with appendices and various documents, "por D. Francesco Cerda y Rico," Madrid, 4to., 1787.]

Butler's "Hudibras."—Which is the *editio optima* of Butler's *Hudibras* up to this time?

H. E. W.

[Lowndes says, "the best edition, corrected and enlarged, is that of 1819, 3 vols. 8vo.;" but according to a correspondent in the *Gentleman's Mag.*, vol. lxxxix. pt. i. p. 416., this edition is disfigured with numerous inaccuracies.]

Rev. Joseph Glanvil's Works.—Hallam, in a note in his *Literary History*, speaks very highly of the works of an English metaphysician, Glanvil. Can you furnish me with a list of his works, and what may be the degree of their rarity? Is *Sadducismus Triumphatus* the work of this Glanvil?

H. E. W.

Sydney.

[*Sadducismus Triumphatus* is by the Rev. Joseph Glanvil, and has passed through several editions. It is noticed in the *Retrospective Review*, vol. v. p. 87. A list of Glanvil's numerous works (too long to quote) is given in Watt's *Bibliotheca*, and Lowndes's *Manual*. A copious account of this author and his writings will be found in Wood's *Athenæ Oxon.*, vol. iii. p. 1244.]

Whitmore Motto.—What is the origin of the motto of the Whitmores, an ancient Cheshire family, long styled of Thurstanston in that county? The motto is, "Either for ever." F. L. A.

[This motto seems to refer to the first and second coats of the Whitmore family arms, which have been used indiscriminately as the coat of this branch of the family.]

Replies.

SIR JEROME, JEREMIAH, OR JEREMY BOWES, FIRST ENGLISH AMBASSADOR TO RUSSIA.

(Vol. x., pp. 127. 209.)

Of this distinguished man I find little to connect him in blood with either of the families of Bowes of Durham, or of London, which were then (temp. Eliz.) in the height of their prosperity. Yet he must have been at least acquainted with Sir Martin Bowes, the Lord Mayor, as both were in favour at court; and he must have known something of Sir George Bowes, the head of the Durham family (who was Knight Marshal of England north of the Trent, with military power of life and death in those parts then disaffected to the queen), and his brother Sir Robert Bowes, ambassador to the court of Scotland.

His arms show him to have sprung from the main stock of the Bowes of Durham, as he bore only the difference to show him descended from a sixth brother of that house. As John appears the favourite family name in Sir Jerome's pedigree, he may probably come from John Bowes, Speaker of the House of Commons, 14 Hen. VI. (A.D. 1436.)

The connexion between these three families I can, however, show must have been rather intimate; for at this period Archbishop Hutton married into Sir Martin Bowes' family, and *his* children intermarried *three times* into that of Bowes of Durham. Again, Sir George Bowes the Knight Marshal, and the second Lord Bray, both married daughters of the Talbots, Earls of Shrewsbury: Sir Edward Bray (Lord Bray's only brother) left an only daughter, who wedded the heir male of the Boweses of Durham; whilst Frideswid Bray, their sister, was wife to Sir Percival Hart, and had two sons, one of whom married Cecilia Bowes, daughter of John, Sir Jeremy's brother, and the other Elizabeth Bowes, daughter of Sir Martin, the Lord Mayor. Now all these alliances took place temp. Eliz., or shortly after; and I cannot help inferring that there must have been more than mere acquaintance betwixt them, and that they were allied by blood as well as name.

Sir Jerome was buried at Hackney Church, 28th March, 1616; but as that structure has been since then entirely removed, no monument of him remains. "The inhabitants of the parish of St. Ann's, Blackfriars (curacy), built a faire warehouse in 1597 under the isle for the use of Sir Jerom Bowes, Knight, who then had the said

ground in lease, and also gave him 133*l.*;" so I presume him to have been engaged in mercantile pursuits.

He figures as an author, having produced *An Apology or Defence for the Christians of France, which are of the Evangelical or Reformed Religion*, translated out of the French, published "Lond. 1579, 8vo.," so that he seems to have been a man of some attainments and of the Protestant faith.

His family settled at Elford (co. Stafford) and Humberstone, and the heiress of their estates about a century later took them, and for some time the name also, into the Howard family, as the eleventh, twelfth, thirteenth, fourteenth, and fifteenth Earls of Suffolk, I believe, bore the name of Bowes, and then that branch of the Howards failed.

I am greatly obliged to both your correspondents for their answers to my inquiry. Mr. Cooper's Reply contains the anecdote I wanted, Mr. Beaumont's being quite a new version to me. The novel I alluded to was entitled *The Czar*, and was published about twelve or fifteen years ago. At this time a notice of our first envoy to Russia will, I doubt not, be read with interest by many. A. B.

DR. WILMOT.

(Vol. x., p. 228.)

Your correspondent William Bates is most likely aware that a life of Dr. Wilmot was written by his niece, Olivia Wilmot Serres, who has put forward other claims for notoriety by means well known to many of your readers. As the work, however, may not be generally known, I forward a short description. An engraved frontispiece bears this title:

"Junius: James Wilmot, D. D., Fellow of Trinity College, Oxford.

'A Shelburne, Chatham, and a Camden too,
Each future period shall enraptur'd view;
Our *Wilmot's* name will also nobly live,
And patriot precepts to the unborn give,
Till thrones and empires each dissolve away,
And all approach the great, the awful day,
When God supreme his anger'd sceptre weilds, (*sic*)
And claims that truth on earth oppression shields.'"

The printed title, —

"The Life of the Author of the Letters of Junius, the Rev. James Wilmot, D. D., late Fellow of Trinity College, Oxford, Rector of Barton-on-the-Heath, and Aulcester, Warwickshire, and one of his Majesty's Justices of the Peace for that county. With portrait, fac-similes, &c. By his niece, Olivia Wilmot Serres. Anima legis ratio. London: sold by E. Williams, Bookseller to the Duke and Duchess of York, No. 11. Strand; John Walker, No. 44. Paternoster Row; and John Hatchard, No. 190. Piccadilly. 1813. 8vo."

It is dedicated "To the Most Noble the Marquis of Blandford, &c. &c. &c." In an address "To the Public," the fair biographer states:

"Her sole pretension consists in being the relative of a patriot, whose fame will live until time shall be no more; and whose exertions have raised him a monument in the hearts of his countrymen, more durable than trophies erected by the hand of man.

"The editor is aware that her assertions may create much opposition; but at a future period she may again address you more explicitly; when some additional evidences shall be disclosed to the world, to substantiate the reality of that claim she now makes in the behalf of her late uncle, and to convince you that he was the author of the *Letters of Junius*.

"Dr. Wilmot lived in habits of friendship and confidence with some of the most distinguished characters of the age; among them were Mr. Grenville, Lords Northington, Shelburne, and Sackville, together with the celebrated Mr. Wilkes, Mr. Thurlow, and Mr. Dunning. The late Bishop of Worcester, Lords Plymouth, Archer, Sondes, Bathurst, Grosvenor, Craven, and Abingdon, were on terms of intimacy with him, more particularly the three first-named noblemen. He was well acquainted with many members of the administration from 1766 to 1773; and there is no question but that his political information was derived from these sources."

The Archbishop of Canterbury, Lord North, Mr. G. Onslow, Mr. Willes, Mr. H. Beauclerk, the Princess Amelia, the Duke of Gloucester, the Waldegrave family, the Russell family, Mr. Burke, Lord Ashburton, Lord Chatham, the Marchioness of Tavistock, Mr. Wharton, the Duke of York, with many others, are mentioned as his intimate friends and patrons. It is stated, p. 44., that one or two of the poems in the *Oxford Sausage* were the production of his pen.

"Our friend was convivial in his habits, and liberal in his use of old port. 'When alone he invariably drank his bottle. He disliked white glass decanters, and would always have his wine poured into a clean common green bottle, which was named *Cicero*. "I like my wine," our author would say, "and I do not choose to be admonished by the transparency of my decanter." He once jokingly told his niece Olivia (the editor of these memoirs) that Jedediah Buxton, the famous calculator, had informed him that he had drunk a sufficient quantity of port to drown himself, at a bottle a day.'"

Such is the character of Dr. Wilmot, *one* of the supposed authors of *Junius*, and such the style of writing of his niece, Miss Olivia Wilmot Serres. I offer this notice of a somewhat scarce book to the readers of "N. & Q.," without venturing to agree with Mr. Beckford's opinion as to Dr. Wilmot's merit. H. B., F. R. C. S.

Warwick.

THE POPE SITTING ON THE ALTAR.

(Vol. x., pp. 161. 273.)

I hope that "N. & Q." will always avoid purely theological questions. There may be reasons for or against the pope seating himself *supra altare*, but such reasons had better be left to the contro-

versial pamphlet, and to those readers whose jaded appetites require cayenne pepper and a spice of the *odium theologicum*. As a matter of fact, however, it would seem that *supra* in this place means *on* and not *above* merely. In a volume of some authority the following account is given of this ceremony:

"Le même jour, deux heures avant la nuit, le Pape, revêtu de sa chappe et couvert de sa mitre, est porté sur l'autel de la chapelle de *Sixte*, où les cardinaux avec leurs chappes violettes viennent adorer une seconde fois le nouveau Pontife, qui est assis sur les reliques de la pierre sacrée; en même tems on ouvre la porte de la chapelle et les conclavistes viennent aussi l'adorer. Cela étant fait, on rompt la clôture du conclave; et les cardinaux précédés de la musique descendent au milieu de l'église de saint Pierre. Le Pape vient ensuite, porté dans son siége pontifical, sous un grand Dais rouge, embelli de franges d'or; ses étafiers le mettent sur le grand autel de Saint Pierre, où les cardinaux l'adorent pour la troisième fois; et après eux les ambassadeurs des princes, en présence d'une infinité de peuples dont cette vaste église est remplie jusques au bout de son portique. On chante le *Te Deum laudamus*, puis le cardinal doyen étant du côté de l'épître dit les versets et oraisons marquées dans le cérémonial romain; ensuite on descend le Pape sur le marchepié de l'autel," &c.—*Tableau de la Cour de Rome, par le Sr. J. A.* [*Aimon*] *Mre. et Jurisc.*, 1726, p. 66.

Now if, as H. P. suggests, this custom was derived from the ceremonial used at the coronation of the Emperors of Germany (*i barbari*), we may suppose that its beginning might be sought for in those ages when the newly elected king was borne aloft upon a shield raised on the shoulders of his chieftains, and so presented to his subjects; or, to come to rather more recent times and another reason, since the altar covered, or was supposed to cover, the relics of saints, and an oath taken on such relics was held to bind more surely, the emperor might be raised and made there to promise "to God's church and to all Christian people . . true peace," from a notion that even Austrian perfidy would dread to break such an oath. All this, however, does not explain the reason for its introduction at Rome, and its special applicability at the election of the pope.

As to the apologetic speculation of H. P., that "the altar is not the seat of Deity, but the place for the victim sacrificed," it may suffice to remind him that "the Lamb slain" is the Deity, and His altar the throne of the Incarnate One.

Not, however, to speak of such solemn truths here, I would conclude this note by a Query as to the time when this custom began, and the references to it found, for such there must be, in the writings of ritualists and travellers.

W. Denton.

"THE POOR VOTER'S SONG."

(Vol. x., p. 285.)

I beg to inform your correspondent M. that this song was written by an intimate friend of mine, resident in the neighbourhood of Maidenhead. It has been set to music by F. Lancellot, and published by Duncombe and Moon, 17. Holborn. I have a copy of the song, presented to me by the author; and, as it may interest some of your readers, I send a transcript of it.

Newburiensis.

"*The Poor Voter's Song, written by Thomas Noel, Esq., author of the 'Pauper's Drive;' the Music composed by F. Lancellot, and respectfully dedicated to Lord John Russell.*

"They knew that I was poor,
And they thought that I was base,
And would readily endure
To be cover'd with disgrace.
They judged me of their tribe
Who on dirty Mammon dote,
So they offer'd me a bribe
For my vote, boys, vote!
So they offer'd me a bribe for my vote.
O shame upon my betters,
Who would my conscience buy!
But shall I wear their fetters?
No, no, no, no, no,
Not I, indeed, not I.

"My vote? It is not mine,
To do with as I will;
To cast, like pearls to swine,
To these wallowers in ill.
It is my country's due,
And I'll give it, while I can,
To the honest and the true,
Like a man, boys, man!
O shame, &c.

"What though these men be rich,
And what though I be poor,
I would perish in a ditch
Ere I'd listen to their lure.
They may treat me as a prey,
But their vengeance shall be braved,
I've a soul as well as they
To be saved, boys, saved!
O shame, &c.

"Did I swallow down the hook
That was baited by the base,
How could I dare to look
My young ones in the face?
Could I teach them 'the right way,'
While I heard a voice within
Reproach me night and day
With my sin, boys, sin!
O shame, &c.

"No, no; I'll hold my vote
As a treasure and a trust;
My dishonour none shall quote,
When I'm mingled with the dust;
And my children, when I'm gone,
Shall be strengthen'd by the thought,
That their father was not one
To be bought, boys, bought!
O shame." &c.

THE EXTINCTION OF THE PALÆOLOGI.

(Vol. v., pp. 173. 280. 357.; Vol. viii., pp. 408. 526.)

Passing events have revived the interest which attaches to the fate of the imperial family of Byzantium; and numerous references have recently appeared in your pages as to the descendants of the "last Constantine." But the contributors to "N. & Q." have added little or nothing to the facts communicated years ago in the eighteenth volume of the *Archæologia*, by the Rev. Fr. Vyvyan Jago, the rector of Landulph, in Cornwall, relative to Theodore Palæologus, who was interred there in A.D. 1636.

The circumstances under which this gentleman arrived in England are left in uncertainty. Little is known of his parentage, and nothing is mentioned of his descendants beyond the first generation. Mr. Jago conjectures him to have been —

"The immediate descendant of the Constantine family, and, in all probability, the lineal heir to the empire of Greece."

The last Constantine died unmarried, leaving two brothers, Demetrius and Thomas, the despots of the Morea. Demetrius died a monk, having had one daughter, who entered the harem of Mahomet II.; and whether she left any offspring, we have no means of knowing.

Thomas fled to Italy, after the seizure of the Morea by the Turks. And a passage in Gibbon would imply, that his family consisted of but two sons, Andrew and Manuel: the first of whom he says was "degraded by his life and marriage;" and the other died a monk at Constantinople, where "his surviving son was lost in the habit and religion of a Turkish slave." But, from the inscription on the tomb at Landulph, it appears that Thomas had a third son John, from whom was descended Theodore Palæologus, who lived in England in the seventeenth century, whither he appears to have come from —

"Pesaro, in Italye, being the sonne of Camilio, y^e^ sonne of Prosper, the sonne of Theodoro, the sonne of John, y^e^ sonne of Thomas, second brother of Constantine Palæologus, the 8th of that name, and last of y^t^ lyne y^t^ rayned in Constantinople until subdued by y^e^ Turks: who married w^t^ Mary, y^e^ daughter of William Balls, of Hadlye in Suffolk, Gent., and had issue 5 children: Theodoro, John, Ferdinando, Maria, and Dorothy; and departed this life at Clyfton y^e^ 21st of January, 1636." — *Archæol.*, vol. xviii. p. 34.

Mr. Jago did not succeed in collecting much information in Cornwall as to the subsequent history of these five children: of two of the sons, John and Ferdinando, he discovered nothing. The other Theodore he says was a sailor, and served on board the "Charles II.:" he died at sea, 1693; and his will in Doctors' Commons makes no mention of children, but leaves his property to his widow. By the register of Landulph, it appears that Mary Palæologus died unmarried in 1674: and that her sister Dorothy was married in 1656 to William Arundel; the entry being, "Dorothea Palæologus ex stirpe Imperatorum." Mr. Jago adds that —

"Soon after their marriage, they settled at the adjoining parish of St. Dominick, the registers of which are destroyed; so that it is impossible now to determine if they had any issue, though it seems highly probable. They were buried at Landulph: Dorothy in 1681, and her husband in 1684; and as, some years after, a Mary Arundel was married to Francis Lee, the imperial blood perhaps still flows in the bargemen of Cargeen!"

Cargeen is a parish on the Tamar, near Plymouth; and members of the family of the Lees were boatmen on the Hamoaze in 1824.

The only advance made on the information thus given, by any of the contributors of "N. & Q.," is a note in Vol. v., p. 174., to the effect that Ferdinand, the third son of Theodore, of whom Mr. Jago could discover no traces, "appears to have died in the island of Barbadoes in 1678, and was buried in the church of St. John."

This statement is substantially correct. Ferdinando Palæologus appears to have settled in Barbadoes between the years 1628 and 1645; he became proprietor of a small plantation in the parish of St. John's in the north of the island, where he appears, by the vestry books, to have been vestryman, churchwarden, and surveyor of highways between 1649 and 1669. He died in 1680, and the register of his interment describes him as Lieutenant Ferdinand Palæologus. In the *Gentleman's Magazine* for January, 1843, will be found a communication from Mr. Bradfield, who was Colonial Secretary of that island in 1841, in which he has given these facts, and a copy of the will of Palæologus, dated March 20, 1678; by which he bequeaths one half of his plantation to his wife Rebecka Palæologus for her life, with remainder to his son "Theodorious Palæologus." The will continues:

"Item. I give and bequeath unto my sister *Mary Palæologus*, twenty shils. ster^g^.
Item. I give and bequeath unto my sister *Dorothy Arondoll*, twenty shils. ster^lg^.
Item. I give and bequeath unto Ralph Hassell, my God sonn, sonn of Ralph Hassell, my black stone colt.
Item. I give and bequeath to Edward Wallrond, sonn of Henry Wallrond, Jun^r^, one grey mare colt.
"(Signed) FARDINAND PALEOLOGUS."

The article goes on to say that —

"In consequence of the son's death, the whole of the property devolved upon the wife of the deceased; and it is supposed there are still in existence descendants of this illustrious family in the female line."

He adds:

"During the late war of independence in Greece, a letter was received in Barbadoes by the authorities from the Greek government, informing them that they had traced the family to Cornwall, and thence to Barbadoes;

where, if a male branch of the Palæologi were still in existence, the Greeks would equip a ship for the illustrious exile, and proclaim him their lawful sovereign."

Mr. Bradfield states, that the vault in which Palæologus was interred was opened some years before the time he wrote, in order to remove the bodies to a new-burial ground, when his remains were discovered —

"In a large leaden coffin, with the feet pointing towards the East, the usual mode of burying amongst the Greeks. It was found to contain the perfect skeleton; and the grave was traditionally known to have been that of 'the Greek Prince from Cornwall.'"

J. Emerson Tennent.

The last male of this illustrious name lies buried at the church of the parish of St. John, in the island of Barbadoes; but his descendants in the female line are still to be found in highly respectable circles.

I know a gentleman whose grandmother claimed descent from the Palæologus alluded to in "N. & Q.," Vol. viii., p. 572.; and who, singularly enough, is married to a cousin of the present Empress of the French. Cincinnatus.

Granada.

PHOTOGRAPHIC CORRESPONDENCE.

Observation Instrument for Photographers. — At a recent meeting of the Liverpool Photographic Society, Mr. Sheridan exhibited a portable little instrument, of simple construction, for enabling a photographic operator to take his observations with accuracy. It is the invention of Mr. Grub, of the Bank of Ireland, and is a small conical-shaped box, open at either end, made of card-board, which folds together so as to be easily carried in the pocket. In the *Liverpool Photographic Journal* is a diagram of the instrument, accompanied by the following description of the mode of constructing one in such a way that, by looking through the smaller end, the larger one will be found to expose just as much of the view as the ground glass of the camera would take in if placed in the same spot, provided of course the instrument be made on a proper scale. After observing that to mathematicians there is a known means of calculating the size and form of the box with the utmost accuracy, by knowing the focal length of the lens employed, and the exact dimension of the plate or paper to be covered, Mr. Sheridan stated that for all practical purposes the following rule-of-thumb way of doing it will be found to answer very well.

"Thus, from a base line you describe a portion of a semicircle, whose radius on a given scale is equal to the focal length of your camera. Take, for instance, the one I generally use, which is 16 inches focus, and taking a picture 8¾ in. by 7¼ in., mark off on the circle A 8¾ in. from the point where the circle cuts the base line, then B 7¼ in., and again A 8¾ in., and lastly B 7¼ in.; thus A and A correspond to the top and bottom of the largest end of the instrument, and B and B to the sides: from these points lines are drawn to the points on which the limb of the compass rested in describing the semicircle; and from each of these lines, where they touch the circle, draw a straight line so as to cut off the curvature. Now describe an inner circle from the same point as the first, a little less than a quarter the radius of the other, say 3½ in. (or on a corresponding scale), and draw straight lines as before from point to point where the circle cuts them, and the figure is finished. You have now only to cut partially the card-board down the radiating lines, so as to enable you to bend it into the form of a conical box; then, cutting off the curvature at top and bottom, and lining it with black paper or linen, so as to allow of its being pressed flat for the purpose of occupying but little space, your instrument is complete. To prove its accuracy, place your camera in any convenient position, and observe the objects that are just visible on either extreme of your ground glass. Try your instrument from the same place, and if it takes in the same object it is quite correct; if, however, it does not take in so much, you must by little and little increase the size of the small end by cutting more off it, till the objects do appear. The instrument may be made on any scale; that of ¼ in. to the inch is a very convenient one; and it is recommended that the aperture of the small end should not be less than 1 in., so as not to contract the pupil of the eye or cause you to see along the outer side of the instrument."

Buckle's Brush. — I find that one correspondent in "N. & Q." has insinuated that Dr. Diamond may be "a bungler," and another has noticed him as one that "had taken upon himself," forsooth, because the Doctor had hinted an opinion as to the merits, *not of another photographer*, but of *a small implement*, which is used by some practitioners and rejected by others. These correspondents have had no hesitation in giving *their own* opinion of the said implement at great length, and with perfect freedom. So far they had a right to go, and no farther. It is not at all likely that Dr. Diamond will condescend to notice the discourtesy with which he has been treated; but if *persons* are to be lectured for saying what they think of *things*, the art of photography (if not "N. & Q.") is likely to be a loser. T. D. Eaton.

Norwich.

Replies to Minor Queries.

Rules of Precedence (Vol. x., p. 207.). — At the coronations of George III., William IV., and our present most gracious Sovereign, the dowager peeresses were placed in the respective ceremonials with precedence above that of the wives respectively of the existing peers of the same titles. Thos. W. King, York Herald.

[The receipt of this reply from so good an authority as York Herald, has led us to make some farther investigation into the question, and we find that he is right and we were wrong. In the same note we intended to speak of the sons of the reigning sovereign sitting "next to or beside" the cloth of estate, and not under, as, in the pressure with which such notes are sometimes written, we have inadvertently expressed ourselves.]

"*The devil hath not*," *&c.* (Vol. x., p. 288.). — In reply to your correspondent M——A L., I beg to acquaint her that the quotation —

> "The devil hath not, in all his quiver's choice,
> An arrow for the heart like a sweet voice" —

is from Byron. (Vide *Don Juan*, canto xv. stanza 13.) Newburiensis.

[We are also indebted to C. F. and other correspondents for similar replies.]

"*On the green slope*," *&c.* (Vol. x., p. 288.). — The lines inquired after by Seleucus —

"On the green slope
Of a romantic glade we sat us down,
Amid the fragrance of the yellow broom,
While o'er our heads the weeping birch-tree stream'd
Its branches, arching like a fountain-shower,
That look'd towards the lake" —

are to be found in the late Professor Wilson's first-published volume of poems, entitled *The Isle of Palms and other Poems*, Edinburgh, 8vo., 1812, p. 368., in that called "Nature Outraged." Ottis.

"*Obedient Yamen*" (Vol. x., p. 288.). —

"Bear me back, Yamen, bear me quick,
And bury me again in brick;
Obedient Yamen,
Answer'd 'Amen,'
And did
As he was bid."
Rejected Addresses, edit. 1833, p. 52.
W. W. E. T.

[We are also indebted to B., C. H. Cooper, H. G. T., C. F., and H. Martin for similar replies.]

"*The storm that wrecks the winter sky*" (Vol. x., p. 288.). — The lines copied by E. V. from a child's tombstone —

"The storm that wrecks the winter sky," &c. —

form the second stanza of a poem by the late James Montgomery, called "The Grave;" the commencing stanza of which is as follows:

"There is a calm for those that weep,
A rest for weary pilgrims found;
Softly they lie and sweetly sleep,
Low in the ground."
N. L. T.

[We are also indebted to J. K. R. W., H. G. T., G. Taylor, and John Algor for replies to this Query.]

"*Her mouth a rosebud filled with snow*" (Vol. x., p. 288.). — In answer to C. H. C., I send a short paragraph from *The London Journal* of August 26, 1854:

"*An Ancient Lyric.* — There is a quaint grace in this lyric, perfect in its kind, characteristic of the song-writing of the time. It is from a work entitled *An Hour's Recreation in Music*, by Richard Alison, published in 1606:

"There is a garden in her face,
Where roses and white lilies grow;
A heavenly Paradise is that place,
Wherein all pleasant fruits do flow.
There cherries grow, that none may buy,
Till cherry ripe themselves do cry.

"These cherries fairly do inclose
Of orient pearl a double row,
Which, when her lovely laughter shows,
They look like rosebuds fill'd with snow,
Yet there no peer nor prince may buy,
Till cherry ripe themselves do cry.

"Her eyes, like angels, watch them still:
Her brows like bended bows do stand,
Threatening with piercing frowns to kill
All that approach with eye or hand,
Those sacred cherries to come nigh,
Till cherry ripe themselves do cry."
C. Forbes.
Temple.

Reynolds, Bishop of Hereford (Vol. vi., p. 100.). — In one of your Numbers for July, 1852, a correspondent asks about the bishops who were deprived by Queen Elizabeth (A.D. 1559), amongst whom was Thomas Reynolds. I may just mention that a family of that name was settled for many years at the New House, Elmly Lovett, Worcestershire, the remains of which are only left. There was a tradition preserved in the family that the house referred to was built for a nephew of a bishop, and he, a Bishop of Hereford. Can this give any clue to your correspondent's Queries?

The house and estate were sold some years since in consequence of the failure in male heirs of the family. This information may possibly meet the eye of the present holder of the property. I have in my possession a Bible, for generations belonging to that family of Reynolds, containing a register commencing 1646, and with the baptism of John Reynolds, the son of Edward Reynolds, March 14, 1646, and which John Reynolds married Elizabeth Hinckes, of Tettenhall Regis, whose baptism is given as Feb. 11, 1653; and in a later register John, the son of the said John, married Sarah Fox, daughter of Henry Fox of Walton Grange, in the parish of Gnosall, Staffordshire, about the year 1739.

I give these particulars, as they may serve to throw some light on the family history; and should be obliged by any information respecting the early history of the family for genealogical purposes. C. H. G.

"*Baratariana*" *and* "*Pranceriana*" (Vol. x., pp. 185. 315.). — I believe Abhba is correct in stating Sir H. Langrishe and Mr. Flood as contributors to the *Pranceriana*, but I doubt about Mr. Grattan. I once had (and hope I may not have lost) a copy with the names of some of the writers of the several articles. It is at present (even if I have it) out of my reach; but I can state that the Reverend Mr. Simpson, who, I think, lived to a good old age in Marlborough Street in Dublin, was an important contributor, and acted as editor of the little volume when the pieces were collected. It has a great deal of pleasantry and even wit.

Pranceriana was of a later date and inferior interest, and, as your correspondent A Dublin Graduate says (p. 315.), Dr. Duigenan was a principal contributor; but he was by no means the only one. Very little of the pleasantries were supposed to be his. Of this, too, I have an annotated copy, which I cannot just now refer to; but I think it better to tell at once the little I know

of these clever but almost forgotten pasquinades, than risk the not telling it at all. C.

The noted Westons.—Dr. Diamond (Vol. x., p. 286.) claims the above worthies, or unworthies, as belonging to Winchelsea. We in Lichfield have always considered that they belonged to us. It is most probable that they had no fixed abode, but moved about as circumstances required. It is quite certain that Joseph resided here, and kept up a respectable appearance, and managed his highway matters so cleverly as to avoid detection; but I believe he was executed for the offence of stealing a game cock, which was considered felony by an old act of parliament. I have a copy of an etching of them done by the father of a gentleman now living in this city: they are in full length, with pistols in their hands. One is called "George; the other is Joseph, at Lichfield." And at the bottom is—"The noted Westons, as dressed and armed when taken by Mr. Clark, from an original drawing." About the period of their residence here, there was a large gang of highwaymen, and no doubt they formed part of it. T. G. L.

If Dr. Diamond will refer to the first index-volume of the *Gentleman's Magazine*, he will find the reference to the trial and execution of the Westons. If he will then refer to the same year in the *Annual Register*, he will see some additional particulars. In Watt's *Bibliotheca Britannica*, subject Weston, he may also find the title of a book giving an account of their lives. I have made these references, but have not the books at hand. E. M.

Hastings.

The Herodians (Vol. x., pp. 9. 135.).—Though there has been a diversity of opinion on the subject of the Herodians, it seems generally understood by the best authorities that they were a sect devoted to the Roman government, and consequently to Herod the Great, who owed his kingdom to the Roman senate and Augustus. They are believed to have so far flattered Herod, as to think he was the Messias, because they saw that in him the sceptre had been taken away from Juda. Herod greedily caught at this flattery, slaughtered the Holy Innocents, and built the Jews a magnificent temple. These are the opinions respecting the Herodians of St. Jerom, Origen, St. Epiphanius, Tertullian, Theophylactus, Euthymius, and Baronius. F. C. H.

Myrtle Bee (Vol. x., p. 136.).—I hope Mr. Brown will pardon me if for the *present* I still retain my former opinion, that it is some insect. I have not said it must be the "humming-bird hawk-moth," but merely suggested that species, because I have personally known it to be not unfrequently mistaken for a bird. Neither do I undertake to say that Mr. Hutchinson's animal was a humming-bird hawk-moth and nothing else; but I believe it to have been so, as his description exactly tallies with that insect, and particularly in its mode of escape, which I have several times seen practised, and which its really minute size enables it easily to accomplish. I have been proceeding all along on the supposition that, if a bird, the myrtle bee is one of very small size, and *undescribed*, at least as British. When Mr. Brown has obtained one of these *common* animals, I hope he will submit it to some naturalist, and kindly favour us with its scientific name. Should it prove to be a new bird, I am sure that I, in common with the rest of the ornithological world, shall be much interested in the fact, and thank him for its discovery. Wm. Hazel.

Portsmouth.

Cornish Words (Vol. x., pp. 178. 300. 318.).—The list is very curious, but how can it be said that all the words are only Cornish? Many a year hence writers from all parts of England may be referred to Cornwall, if some little protest be not respectfully made. Take the very first word, "Abide;" cannot abide a thing is, not able to suffer or put up with it. Is this a phrase peculiar to Polperro in Cornwall, and "not usual elsewhere." I cannot *abide* such a supposition. I set down the words, to which I am perfectly well accustomed, as used here in London in the sense given by Video.

"Abide, ax for *ask*, banging, beastly, bettermost, bumpkin, chap, dish (to finish or put down), flopp, fuddled, giggle, gigglet (Shakspeare), glib, grab, gut (Gut of Gibraltar, for instance), hob, hulk, ingan, jam, joggle (a carpenter's word), kit, clip (not klip, usually), lank, lick, lights, loft, lug (verb), mammy, mawl, mazed, mug, mulligrubs."

Some of these words are excessively common. Is there no place except Polperro in Cornwall where it is usual to use the word *lick* as "to beat, to conquer one in fight with the fist, to beat him well?" Is not the phrase borrowed from the schoolboys, who always use it when speaking of a victory with the fists? I have heard very many times, lately, that we have been *licking* the Russians; and, though I never was in Cornwall, I never for a moment imagined that our soldiers had been applying their tongues to Nicholas's dirty infantry. I cannot but suppose that Video has made his collection at one time, and has added the heading at another. M.

Topographical Etymologies (Vol. x., p. 266.).—A large collection of these could easily be made from topographical works, county histories, &c., from Drayton's *Polyolbion* and Camden's *Britannia* downwards, and would be very useful.

B. H. C.

Colloquial Changes of Words (Vol. x., p. 240.). "Then, next day, on to Blenheim, I suppose?" &c. In addition to the misnomer of *Partition* (Titian) gallery, I can give you as a fact the following amusing instances in the way of colloquial changes:

A. How did you enjoy your ride in Woodstock Park?

B. Oh! my horse took fright at the *basilisk* (obelisk), and nearly threw me into the *turpentine* (serpentine) river.

I remember also an elderly lady, on being questioned respecting her late husband, replying that he had been the *incumbrance* of the living for nearly forty years. N. L. T.

Unregistered Proverb (Vol. x., p. 211.).—Your correspondent H. T. G., of Hull, has not been rightly informed as to the unregistered proverb, "Pity without *help* is like mustard without beef," it being generally rendered "Pity without *relief* is like mustard without beef," which comes more pleasantly to the ear. D. M.

Lines at Jerpoint Abbey (Vol. x., p. 308.) are noticed in the first edition of *A Catalogue of privately-printed Books*, no author's name. The relations of Mr. Sheffield Grave must know the writer. W. H.

General Guyon—Kurschid Pacha (Vol. x., p. 165.).—By applying to that eminent physician Dr. Grant, of Richmond, father-in-law of the distinguished officer Major Edwardes (a hero of a very different stamp from Kurschid Pacha), Cg. will learn more than probably he expects or wishes to know of the *soi-disant* General Guyon.

Nemesis.

Picture by Crevelli Veneziano (Vol. x., p. 265.).—Perhaps K. P. D. E. may find a clue to the meaning of the picture in the Zambeccari Gallery, by referring to a passage in Didron's "History of Pictures of God the Son," in the *Christian Iconography*, Bohn's translation, vol. i. pp. 264—268.

Ceyrep.

Epitaph on a Priest (Vol. x., p. 100.).—May not "Posteris suis" mean his successors in office? J. P. O.

Pictaveus (Vol. x., p. 162.).—Mossom Meekius is referred to Hunter's *South Yorkshire*, vol. ii. pp. 300. 384. 483. and 484. The arms he is in search of are probably those of Le Poictevin, or Poitevin (Pictaviensis). C. J.

Celebrated Wagers (Vol. ix., p. 450.; Vol. x., p. 247.).—It is recorded of Sir John Pakington, called "Lusty Pakington" (Queen Elizabeth called him "her Temperance") that—

"He entered into articles to swim against three noble courtiers for 3000*l.*, from the bridge at Westminster to the bridge at Greenwich; but the queen, by her special command, prevented the putting it into execution."—*English Baronetage*, vol. i. p. 389.

B. H. C.

Luke ii. 14. (Vol. x., pp. 185. 254.).—Keble, in his *Christian Year*, in the poem on "Christmas Day," has this couplet as the song of the angels:

"Glory to God on high, on earth be peace,
And love towards men of love,—salvation and release."

In a note he says, "I have ventured to adopt the reading of the Vulgate, as being generally known through Pergolesi's beautiful composition, 'Gloria in excelsis Deo, et in terra pax *hominibus bonæ voluntatis!*'" H. Martin.

Halifax.

Ill Luck averted (Vol. x., p. 224.).—We may go back a long way, as far as Pisthetærus, perhaps, for this. He tells us—

"Ἰκτινος δ' οὖν τῶν Ἑλλήνων ἦρχεν τότε κἀβασίλευε.
Epops. Τῶν Ἑλλήνων;
Pisth. Καὶ κατέδειξεν γ' οὗτος πρῶτός βασιλεύων
Προκυλινδεῖσθαι τοῖς ἰκτίνοις."
Aristophanes, *Aves*, 498—500.

Thence, perhaps, the magpies inherit it.

William Fraser, B.C.L.

Alton, Staffordshire.

Door-head Inscriptions (Vol. x., p. 253.).—Over the doorway of the great Cistertian monastery of Furstenfeld, situated between Augsburg and Munich, was placed the following inscription:

"Ad Hospites.
Conjugis innocuæ fusi monumenta cruoris,
Pro culpa pretium claustra sacrata vides."

It alludes to the fact that when Mary of Brabant, daughter of Henry the Magnanimous, and wife of Louis the Severe, Count Palatine of the Rhine, had been put to death by her husband through jealousy and the error of the messenger; he afterwards, to make some atonement, and for the sake of her soul, founded this monastery.

Ceyrep.

Nought and Naught (Vol. ix., p. 419.; Vol. x., p. 173.).—The word *nought* occurs thirty-six times in the Bible, always with the sense of *nothing*; but in 2 Kings ii. 19. we find "the city is pleasant, but the water is *naught*," *i. e.* bad. I believe in the original the two words are distinct; and in the passage I have quoted the same word is used as in Jeremiah xxiv. 2., "the other basket had very *naughty* figs." H. C. Malden.

Did the Greek Physicians extract Teeth? (Vol. x., p. 242.).—If Mr. Hayes has not already consulted the index to Galen, and to the *Medicæ Artis Principes*, he will probably find there some information that will be useful to him. He will find in *Paulus Ægineta* (vi. 28.) a chapter "on the extraction of teeth," where the commentary of

Dr. Adams may also be useful. Probably the passage of Cælius Aurelianus, to which he refers, is *Morb. Chron.* ii. iv. § 84. p. 375., ed. 1755.

M. D.

The Greeks were not only acquainted with the art of extracting teeth, but made false ones, and also stopped decayed ones, &c., with gold.

TRISTIS.

Oblige pronounced obleege (Vol. x., p. 256.).—No one seems to have stated the cause of this. There can be no doubt it was imported from France, together with its pronunciation; comp. *Je suis obligé.*

TRISTIS.

Death and Sleep (Vol. x., p. 229.).—To the passages illustrative of this idea, which have already been given in "N. & Q.," may be added the following lines. I have heard them attributed to an eminent dignitary in the church, whose name has escaped me:

"Somne levis, quanquam certissima mortis imago,
Consortem cupio te tamen esse tori.
Alma quies optata veni; nam sic sine vitâ
Vivere quam suave est, sic sine morte mori."

J. G.

Exon.

"*Great let me call him, for he conquered me*" (Vol. x., p. 288.).—This will be found in Young's tragedy of *The Revenge*, Act I. Sc. 1.

J. K. R. W.

[We are also indebted to H. DENENY, W. W. E. T., and other correspondents for replies to this Query.]

Friday an unlucky Day (Vol. v., p. 200.; Vol. vi., p. 592.).—Adam and Eve ate the forbidden fruit on a Friday, and died on a Friday. See Soames' *Anglo-Saxon Church*, p. 255.

WILLIAM FRASER, B.C.L.

Alton, Staffordshire.

Miscellaneous.

NOTES ON BOOKS, ETC.

It must frequently have occurred to many of our readers, that as the field of literature is becoming every day more and more extended, the literati of the nineteenth century, without that useful pioneer, A GENERAL INDEX, would frequently be compelled to traverse some acres of print to ascertain some fact, or date, or name. In an index, says Shakspeare,

"There is seen
The baby figure of the giant mass
Of things to come at large."

And Johnson, too, aptly explains it "the Discoverer, the hand that points to anything, as the hour of a dial." So important are these useful documents considered by the legislature, that during the last century the following sums were paid for compiling indexes to the Journals of the House of Commons: Mr. Edward Moore, 6400*l.* as a final compensation for thirteen years' labour; the Rev. Mr. Foster, 3000*l.* for nine years' labour; the Rev. Dr. Roger Flaxman, 3000*l.* for the same time, &c. For the sake of the literary brotherhood, this is a matter deserving more consideration than it has hitherto received from all who are practically interested in the onward progress of knowledge. It is, however, gratifying to find that the subject has at last been taken up by a few gentlemen in the metropolis, who have just issued a "Preliminary Prospectus of a Society for the Compilation of a General Literary Index."

The plan proposed for carrying out the objects of the Association is as follows:

"Every member will be requested to furnish quarterly, or at such periodical intervals as may be thought desirable, his contributions, upon paper of a given size. It will be the duty of the secretaries to classify and arrange in alphabetical order the united contributions, and this compilation will be printed periodically, and distributed amongst the members. Thus each periodical part will be an index in itself, so far as it extends, and after the lapse of a short time, the collection of references thus obtained will no doubt be sufficiently valuable for publication in one general alphabetical arrangement, the copyright of which will be the property of the Association.

"The expenses of the Association will be limited to the outlay required for stationery and the printing of the quarterly parts. It is considered that an annual subscription of 10s. will be amply sufficient, and this sum is accordingly proposed as the payment to be required from persons desirous of joining the Association. No farther liability will be incurred by the members.

"The appointment of a committee to superintend the general arrangement of the work, and of two secretaries to attend to its being carried out, will take place as soon as the number of members is sufficient.

"Every member who joins the Association will be expected to furnish his contribution to the Index, and to pledge himself to the accuracy of the matter furnished, grounded on a personal examination of the books referred to.

"References must be made, in general, to the best editions of the works; but in cases where a contributor is deprived of access to the best edition, it will be the duty of the secretaries to adapt the reference to such edition by an inspection of the work at some public library.

"Members will be supplied with such instructions as will ensure uniformity of plan.

"Suggestions on the subject of the proposed Association will be gratefully received from all persons desirous of taking part in it. Communications to be addressed to the Hon. Sec., *pro tem.*, H. C. Nisbet, Esq., 6. Lincoln's Inn Fields, London."

The object is so good that we have given these details at length, although there are many of them which obviously require farther consideration.

The long-announced volume of *Curiosities of London*, by Mr. John Timbs, F.S.A., is just ready for publication by subscription. The work will exceed 750 closely printed pages: the author's materials have been five-and-twenty years in collection; and the verification of names, dates, and circumstances has been aided by communications, as well as by the author's personal recollection of nearly fifty years' changes in the aspect of the metropolis. The "Curiosities" will include the topography of the town in its more celebrated localities and associations; manners and characteristics; its existing antiquities, and collections of rare art and vertu, libraries and museums; its public buildings, and royal and noble residences; its great institutions, its public amusements and exhibitions, manufacturing and commercial establishments; so as to chronicle the renown of Modern as well as Ancient London.

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Wanted by *Mr. Hawley*, East Leak, near Loughborough.

Notices to Correspondents.

We have again to request the attention of OUR CORRESPONDENTS *to the following points:*

1. *To write clearly and distinctly, especially when writing Proper Names, or giving Quotations.*

2. *In all Quotations to specify not only the volume and page, but also the particular edition of the work from which they quote.*

3. *In the case of Replies to give the page and volume of the Query to which each Reply refers. This entails very little trouble upon the writer, but its omission adds very greatly to our labour.*

P. J. F. G. (Leicester). *Would this Correspondent transcribe one of the letters he refers to? We could thereby ascertain whether they have been printed.*

IGNORAMUS. *The sons of the sovereign are* Princes *by birth; they only become* Dukes *when the Sovereign thinks proper to exercise the prerogative of the Crown in so creating them. Thus, the father of* HER PRESENT MAJESTY, *the fourth son of George III., born 2nd Nov. 1767, was always styled* PRINCE EDWARD, *until the 23rd April, 1799, when he was created* DUKE OF KENT.

K. McN. *Is our Correspondent aware that Charles Marquess of Londonderry, the biographer of his brother, is dead?*

J. R. G. "Tempora mutantur," *&c., is from* Borbonius. *See* "N. & Q.," Vol. i., pp. 234. 419.

H. E. W. (Sydney, N. S. W.) The Relics of Father Prout (*the Rev. F. Mahoney*) *were published some years ago by Fraser.*

C. M. J. *We do not know. Will you specify the article? or, if you send a letter, we will call* H. G.'s *attention to it.*

HAZLEWOOD, *who asks who* Beau Brummel *was, is referred to Mr. Jesse's life of that once well-known leader of the fashionable world.*

G. L. S. *The lines attributed to Lord Byron are by Sir Walter Scott. See* "N. & Q.," Vol. v., p. 66.

M. J. *Lawless Court has been noticed in our last Volume*, p. 11.

ERRATUM. Vol. x., p. 285. *In the French passage, for* "reprochait," *read* "reproduit." (*It will be seen that the mistakes in the English words are intentional.*)

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Notes.

COLLAR OF SS.

In the earlier Numbers of "N. & Q." there are several ingenious essays on the origin of this much-disputed mark of honour; it is not my purpose to add to the many speculations of the antiquarian world on this recondite subject; but perhaps the following legal *jeu d'esprit* may not be unacceptable. I found it among the papers of Sir Robert Heath, the last chief justice of England during the reign of Charles I. (now in the possession of Lord Willoughby de Broke, a descendant of the Heath family, formerly of Brasted in Kent). It is in the autograph of Sir Robert, and was probably written during the last two or three years of his life, which he passed in exile, at Caen in Normandy, where he died in August, 1649.

"*A Collar of SS., consisting of 24 Links, for the Honour and Ornament of a Judge, who would be carefull and conscionable in the great and weighty callinge of Judicature.*

"1. *Studiousnes* must be the first link of this chaine; y^e^ propensity of a good disposition and the benefit of natural parts will much further him who intendeth the study of the lawes; but these will not perfect the work, nor fitt the man who afterwards must undergoe the calling of a judge, unless he be studious in the hard study of his profession, for *nemo nascitur artifex*. To this must be added

"2. *Setlednes* in the way he once undertaketh: an inconstancy in his resolution, sometimes to incline to the undertaking of one profession, and sometimes to another, and many times to no profession at all, will never render him able to attayne to any competent measure of knowledge sufficient to discharge soe great a dutye; he may, and it is fitt he should, for ornament, have an insight into other sorts of learning, but the lawe must be his *hoc age*.

"3. *Science* is a competency of time: not in an instant will this be attayned unto; and that must be had, and not in a superficial or ordinary degree, else how should he be able to judge between man and man, between cause and cause, who is himself but *sciolus*, a half-witted man? He must be *magister artis* indeed, who shall sit at the sterne and guide the compass.

"4. *Sapience* is the fourth link of this chaine. Science and knowledge is not enough; many have read much, and some dispute probably *de omni cute*; but a wise and an understanding heart is that *unum necessarium*. The wise King Solomon, who was the wisest of kings and of mere men, knew it, and prayed for it, and by his prayer obteyned it, *et cætera omnia superaddita fuerant*.

"5. *Sagacitie*, which is the prudential part of wisdom, is of all things most necessary; the ability wisely to discerne and distinguish betwene truth and falsehood, and prudently to order publicke affaires, is of great and important necessity in a publike magistrate; the contemplative part will go far in a private person, but the practical part must compleate a judge.

"6. *Solertiousnes* must be added to the rest, else it will be too dull to meet with every occurrent, which is of so much varietye, that nothing must be news, nothing must be suddeyne, to him that sitteth and moderateth *tanquam in cathedra*.

"7. *Subtilitie* will be requisite, for his assistance, not to use, but to avoyd those crafts and subtiltys which will else be obtruded uppon him.

"8. *Stabilitie* is an excellent guift for such a callinge; for as he must not be rash and suddeyne in his resolutions, soe, having maturely resolved, he must be constant and resolute to put it into a due execution, for *virtutis laus accio*, and he must go one step further.

"9. *Strenuousnes* must be added, if he find resistance, amongst other virtues which compleate a judge. Courage is one of the chiefest, and as this must be used with

"10. *Severitie* and strictnes, that his just judgements be not neglected nor slighted, soe must he avoyd a rigide or a harsh carriage.

"11. *Suavitie*, or sweetnes of carriage, is a wynning quality, workinge uppon the affections of those with whom he shall have to doe; and where curst and ill language doth alienate the best of y^e^ party drawn before the judge, either in a civill or a criminal cause, a mild and yet a strict disquisition of the fact, and imposing of the punishment, makes the delinquent see it is the hand of justice, not of the judge, which is uppon him; and to this purpose

"12. *Suaviloquence*, sweetnes of language, is of great power, soe as always to be grave and weighty, not light or uncomely, which in a person of that callinge, and in the place of judicature, must alwayes be avoyded.

"13. *Seriousnes*, therefore, must by all means be affected by a judge whilst he is in agitation of serious affaires, but in his private conversation

"14. *Socialitie* becometh the person of the gravest man, soe as he neglect not the due consideration of time, place, and persons; for soe wise men who are lookers-on will easily distinguish betwene the natural and the politike part of a man's actions; a cheerful conversation is the comfort of a man's life, and being thus moderated may become a Cato; and in this retired and private way

"15. *Salceditie*, quicknes and sharpnes of wit, setteth an edge to him, when he is to return to his more serious affaires. He may, and thus with advantage, lay by his roab for a time; as it was wisely and truly sayd, not many years since, by a great and a wise king [James I.?], 'Always state is no state.'

"16. *Sobrietie* is a pretious link in this chayne; noe time, noe place, noe occasion, noe company, may put this virtue off. Bring the person of a magistrate, or suffer him to be brought into an occasion of levitye, and soe into contempt; let him speak like an angel, or otherwise live like a saint, yet he cann not redeem this one error: and besides these qualities, to make a judge compleate, there are also requisite

"17. *Spontaniousnes*, and readines to helpe those who are in distress or suffer injury. He must not doe the acts of justice unwillingly, but with alacrity and cheerfulness. He must add therunto

"18. *Sedulitie*, for a negligent hand in such cases gives incouragement to those who offend; whereas diligence and industrye in those who are soe great instruments of peace and quietnes to others, gives life and spirits to the well-disposed, and disheartening to the contrary.

"19. *Solicitousnes*. The often cogitation of those dutys which belong to the place of a judge seriously resolved, will stirr up the cares of a conscionable man, that he doe not soe important a work negligently.

"20. *Simplicitye* of heart must accompany the other virtues, for if eather expectation of preferment, applause of the people, hope of wealth or honour, be the mover of the man, and not a simple heart and a sincere conscience to doe good in his callinge, sooner or later it will be discovered, and will fayl him who builds uppon such a false foundation.

"21. *Serenitie.* Clereness of dealing and expressing himself in all his acts, specially in his definitive sentences, is very useful; that he speak not *tanquam ænigmata*, or obscurely, but planely or clerly; that not only the actors, but the bystanders, may perspicuously understand the meaning thereof for their instruction and satisfaction.

"22. *Suasio*, or a gentle persuasion to the offenders or party erring, showing their errors past, and advising them to be better advised for the future, doth much avayle, not only for the rectifying of their depraved judgment, but for the admonition of them and others for the future.

"23. *Secrecye* is many times of great use for a judge, for before a cryme be fully discovered, and the actors or abettors apprehended, a little opennes preventeth a full discovery; but a secret carriage takes the best opportunity and prevents all prevention.

"24. *Sanctitie* is the close and crowne of all; to doe justice for justice sake, to doe *justum iuste;* for it is very hard for an ill man to be a good judge."

E. Ph. Shirley.

Houndshill, Stratford on Avon.

POPIANA.

"*The Dunciad.*" — The pause in the discussion suggested to me the policy of what in mercantile phrase would, I suppose, be called taking stock — the collecting together the information scattered over many pages of "N. & Q.," and making out what Mr. Thoms calls for, a bibliographical list of *The Dunciad.* The result, I regret to say, has been by no means satisfactory. Many of your correspondents are well informed, but very few "speak by the card;" few quote literally, or describe with scrupulous exactness; and many, I suspect, make blunders which they are reluctant to admit.

Thus, C. (Vol. x., p. 130.) quotes words from the prolegomena to a particular edition published by Gilliver, which E. T. D. says are not to be found in his copy. Am I to assume two editions with same title-page, or infer inexactness in C. or oversight in E. T. D.? Again, C. says (Vol. x., p. 277.), "I have before me," &c., "handsome quarto," &c., "printed *by W. Bowyer* for M. Cooper, 1743." Well, "I have before me," &c., "handsome quarto," &c., "printed for M. Cooper at the Globe in Paternoster Row, 1743." Are these different editions? or, as I suspect, the same with a different title-page? or, is there a mistake?

So G. tells us (Vol. x., p. 258.), that the edition *mentioned by* Mr. Thoms must have been published after 1730, because the edition *which G. has* contains a reference to the declaration professedly made before the Lord Mayor in 1730. Now, no such declaration is to be found in either the first or second edition by Gilliver, or in the editions of Dod, or Dodd, or Dob, or any published in 1729. G., however, thus proves that there was an edition published by Gilliver in or after 1730, and that fact is worth something. There were probably many editions published by Gilliver, — many by other booksellers. How many? in what order? how to be distinguished? are the questions; and I am satisfied that all the isolated efforts of your correspondents will never bring us to a satisfactory conclusion.

I submit, therefore, that there ought to be a careful examination by some competent person of as many editions of *The Dunciad* as can be collected: that such person should, as early as possible, publish a list in "N. & Q.," in what he conceives to be the order of publication, with his reasons, and, when necessary, with such notes and comments as may enable others to distinguish one edition from another; for I suspect it will appear, notwithstanding the fierce denunciations of the pirates, that some of the piratical editions of Dod differ only from the authorised of Gilliver in the title-page.

This honourable trust the Editor will not, I hope, refuse to accept. Let him then name the day up to which he will receive copies, and the day on which copies so sent will be returned. I propose that all copies published in Pope's lifetime should be submitted for examination. The additional labour would be trifling; and I have shown that correct information is wanting respecting editions published as late as 1743.

P. T. P.

[Believing as we do, that if the mystery attendant on the publication of *The Dunciad* is ever to be cleared up, we must first ascertain what editions are identical, what different, and, as far as possible, the order of their publication, we are quite willing to undertake the task suggested by P. T. P. As we shall be glad to begin as soon as possible, we propose that all copies of *The Dunciad* intended for our inspection and report, should be forwarded to us by Saturday the 18th of the present month, and we hope to be able to return them on Saturday the 9th of December. — Ed. "N. & Q."]

Pope's Memorial to his Mother (Vol. x., p. 299.). — The stone obelisk alluded to by W. Ewart may be seen in the grounds of Gopsall House, in Leicestershire, the beautiful seat of Earl Howe, to which place it was removed from Twickenham.

N. L. T.

WORDS AND PHRASES COMMON AT POLPERRO, BUT NOT USUAL ELSEWHERE.

(*Continued from* p. 320.)

Naert, night.

Nail, a needle.

Natlled. Starved to so thin a condition as almost to be seen through. The *nattlings* are the small intestines.

Nátty. Smartly dressed. Every portion of the dress and person set in close order, and well arranged. It signifies much more than neat.

Nàty. Meat in which the fat fibres are much mixed with those of the lean is said to be *naty*.

Neg, neggy, a baby's tooth.

Nibby gibby. An expression I suppose to be not local; but it signifies, a very narrow escape: "It was *nibby gibby* with him," that is, he had a very narrow escape from injury.

Niddick. The pit of the neck behind, where the head is joined to it.

Niff. This word is employed both as a substantive and a verb. An offence; a sullen quarrel, but not deep. It commonly implies resentment that does not show itself openly: a silent feeling of being offended.

Nin and *ninny*, to drink. It is used chiefly towards children, in a coaxing way, to entice them to drink. Probably this is the origin of the word *ninny*, as signifying a foolish, weak person, in understanding, as if bemuddled with drink.

Oile, the awn of barley.

'Oodd, a wood.

Orestone. The name of some large single rocks in the sea, not far from land. Some fishes when cooked are said to taste *ory*, some things to smell *ory;* that is, like the sea-beach. The word therefore has a similar meaning to the Latin word of a like sound, and referring to the beach.

Oreweed, seaweed.

O'zel. The common name for the windpipe, or front of the throat.

Panger, a pannier or wicker basket, fitted by its shape to be carried on the back of fishermen.

Patched, mended in an imperfect manner; cobbled up, with newer materials on the old, to serve a temporary purpose.

Pay. This word, in ordinary language, is only used to signify the delivering over of money, or other valuables, in discharge of a debt. But in its original meaning, it seems to have had a particular reference to the act or manner of blotting out the record of the debt. This was done in times not long passed, and is sometimes done now, by drawing a line, or more commonly two lines crossing each other athwart the writing in the book; and from the custom, it is often said by country people, when they have paid a debt, that the book is crossed. But at the time when very few were able to read what was written, not only would it be thought unsatisfactory to have nothing more than a written receipt entered in the book, but this drawing a line across the record of the debt was supposed too slight a matter; and therefore the obliteration was made by dipping the tip of the finger in ink, and smearing it over with writing. This blotting out of the record was what was particularly understood by the word *paying*, and not simply the act of delivering the money: and hence our local application of the word *to pay* is only an extension of the original meaning, when it is applied to the smearing over of the bottom of a ship or boat with pitch. When a new coat of pitch or tar is thus laid, the boat is said to be paid over.

Peasen, the plural of *peas*. So also we have *rosen* for roses; and I have heard the word *housen* for houses. In the same form of the plural, we have in common English the word *children;* but the word *chicken* has of late suffered a remarkable change, as if there were no such word as *chick;* and, to depart from all analogy, the letter *s* has lately been added to the former plural, and many people familiarly use the word *chickens* as the plural.

Peendy. Meat which has begun to suffer a change in smell or taste; a peculiar taste or smell short of decay or decomposition.

Penny liggy; with an empty purse. A person who has been from home and spent all his money, when he returns with empty pockets, is said to come home *penny liggy*.

Pin, to fix one to a point. Hence a person is said to be *pinned* when he is so brought to a point that he cannot escape or equivocate. In old time, the keeper of a pound was called a *pinner*, as being one who fixed and confined cattle that were straying. Milton uses the word *pinfold* for the pound itself.

Pinnet, for pint.

Pittis, pale and wan; pale and mournful. It is not allied to the words *pity* or *piteous*. A person is said to look *pittis*, when he is pale and emaciated.

Planching, a wooden floor. To *planch* a floor, is to make it of wood, as distinguished from a stone floor.

Pluff, puffed up or plumped up, as a spongy substance. It does not answer to the word *plump*, for it conveys the idea of inflated emptiness. It is often applied to an apple or turnip that has lost its succulency, without being deprived of its apparent fulness. A bag of feathers is *pluff*.

Plum, soft. Bread is said to be *plum* when it is well fermented, and consequently has sprung up well. Any substance, as fur or a cushion, is *plum*, when it is soft and yielding.

Poddle, to move about with the feet irregularly. Also, a puddle, as expressive of a dirty pool. The root seems to imply such a movement of the feet as children may be engaged in; and a puddle is a pool stirred up by thus trampling in it. It sometimes means *to meddle*.

Pook. It is applied only to a heap of hay, or what is elsewhere called a haycock; but it seems the same word with *peak*, which as well describes the point of a bonnet as the Peak of Teneriffe.

Poot, to strike about with the foot, but not with the object of kicking. Children are said to *poot*, when in their sleep they strike about their feet.

Porr, pother.

Portence, the henge of a beast; for the most part, of a sheep.

Pots, the bowels. The idea corresponds with a vessel fit to hold something, and therefore it is of the same root with a *pot* of any sort.

Praunce, for prance; as *daunce* for dance.

Preedy. On an even balance, and ready to turn or vibrate with a very slight difference of weight. The beam of a pair of scales when very tenderly hung on the pivot, and ready to swerve from a slight cause, is said to be *preedy*.

Proud. This word is often used without any reference to the state of the mind; but simply as implying exuberance or overfulness. Thus, when springs of water are running freely, they are said to be *proud;* and a shower in the morning, when it is ushering in a fine day, is said to proceed from the *pride* of the morning.

Punging, the exposed end of a house. It means that end which particularly belongs to a house; for, as in a street only one house, which is the one at the end, can be said to have both of its end walls its own (every other house resting on the wall of the next house at one end), that wall which comes last or first in the row is called the *punging* end. Horne Tooke says it means "the mansion end" (xvii.); but it is never pronounced *punjion*, as it is often written in books.

Purt, a sharp displeasure, smart resentment. A common phrase is, such a one "has taken a *purt*."

Quarrell, the ordinary word for a pane of glass. The word is old Norman-French for a square, and may only mean the form in which a pane was formerly made.

Raert, right; *raertforward* is right forward.

Rake. The wind is said by sailors to *rake* from any given point, when it blows gently, so as to be known by its moving or drawing the clouds in or from that direction. In this case it seems to express a comparison to a garden rake, as directing the clouds in a certain course, although not well marked. The word *rake* is also often used when a person is said to be raking up scandal, or some offensive subject which had been laid to rest, and was supposed to have been forgotten.

Rány, a ridge of low rough rocks in the sea, covered and uncovered by the tide. There are places that have a local name from being such rocks; but the word is applied to such rocks occurring anywhere. It is written *renny* on some charts, but is not so pronounced.

Reem, the surface of fluid. It is particularly applied to milk, especially after it has been scalded to form cream. But the word *reem*, as meaning the surface, is also applied to the sea. It does not correspond with the word *border* or *brim*, in any of its applications. Burns uses the word in its Cornish sense in his "Twa Dogs;" and Leland employs the words *bryme* and *brim*, with the meaning of our *reem*. It appears, therefore, that our local meaning was formerly the general and proper one; and that it was not limited to signify the margin only, but implied the whole surface.

Rheme, to stretch or extend a substance, as India-rubber will do. As a verb, it is applied to the substance to be *rhemed*, and the person who *rhemes* it.

Rode. The proper and sensible way of doing a thing; the proper skill to accomplish an object. Burns uses the word *rede* in the same sense, and sometimes to signify prudent advice.

Rodling, wandering in the mind; beginning to be mad.

Ropp, a technical word for a string or thong made of animal substance. It also means, to tie up. There is a phrase, "to *rap* and ring," which appears to include this word; for it signifies, to employ every possible sort of contrivance and exertion for an object; generally with the idea of trickery as well as labour.

Rouch, *roche*, rough. This has a close affinity for the old French word for rocks in the sea.

Rouh, rough.

Roving, for raving; but commonly used for anything very severe—as a high degree of pain, however firmly fixed. VIDEO.

COUSIN'S "LECTURES ON KANT."

I beg to point out a strange blunder into which Victor Cousin has been betrayed, in giving a French dress to Kant's celebrated, and, in my judgment, finally complete distinction between analytical and synthetical judgments. I append an extract from Mr. Henderson's scholarly translation. I have not, however, depended upon it. The blunder I am about to point out I first observed in the original text:

"It is necessary to distinguish between the axioms of geometry and its true principles. The first are purely analytical, &c. . . . The axioms . . . are indispensable, but unproductive . . . the true geometrical principles are the definitions [those of a triangle, a circle, and a straight line, are instanced] which are synthetical *à priori* judgments."

Now, on this point Kant has been extremely curt, but likewise extremely precise and perspicuous; insomuch that it is certain that a reader who misunderstands Kant here has no chance of understanding him elsewhere. He does not, in the place referred to by Cousin, employ the terms "axioms" and "definitions;" but what in Euclid, and in any possible geometrical system, are and must be the axioms, he (Kant) clearly shows to be synthetical judgments *à priori;* and what are *truly* the definitions of Euclid he as clearly shows to be analytical judgments!

If I shall not be taking up too much of your space, I will add a table of axioms of geometry, in

which no error can possibly enter, if Kant be (as I am certain he is) correct in this distinction:

Table of Axioms.

1. A *straight* line is one which is symmetrically placed between its (extreme) points. (It is called in Euclid a definition, and is redundant, no use being made of it by Euclid.)

2. Two straight lines do not include a space.

3. Parallel, or equidistant straight lines, are those which, being in the same plane, and produced in both directions to infinity, do not, in either direction, meet one another. (Called in Euclid a definition.)

4. And if a straight line, falling upon two straight lines, make the two interior angles in the same direction equal to two right angles, these two straight lines produced to infinity meet one another in the direction in which are the angles less than two right angles.

5. All straight lines are equal to one another.

6. A plane superficies is one in which any two points being taken, the straight line between them lies wholly in that superficies. (It is called in Euclid a definition, and is there redundant.)

I need hardly add, that all *other* so-called axioms and definitions of Euclid (such as "the whole is greater than its part," "a triangle is a plane figure of three sides,") are true *definitions*, and express analytical judgments.

C. Mansfield Ingleby.

P. S.—I have written a work on the subject of *Judgments and their Mutual Relations in Theory*, being the elements of *material* (in contradistinction to *formal*) logic. This work is nearly ready for the press; but, until I can see my way to making it pay its expenses, it must be on the shelf.

EUGENE ARAM.

Pray find room for the following cutting:

"Copy of a manuscript found on a table in the cell of Eugene Aram, who was executed at York on the 6th of August inst., for the murder of Mr. Daniel Clark, of Knaresborough, in February, 1744-5. It was written before an attempt he had made, the morning of his execution, to take away his own life, by cutting his arm in two places with a razor.

"'What am I better than my fathers? To die is natural and necessary. Perfectly sensible of this, I fear no more to die than I did to be born: but the manner of it is something which should, in my opinion, be decent and manly. I think I have regarded both these points. Certainly nobody has a better right to dispose of man's life than himself, and he, not others, should determine how. As for any indignities offered to my body, or silly reflections on my faith and morals, they are (as they always were) things indifferent to me. I think, though contrary to the common way of thinking, I wrong no man by this, and hope it is not offensive to that Eternal Being that formed me and the world; and, as by this I injure no man, no man can be reasonably offended. I solicitously recommend myself to the Eternal and Almighty Being, the God of Nature, if I have done amiss. But perhaps I have not; and I hope this thing will never be imputed to me. Though I am now stained by malevolence, and suffer by prejudice, I hope to rise fair and unblemished. My life was not polluted, my morals irreproachable, and my opinions orthodox.

"'I slept soundly till three o'clock, awaked, and then writ these lines:

"'Come, pleasing Rest, eternal Slumber, fall;
Seal mine, that once must seal the eyes of all.
Calm and composed my soul her journey takes,
No guilt that troubles, and no heart that aches.
Adieu! thou Sun, all bright like her arise;
Adieu! fair Friends, and all that's good and wise.'"

Gloucester Journal, Sept. 4, 1759.

In the same paper occurs the following:

"The morning after he was condemned he confessed the justice of his sentence, but reflected on the integrity and candour of the Court. Being asked by a clergyman what his motive was for committing the murder, he said, he suspected Clark of having an unlawful commerce with his wife; that he was persuaded, at the time when he committed the murder, he did right, but since he has thought it wrong."

Are these statements to be relied on? If so, how can we reconcile the spirit of the MS. with the confession? And farther still, how can either be reconciled with the character of Aram, as painted by Bulwer? "The man of pure and lofty imaginings" could scarcely have written such a MS., filled as it is with false and self-sufficient ideas.

R. C. Warde.

Kidderminster.

MONUMENTAL BRASSES.

The following is the commencement of a considerable number of additions and corrections to Manning's *List of Monumental Brasses*, gathered partly from personal observation, and partly from recent publications. The remainder shall be forwarded from time to time, if it appear desirable, in order that any future edition of the *List* may be rendered as complete as possible.

BERKSHIRE.

Binfield. W. de Annesfordhe, priest, 1361.
Dencheworth. W. Hyde and wife (mural), 1562.
Hampstead. T. Berwicke (demi-figure), 1443.
Kentbury. John Gunter and wife, 1624.
Cholsey. John Barfoot (inscription), 1361.
Cholsey. John Bate (inscription), 1394.
Cholsey. John Mere, priest, 1471.
Lambourn. John Estbury and son, *c.* 1410.
Lambourn. John Estbury, *c.* 1480.
Winkfield. Thomas Montague (mural), 1630.

BUCKINGHAMSHIRE.

Amersham. H. Brudenell and wife, 1480.
Bletchley. Edward Taylor, 1693.
Chenies. E. Molyneux and wife, 1484.
Chenies. Anna Phelip, 1510.
Chesham. R. Cheyne and wife, 1552.
Claydon. A. Anne, priest with chalice, 1526.

Crawley. J. Garbrand, priest, 1589.
Emberton. John Morden, priest, 1410.
Halton. H. Bradschawe and wife, 1553.
Hambleden. A civilian and wife, *c.* 1500.
Missenden. J. Twardby and wife, 1436.
Moulsoe. R. Routhall and wife, 1528.
Nettleden. Sir G. Cotton, 1545.
Pitson. John de Swynstede, 1390.
Risborough. R. Blundell, priest, 1431.
Shalston. Susan Kyngestone, 1540.
Sherrington. R. Mareot and wife, 1491.
Slapton. J. Tornay and wives, 1519.
Turweston. A priest, 1450.
Twyford. J. Everden, rector, 1413.
Whaddon. T. Pygott and wives, 1519.
Wing. Thomas Cotes (mural), 15—.
Woodburn. Thomas Swayn, priest, 1519.
Wooton, Underwood. E. Greneville and wife, 1587.

CAMBRIDGESHIRE.

Cheveley. The Evangelic symbols.
Landwade. . . . . .

CHESHIRE.

Macclesfield. Roger Legh and wife, 1506.
Wilmslow. Sir R. del Bothe and wife, 1460.

DORSETSHIRE.

Melbury. Sir Giles Strangwayes, 1562.
Piddletown. C. Martin (in armour), 1524.
Pimperne. Dorothy Williams, 1688.
Yetminster. J. Horsey and wife, 1531.

F. S. GROWSE.

Ipswich.

Minor Notes.

Harwood the Composer. — One of the most popular pieces of our national sacred music, set to what is commonly received as an imitation by Pope of the Emperor Adrian's address to his soul, —

"Vital spark of heavenly flame!"

appears in the second volume of *Sacred Minstrelsy* (Parker, West Strand, 1835), where the original errors of the plate-engraver, or the oversights of the musician, are corrected, and a modern accompaniment is added. The editor of that work, in a preliminary remark, says, that he could gain no intelligence respecting the composer beyond that of his surname, Harwood. A reverend amateur in Manchester has supplied the desideratum. He states that the author of that pleasing vocal trio was born at Hoddleson (or Hoddleston), near Blackburn, and baptized by the name *Teddy* (a contraction of Edward, formerly not uncommon in that part of Lancashire), and was there settled as a teacher of music. His sister's name appears in Burney's *History of the Commemoration of Handel*, among the principal singers at that famous celebrity. N.

A Suggestion. — From "N. & Q.," Vol. vi., p. 131., we learn, that the millennium is to begin in 1862. Now as, beyond question, "N. & Q." is destined to live through that blessed period, and for ever after, let its convenience, and consequent value, be doubled, by closing, — first, the tenth, and every succeeding tenth; secondly, the hundredth, and every succeeding hundredth; thirdly, the thousandth, and every succeeding thousandth volume with a GENERAL INDEX to each preceding ten-hundred-thousand volumes: and so on, *in sæcula sæculorum!*

If, at its commencement, the *Annual Register* had adopted this plan, its purchasers would, "somewhere about these days," be entitled to its first *centennial* index; and can any reasonable being doubt that it would double both the convenience and the value of the work? ERIC.

Hochelaga.

Hour-glass. — Allusion to the hour-glass used to regulate the time of speaking. Towards the conclusion of the Lord Keeper's speech on the opening of parliament, March 17, 1627, occurs the sentence, —

"We may daudle and play with the hour-glass that is in our power, but the hour will not stay for us; and an opportunity once lost cannot be regained." — See *Parl. Hist.*, ii. 222.

W. R. C.

Epitaph on William Lilly. — At a country sale, a few months back, I picked up one of Lilly's *Astrological Almanacks* for 1651. On the blank side of the title-page, in a handwriting almost coeval with the date of publishing, is the following: —

"EPITAPHIUM PSEUDO-PROPHETÆ GUIL. LILLY.

Here lyeth hee, that lyed in ev'ry page;
The scorne of men, dishonour of his age;
Parliament's pandar, and ye nation's cheat;
Ye kingdom's iugler, impudency's seat;
The armyes spanyill, and ye gen'rall's witch;
Ye divell's godson, grandchild of a b——;
Clergy's blasphemer, enemy to ye king;
Under yis dunghill lyes yat filthy ying;
Lilly ye wise-men's hate, fooles adoration;
Lilly ye { excrement / infamy } of ye English nation.

PHILANGLUS."

Is anything known of Philanglus? Has the above epitaph ever been published before?

I. T. JEFFCOCK.

Genevese Wine Merchants. — I find the best wholesale and retail wine merchants at Geneva are the principal booksellers. Many of the English residents are, I believe, ignorant of the fact, which is certainly somewhat surprising. Literary gentlemen and others staying at Geneva, who are not ashamed of confessing to a weakness for good wine as well as books, may perhaps thank me for this Note. E. W. J.

Crawley.

Russian Civilisation. — Scotchmen and Germans, the former chiefly in the early part of the last century, and the latter since that period,

have had the greatest influence in moulding and civilising the barbarous empire of Peter the Great. Most of the professors in the Russian universities are Germans, who are also the principal agents in the boasted progress that the Russians have made in the study of the Oriental languages. The compilers of the great Sanscrit Dictionary, now preparing under the auspices of the Imperial Academy of Sciences, are two distinguished German scholars, Messrs. Böthlingk and Roth. The Russians, hitherto, have not been remarkable for their studious and literary habits. Their popular poets of the present day are weak imitators of the worst features of Byron's poetry.

Professor Max Müller, of Oxford, in his valuable and most seasonable *Suggestions for the Assistance of Officers in learning the Languages of the Seat of War in the East*, remarks:

"The nations that speak the Slavonic languages [of which the Russian is the chief] may have great destinies to fulfil in the long future; they have means at their command vast as any European nation; and if they can throw out of their system the bastard blood of a Mongolian nobility, and resist the poison of a premature civilisation, their history and literature may rise high on the horizon of Europe, and restore to Slava its original meaning of 'good report and glory.'"

J. M. S.

Books with defectively-expressed Titles.—There are many works, bibliographers well know, whose title-pages convey only an imperfect account of the subjects discussed; and I beg to suggest that when your readers meet with any strikingly-important instances of such works, they will be kind enough to "note" them to the world through your pages. J. M. S.

Queries.

PETER BURMAN.

"Peter Burman, a professor of history and eloquence in the University of Leyden, was of a quarrelsome and malignant disposition, which, joined to evil qualities of the heart, and besides this a wicked (*gottloser*) life, made him so universally hated and abhorred, that at his death no one was found who would write his eulogy, or say anything about him."

The above is translated from vol. i. p. 409. of the *Historisch-biographisches Wörterbuch*, von J. G. Grohman, 8 vols. 8vo., Leipzig, 1796. It differs from all the other accounts of Burman which I have seen, and especially from Dr. Johnson's life of him, which first appeared in the *Gentleman's Magazine* for 1742, and is the basis of a very good article in the last edition of the *Encyclopædia Britannica*, vol. v. p. 785. On such authorities I have believed that Burman had a good moral character and many sincere friends; and that, though irascible on literary matters, he was not more so than great scholars were in his time, or commentators on Shakspeare in ours. I do not suppose that Grohman invented the above charges, though he seems to dislike writers of Burman's order, treating James Gronovius little better.* His *Wörterbuch* is a slovenly compilation, and he is negligent in citing authorities. The *éloge*, or *Lobspruch*, was a compliment usually paid to German and Dutch professors, and I think it unlikely to have been omitted on the death of one so eminent. I shall be much obliged by reference to any passages illustrating Burman's private life, and printed before 1750. H. B. C.

U. U. Club.

Minor Queries.

Hare's Accusation.—The following letter is extracted from the Wells City Records. Can any of the readers of "N. & Q." tell me of what offence this John Hare was accused?

"Convocā ibm̄ tent' xxiiij die Decembris, anno Dn̄i Eliz. quinto.

"*The Councill's Letter.*

"After our mooste hartie cōmendacōns, &c., forsomuch as one John Hare, a dier inhabitynge in the towne of Welles, is vehemently accused before us of sondry greve offences, we have thought goode, myndynge the reformacōn of hym and suche lyke offenders, to require you, and by the authorytye of the Queen's commission to us directed to comand you, with all secresye and lyke dilygence to apprehend the said John Hare, and forthwythe to send hym in safe custodye unto us hither to London, and uppon his aryvall here wee shall give order for the allowance of the charges susteyned in his conveyance; and hereof fayle you not. And alsoe to advertise us of youre doings therein. Fare you well. From Sackfield House, the 20th Novembre. Your very loving friendes, Edward Northe, Ric. Sackfielde, Willm̄ Cycell" and five others.

Ina.

Wells, Somersetshire.

Boswell's Arithmetic.—I once pointed out a mistake which Boswell had fixed on Johnson (on which see Vol. i., p. 107.; Vol. viii., p. 250.). The curiosity is, not that Boswell should have blundered, but that so many editors should have allowed the blunder to pass. I now point out another such mistake, and submit it for correction.

"*Boswell.* I wish to have a good walled garden.

"*Johnson.* I don't think it would be worth the expense to you. We compute, in England, a park wall at a thousand pounds a mile; now a garden wall must cost at least as much. You intend your trees should grow higher than a deer will leap. Now let us see; for a hundred pounds you could only have forty-four square yards, which is very little; for two hundred pounds you may have eighty-four [eighty-eight of course] square yards, which is very well."—*Boswell's Johnson*, ætat. 74, vol. viii. p. 195. of Croker's ten-volume edition.

* "Man konnte ihm selbst in dem gleichgültigsten Dingen nicht wiedersprechen, ohne sich allem dem, was die Galle eines eingebildeten, stolzen Pedanten nur immer bitteres hat, auszusetzen."—B. iv. p. 136.

On this there is one commentator, according to Mr. Croker, namely, the Bishop of Ferns (Dr. Elvington, the editor of *Euclid*, I suppose). The Bishop says that Boswell makes Johnson talk nonsense, and that it ought to be fourty-four *yards square* instead of fourty-four *square yards*. This makes the matter worse. I think I see how the confusion arose in Boswell's mind, but at present I leave it as a Query. A. De Morgan.

Heraldic.—Can any reader of "N. & Q." tell me whose arms these are?—Party per chevron, in chief two stags' heads *affronté*, in fess point a crescent, in base ermine. They were much defaced, and it might have been a chevronel instead of party per chevron: neither the colours nor the number of ermine spots could be determined.

Geoffery.

Ancient Reservation. — Lease of April 12, 22 Car. II., of property at Bude. Reserving "yeerely at the feast of St. Michall the Arcangle sixpence for *fish-money*."

Lease September 5, 1750. Reserving:

"Rent 25*s.*
2 capons, or 1*s.* 6*d.*
Harvest journey, or 7*d.*
2 horse seams of wood, or 4*d.*
1 truss of hay in Waineford Meadow.
4*l.* for heriot or farliefe.
To grind corn at Efford Mills.
To do half day's journey in ridding the leat.
'A six-and-thirty piece' to the lady."

Query, What is *fish-money?* S. R. P.

Oxford Jeu d'Esprit.—Some years since a burlesque poem was published at Oxford containing the following line, with which, I believe, the poem concluded:

"Ἡ ῥά νυν τυρνοῦσι δόμον διὰ θύρια γοῦνσμεν."

Can any of your Oxonian correspondents name the poem and its author?

Who was the author of the *Rime of the new-made Baccalere*, published by Vincent, of Oxford, in 1841, and of *Johannis Gilpini iter latinè redditum*, published by him about the year 1839?

G. L. S.

Thaddeus Connellan. — Perhaps some correspondent could furnish a list of the writings of this Irish scholar, who died, at an advanced age, in the county of Sligo, on the 25th of last July? He wrote several treatises for the benefit of the native Irish peasantry, one of them upon bees. He also wrote or reprinted several works, such as grammars, glossaries, and translations of portions of Scripture. He studied mathematics and antiquities, and constantly referred to the *Annals of the Four Masters*, and the *Book of Ballymote*.

"He was a pious man," writes one who knew him well, "a self-taught scholar, a genuine Milesian, and a benefactor to his country. Others may share in the honour of originating the Irish Society; but in length of service, and in physical and mental labour, he probably excelled them all."

Abhba.

Anastatic Printing.—May I ask, through your columns, for information respecting the anastatic process of printing? Is it a process as easy as other kinds of printing? Does it require the same amount of trouble as lithographic printing? Is it cheaper in regard to the materials employed, and so forth, than other kinds of printing? Are the presses (for I presume presses are used) costly, and where may they be had? Is the process, in short, one which a private person, unaccustomed to printing, could carry on for his own amusement, in the same way as photography may be?

An answer to these inquiries will be esteemed of use in these days of progress, perhaps by more than Jaytee.

"*The Savage.*"—In the *Materials for Thinking*, published by Taylor some years ago, and also in the *Pocket Lacon*, there are several extracts from a work called *The Savage*. Many years ago I saw a volume of this work, having the imprint of Thomas Manning, Philadelphia; and also Cadell & Davis, London; with the date, I think, of 1810. Never having seen but that one volume, though I had inquired of many second-hand booksellers, I concluded it must be a rather scarce work. Lately, however, I picked it up at an old bookstall in the country. Its title is as follows:

"The Savage, by Piomingo, a Headman and Warrior of the Muscogulgee Nation. Published by Thomas S. Manning, No. 148. South Fourth Street, Philadelphia, 1810."

It is intrinsically in every respect an American book: for, in addition to the paper and print being American in appearance, it has the official seal on the second page of the clerk of the district of Pennsylvania, investing Thos. Manning with the proprietary rights.

I shall feel truly obliged if any of your correspondents will inform me whether it is considered a rare work; who was the author, and whether a second volume was ever published? David Gam.

Aberdare, Wales.

Turkish Victories.—Can any of your readers give me the *exact dates* when the Turks took Kutahia from the Greeks in 1281, and when they took Cameniac [Kaminiec] from the Poles in 1672; stating their authority? Antiquarius.

The Czarina Catherine.—Did not Mr. Lyde Brown dispose of his important collection of ancient marbles, including the celebrated bust of Lucius Verus, to this lady potentate? Did he receive more than the first instalment of the price which, according to Dallaway's *Anecdotes*, p. 389.,

was 23,000*l.*? Did she not avail herself of the failure of her agent here to resist Mr. Brown's claim to the balance, availing herself of the powerful plea of possession, leaving him to find a material guarantee in her Imperial orthodoxy? What, I ask, is this?

Can the executors now append their claim for this balance, with sixty years' arrears of interest, to the Bill of Penalties and Costs, ere long to be set forth by Lord Clarendon against the hopeful scion of the notorious Czarina. KUTUZEFF.

Cromwell's Irish Grants.—Where can I find a printed account of the lands distributed by Oliver Cromwell to his army in Ireland? My ancestor, Thomas Phelps, a captain in Oliver's army, had a grant of land in the co. Tipperary, given him by Cromwell, and confirmed by Charles II. He came from the neighbourhood of Gloucester in about the year 1646. I wish to find out if our family is the same as John De la Field Phelps', mentioned in Bigland's *Gloucestershire:* as I see the arms are the same as ours, namely, a wolf salient; though I see that Rudder, describing the arms of the same gentleman, J. De la Field Phelps, calls it a "lion rampant." Why this descrepancy? I have consulted Prestwich's *Republica*, but cannot find the name of Phelps mentioned. What other work is there? JOS. LLOYD PHELPS.

48. Lee Crescent, Birmingham.

Augier, a Watchmaker.—I recently examined an ancient watch, which is said to have belonged to a character eminent in English history. The name of the maker of the watch inscribed on it is "Jehan Augier, à Paris." Can any of your readers inform me whether the name of Augier is known to antiquaries; and, if so, at what date was he living? JAYTEE.

Buying the Devil.—In what local history is reprinted *The Book of the Rolls of the Manor of Hatfield?* I wish to see details of the—

"Pleasant Convention, 11 Edw. III., between Robert de Roderham and John de Ichen; the latter of whom sold the Devil in a string for threepence halfpenny to the former, to be delivered the fourth day after the Convention"—

therein set forth.

The newspaper cutting I copy from merely remarks, that differences having arisen between the parties as to the value of the property when "due," the court adjourned the parties to a warmer region for judgment. Being only brought forward by the chronicler as a warning to speculators, he is not so explicit as I could wish with his references. R. C. WARDE.

Kidderminster.

Railroads in England.—Can any of the correspondents of "N. & Q." furnish me with an earlier notice of railways than that which is to be met with in Roger North's *Life of the Lord Keeper North*, A.D. 1676?

"At that period, near Newcastle-on-the-Tyne, coals were conveyed from the mines to the banks of the river, by laying rails of timber exactly straight, and parallel; and bulky carts were made with four rollers, fitting these rails, whereby the carriage was made so easy that one horse would draw four or five chaldrons."

W. W.

Malta.

Minor Queries with Answers.

The "Antiquities of Killmackumpshaugh."—Can you give me the name of the author of ΣΤΑΛΕΓΟΜΕΝΑ *of the Antiquities of Killmackumpshaugh, in the County of Roscommon, and Kingdom of Ireland?* It is an 8vo. pamphlet, and was printed in Dublin in 1790. According to the title-page, it was "written by Doctor Hastler, M.R.S.P.Q.," &c.; but who was he? ABHBA.

[The real author of this work is John Whittley Boswell. We have before us a curious explanation, in his own handwriting, of the object and design of this satirical production, from which we extract a few passages. He states that "the design of the work was to ridicule a false taste which then prevailed for remote antiquarian speculations relative to Ireland, and the weak arguments used to support them, which on many occasions were even more palpably erroneous than those purposely misapplied here; for which purpose an affectation of learning is adopted, and minutely-refined modes of reasoning; of which there may be found many parallel instances in the works published *seriously* on those subjects. To show how easy it is to exhibit an appearance of knowledge on such occasions, which has no real foundation, the author has contrived to make a pompous exhibition of skill in Hebrew and the Irish tongue, with neither of which he had any acquaintance. A friend, Dr. Wm. Stokes, then studying Hebrew, by searching his Lexicon occasionally at the request of the author, supplied what relates to that language; and the Irish words inserted were acquired by questions directed to those who were well instructed in that ancient tongue, which probably was that of the Gauls in the time of Julius Cæsar, as well as of Great Britain and Ireland. . . . . The name Hastler is fictitious, and was used without any particular design: at the time the work was written, the author was too young to assume the office of censor, having then just taken his degree of B. A. in the University of Dublin. He is well known to the Rev. Dr. Burrowes of Enniskillen, Dr. Whitley Stokes, Dr. Miller, and others in the university. The number of letters after Hastler, in the title-page, was merely designed to imitate the affected style of those who use this species of foppery." The work contains two folded engravings.]

The Zouaves.—Who and what are the Zouaves? Are they Africans or Frenchmen, and when was their corps first organised? IGNORAMUS.

[The Zouaves are natives of the French provinces of Algiers, disciplined and exercised by French officers, and now forming part of the French contingent employed in the Crimea and the siege of Sebastopol. They hold exactly the same relation to the French army that the Sepoys in India have to the regular British troops.]

The Composers of the Old Version of the Psalms. — In *The Whole Book of Psalms, &c.*, by Thomas Sternhold, John Hopkins, and others, which is now commonly known as the Old Version, the initials of the several composers are prefixed to each of the psalms. Of course J.[ohn] H.[opkins] and T.[homas] S.[ternhold] have the lion's share. N., the initial of Thomas Norton, comes next; and William Whyttingham, Bishop of Winchester, prefixes his two W's to about a score. The proprietors of the remaining initials are unknown, and my object is, if possible, to discover who they were. W. K. claims five, T. C. and M. are each composers of two, the latter of whom is also author of "The humble suit of a Sinner." Psalm cxii. is by W. R.; and two, the cxxxviii—ix., have no initials prefixed. T. B. wrote the "Song to be sung before Morning Prayer," amongst the miscellaneous hymns at the end. J. R. G.

Dublin.

[Mr. Haslewood, who took great pains to examine the distinct claims of the several contributors to this collective version of the Psalms, has appointed 28 to Norton, 25 to Kethe, 16 to Whyttingham, 43 to Sternhold, and 56 to Hopkins. John Pullain contributed 2, Robert Wisdom 1, and T. C. (Thomas Churchyard?) a different version of the 136th. D. Cox supplied a version of the Lord's Prayer, and likewise a grace before and after meat, in sixteen lines each of alternate rhyme, in a *Manual of Christian Prayers*, by Abr. Flemming, 1694. Initials occur before other specimens, which, with their conjectural appropriations, may be seen in Brydges' *Censura Literaria*, vol. x. p. 10., viz. W. K., William Kethe, an exile at Frankfort; M., John Mardley; T. B., Thomas Bastard. Psalm cxii. is here attributed to William Kethe. Consult also Warton's *History of English Poetry*, vol. iii. p. 149., edit. 1840.]

German Distich. — What is the correct translation, and who is the author, of the following distich?

"Ehret die Damen, sie flechten und weben,
Himmlisch Rosen in's irdische Leben."

Also, what is the meaning of "Kiselak," which I have seen prefixed to these lines?

Whence is the following quotation, and to what language does it belong?

"Dursli und Babeli."

JUVERNA.

["Honour to women, they twist and they teem,
Heavenly roses in life's earthly dream."
SCHILLER.

A parody on these words and the poem is popular in Germany:

"Ehret die Frauen, sie flechten und weben,
Wollene Strümpfe für irdische Leben."

Changing heavenly roses into woollen stockings.

"Dursli" and "Babeli" may possibly be intended by the author for Eisele and Beisele, the two famous characters of the Flügende Blätter, at their first appearance at München, of which the drawings were reported to have proceeded from the pen of William Kaulbach.]

Topham the Antiquary. — Can any of your numerous readers state in what year Topham died, and what became of his collections? ANON.

[John Topham, Esq., died at Cheltenham, August 19, 1803: see a notice of him in the *Gentleman's Magazine* for August, 1803, p. 794. His library was sold in 1804, at which a miscellaneous volume of papers was purchased for the British Museum: see Addit. MS. 6491. Among other documents is a fac-simile tracing of Oliver Cromwell's letter to the commander-in-chief in the town of Wexford, dated Oct. 11, 1649. No. 6282., also, was formerly in Mr. Topham's library, containing a copy of the claims made at the coronation of George I., A. D. 1714. Another volume, purchased by Mrs. Banks, but now in the British Museum (Add. MS. 6286.), consisting of— 1. A Ceremonial of the proclaiming James II. 2. The Orders for the private Interment of Charles II. 3. The Orders for the Coronation of James II. and Queen Mary.]

"*The Repertory of Records.*" — I have a book with this title:

"The Repertorie of Records: remaining in the 4 Treasuries on the Receipt side at Westminster, the Two Remembrancers of the Exchequer. With a Briefe Introductive Index of the Records of the Chancery and Tovver: whereby to give the better Direction to the Records abouesaid. As also, a most Exact Calendar of all those Records of the Tovver. In which are contayned and comprised whatsoever may give Satisfaction to the Searcher for Tenure or Tythe of Anything. London: printed by B. Alsop and T. Favvcet, for B. Fisher, dwelling at the Signe of the Talbot, in Aldersgate Street, 1631."

The interesting character of this book must be my apology for quoting so long a title-page. The dedication is as follows:

"TO THE VNKNOWNE PATRON.

"This worke I did intend to Mercury,
Before his wings were sicke, and he could fly:
But now, the gods incensed, all together
Haue layd diseases vpon euery feather:
(Alas) he cannot raise himselfe, nor carry
His plumes, as does the rest of all the ayrie:
But is retired to some shady grove,
To hide him from the great incensed Jove.
And where to find my patron to deliver
This little worke of mine; I knowe not, neither
If he were found (and no discretion lost),
This title might offend him, or me most.
Now all ye gods beare witnesse, I intend
Onely to show a bounden thankefull mind,
Unto this Mercurie, by whose quicke fire
My Muse being lately wounded did respire.
And whether sinne of these two be the lesse?
(A feare in conscience, or vnthankfulnesse)
Judge, Heavens! and vouchsafe me onely this,
What's well intended be not tooke amisse.
And now goe on, my booke, and seeke about,
Till thou hast found this vnknown patron out:
And tell him thou cam'st from an vnknowne friend,
Whose loue's a circle, round, without an end.
Ante leves ergo, &c.

"To the same patron, the great master of this mysterie. (☞.☜) Our author payeth this, in part of a more summe due."

There are several matters in the book itself to which I desire to call attention, but at present I

will only ask:—1. Who was the author of the work? 2. What is meant by the two index hands in the dedication? And 3. What are the titles of some other works upon the same subject?

B. H. C.

[This work is by Thomas Powell, *Londino-Cambrensis*, as he calls himself. Nicolson, in his *English Historical Library*, p. 198., edit. 1736, says, "Thomas Powell's *Repertory of Records* will be of some use to our historian, as well as to those practitioners in law, for whom they were chiefly intended." When Carte published his "General Account of the necessary Materials for the History of England" (*Gent. Mag.*, vol. viii. p. 288.), he observed, that "Powell, in his *Repertory of Records*, gives us a list of the contracting powers, dates, &c., of above 400 treaties of our kings with foreign princes, which are not in Rymer." For a list of Powell's other works, see Watt's *Bibliotheca Britannica*.]

R. Dingley.—Can any reader of "N. & Q." give me information as to the parentage and county of R. Dingley (query Richard or Robert), a merchant of London, who contested the Middlesex election with Wilkes, and afterwards founded by will a Magdalen Hospital? D. R. S.

[His Christian name is Robert, and we are inclined to think he was a descendant of the Dingleys of Chilham in Kent, originally of co. Worcester; of whom there is a pedigree in Philpot's Visitation of Kent, 1619—1621 (Addit. MS. 5507. p. 124., Brit. Museum). Robert Dingley died at Lamb Abbey, Chiselhurst, August 9, 1781. In 1758, at the time he founded the Magdalen House for the reception of penitent prostitutes in Prescot Street, Goodman's Fields, his town residence was in Little St. Helen's, Bishopsgate.]

"*Nil actum reputans*," *&c.* —

"Nil actum reputans, dum quid superesset agendum."

Where is this line to be found? I had thought it Juvenal's; but the only approach to it that I can find in him is:

> "Actum, inquit, nihil est, nisi Pœno milite portas
> Frangimus, et mediâ vexillum pono Suburâ."
>
> *Sat.* x. 155.

W. T. M.

Hong Kong.

[This line occurs in Lucan, *Pharsalia*, lib. ii. line 657: "Nil actum credens, quum quid superesset agendum."]

Rev. Edward De Chair.—Can you give me any account of the Rev. Mr. De Chair, cardinal and vicar of St. Pancras, Middlesex? He died about the year 1749, I think at Kentish Town. Why was he a cardinal and a Protestant vicar?

D.

[Edward de Chair was appointed vicar of St. Pancras and cardinal of St. Paul's in 1728, and died in 1749. The official duties of the cardinals of St. Paul's choir have been explained in our Third Volume, p. 304.]

"*Clubs of London.*"—Who is the author of *The Clubs of London*, published by Colburn in 1828? J. Craven.

[This work is by Mr. Charles Marsh.]

Pownall.—At the end of the "Corrections and Additions" of Herbert's *Ames*, vol. iii. p. 1838., edit. 1786, I find the following:

"*** Wherever the name of *Thomas Pownall, Esq.*, or *Governor Pownall*, occurs in this work, read *Mr. Thomas Pownall.*"

What does this mean? G. M. B.

[May not Herbert have confounded Governor Pownall with a Mr. Thomas Pownall? The latter appears in the list of subscribers in vol. i.]

Pappus.—Where can I find a notice of this author? He wrote upon church history or councils. He is alluded to by Cave in the *Historia Literaria*; and there is a work entitled *Pappi Contradictiones*, Argent. 4to., 1597. A reference to some authority will be a favour. B. H. C.

[Notices of this learned Lutheran divine will be found in Jöcher, *Gelehrten-Lexicon*, and Rose's *Biographical Dictionary*. A list of most of his works is given in the Bodleian Catalogue.]

Replies.

GRIFFIN'S "FIDESSA."

(Vol. ix., p. 27.)

Referring back to some Numbers of your publication for another purpose, my attention has been attracted to the communication of your correspondent J. M. G.

He states his object to be merely to obtain any particulars of B. Griffin, the author of *Fidessa*; but he submits this simple Query at the end of a criticism upon the authorship of a sonnet, to which criticism I beg respectfully to demur.

Surely it has not been reserved for the middle of the nineteenth century to curtail the glories of our immortal bard, and consign one of the fairest flowers of his fame to the limbo of fraud and suspicion!

J. M. G. institutes a comparison between a sonnet published in Griffin's *Fidessa*, 1596, and the same published in Shakspeare's *Passionate Pilgrim*, 1599, (I say the same, because the resemblance is too close to admit the possibility of originality in both,) and upon the mere fact of date of publication, at once gives Griffin the palm of authorship, tenderly exculpating Shakspeare from gross plagiarism, and, oh, happy shade!

> "Which since thy flight from hence hath mourn'd like night."

now honourably acquits him of all participation in the rascally piracy of W. Jaggard.

The question is not simply whether Griffin or Shakspeare wrote the sonnet in question; because if J. M. G.'s inference is conclusive against Shakspeare, some learned Theban must at once buckle on his armour in defence of the whole of Shakspeare's sonnets and poems.

Can it be possible that the host of commentators, editors, and critics, from Shakspeare's own times down to the present day, from Spenser to J. M. G. exclusive, should all have given this sonnet to Shakspeare and ignored the claim of Griffin?

It is true *Fidessa* is excessively rare, and the reprint scarcely less so, only 100 copies having been struck off; but it was known to Ritson in 1802, and to Singer in 1815; and although J. M. G. and myself are the fortunate possessors of two copies, it is more than probable that Mr. Halliwell or Mr. Collier may have one or more of the other ninty-eight, and it is quite possible that Johnson, Warburton, Malone, Stevens, &c., &c., may have seen the original when it was not so scarce as it now appears to be.

I do not deny the importance of dates in considering a question like this, but without some corroborative evidence they are not conclusive.

It is suggested in the advertisement to the reprint of *Fidessa*, that there may be an edition of *The Passionate Pilgrim* earlier than 1699. But if it was the first, and (as J. M. G. is convinced) was a bookseller's job, and published surreptitiously, long live the memory of W. Jaggard for it!

It is by no means improbable that the tradesmanlike thrift and good plain sense of Jaggard induced him to pick up, whenever he could, the MS. effusions of the poets with whom he was probably in the habit of associating on terms of intimacy; and in this way three, five, or ten years might elapse before he obtained a fasciculus, as collections of poems were then often called, suitable for publication. In the mean time the gregarious and convivial habits of the poets and wits of those days might have brought half-a-dozen versions of such a sonnet into circulation, and Lownes, as well as Jaggard, have each possessed a copy of it.

We learn from the *Bibliographia Poetica* that the *Venus and Adonis* printed by Harrison in 1596 was nevertheless assigned to him by Field in 1593; and upon the authority of the editor of the *Bibliotheca Anglo-Poetica* it appears that the sonnets, which were not entered on the stationers' book till 20th May, 1609, were written many years before, being mentioned by Meres in his *Wits Treasury*, 1598, in these words:

> "As the soul of Euphorbus was thought to live in Pythagoras; so the sweete wittie soul of Ovid lives in mellifluous and hony-tongued Shakspeare; witnes his *Venus and Adonis*, his *Lucrece*, his *Sugred Sonnets* among his private friends," &c.

And the editor adds:

> "It may be concluded from this that Meres was one of those friends to whom the sonnets were privately recited before publication."

The carelessness of Shakspeare himself, as to the publication of his works, is very remarkable. They might have been appropriated and printed by any needy poetaster who had the audacity to do so, and Shakspeare have known or cared nothing about it.

Mr. Collier says, in his *Notes and Emendations* to the text of Shakspeare's Plays:

> "About half the productions of Shakspeare remained in MS. until seven years after his death; not a few of those which were printed in his lifetime were shamefully disfigured, and not one can be pointed out to the publication of which he in any way contributed."

It is, however, rather upon internal than external evidence that I demur to J. M. G.'s conclusions.

Any one who has read *Fidessa* will see at once that the sonnets under this title are the sincere effusion of a mind distracted with a passionate but hopeless and unrequited affection. A purity of thought and delicacy of language pervades them, which is pleasing to the most refined modern ear, and which singularly distinguishes them from the free and sensual style in which the poets of the period generally gave expression to their amorous ideas.

There is also an unity in these sonnets evincing a reality of sentiment which dwelt upon the mind of the enslaved poet, and tinctured his complaints with a constancy of purpose and a reality of love, which neither beget an irrelevant thought nor endure a gross expression.

The last, which is rather an alliterative conceit than a sonnet, sums up the pleadings of the lover's case, and condenses his woe.

Now, in the absence of all facts—nay, more, in the face of all facts, I will venture to assert, as a matter of literary criticism, that anything more inconsistent, more inharmonious, or more intrusive could not have been thrust into the pages of *Fidessa* than the disputed sonnet No. 3.

Under this consideration, I care not whether it belongs to Shakspeare or Griffin; but I emphatically deny that it belongs to *Fidessa*. This is a bookseller's job if you will! I feel satisfied that Griffin's beautiful collection of sonnets, feelingly written, carefully arranged, modestly dedicated to a private gentleman, under a sense of high and virtuous feeling, more modestly commended to a society of the author's probable associates, handed over to his publisher with all the completeness of a finished production, apparently a worthy offering to the Muses rather than a provision for bread, or worse, a contribution to immorality, was abused by Lownes, and made a vehicle for the publication of Shakspeare's indecent sonnet, of which he was then possessed in MS., and which seemed to him to be similar in version and homogeneous in subject.

In a word, I think *Fidessa* was complete in sixty sonnets; that No. 3. and No. 37. were neither written by Griffin nor intended by him to be

printed in it; and that Shakspeare is the author of the former.

The habits and language of the age in which Shakspeare lived were much less restricted than they are now: of this we have plentiful proof in his Plays, as well as the writings of his cotemporaries; and it is obvious that he delighted much in the amorous stories of mythology and fabulous history. The myth of Venus and Adonis he appears to have especially fancied, for we see that in 1593 his poem on that subject was in a publisher's hands; and a germane subject, the *Rape of Lucrece*, in 1594.

The Passionate Pilgrim in 1599, and the sonnets in 1609, both contain the sonnet in question; and both contain three other sonnets upon the same subject, which, in the poems republished in 1640, appears under the titles "A Sweete Provocation," "Cruel Deceit," "Inhumanitie," the disputed sonnet being entitled "Foolish Disdaine."

These four sonnets, the same in subject, the same in construction, equally impure in idea and indecent in expression, would never have been worth contending for in support either of Shakspeare's talent or morality; but, identified as they are with the versatile and sometimes erratic genius of the greatest of poets, they must all be ascribed to him or none. If we begin to tamper with these poems, and cut out one because some one else happened to pirate it, and another because some one else plagiarised it, and half-a-dozen others because scores of witlings have travestied them, we shall have none of his minor works left, and may even become reconciled to Maister Izaac Walton's title to *The Milkmaid's Song*, and *The Milkmaid's Mother's Song*, which, passing through numerous editions without a remark to the contrary, might yet have remained in the undisputed possession of the dear innocent old fisherman, if Sir John Hawkins, in his edition of *The Angler*, had not given us this note:

"Dr. Warburton, in his *Notes on the Merry Wives of Windsor*, ascribes this song to Shakspeare; it is true that Sir Hugh Evans, in the third act of that play, sings four lines of it; and it appears in a collection of poems said to be Shakspeare's, printed by Thomas Cotes for Jno. Benson, 12mo. 1640, with some variations."

Apropos of dates, this is rather cool of Sir John, seeing that Walton first published the *The Angler* in 1652. The worthy knight is as little disposed as J. M. G. to render Shakspeare his due.

RICHARD GREENE.

Lichfield.

THE SCHOOL-BOY FORMULA.

(Vol. x., pp. 124. 210.)

I can add the following versions of "counting-out rhymes" to those already given, but cannot tell to what parts of the country they respectively belong; but I believe the first is used in the western and southern counties.

"Hickery, hoary, hairy Ann,
Busy body over span;
Pare, pare, virgin mare;
Pit, pout, out, one."

"Eena, deena, dina, duss,
Catalaweena wina wus;
Tittle tattle, what a rattle.
O—U—T spells out."

"One-ery, two-ery, dickery, Davy,
Alibo, crackery, tenery, navy;
Wishcome dandy, merrycome tine,
Humbery, bumbery, twenty-nine.
O—U—T out, pit, pout,
Stand *you* quite out."

"Hinks, spinks,
The devil winks,
The fat 's beginning to fry;
Nobody-'s home
But jumping Joan,
Father, mother, and I.
O—U—T out,
With a long black snout;
Out, pout, out."

HONORÉ DE MAREVILLE.

Guernsey.

I have often in my childhood played at the game described by X. in "N. & Q.," but with a slight difference in the rhymes, which we used to chant as follows:

"One-ery, two-ery, dickery, deven,
Arrahbone, crackabone, ten or eleven;
Spin, spon, must go on,
Twiddle 'em, twaddle 'em, twenty-one;
Hawk 'em, baulk 'em, boney Crawkam,
Hiddecome, biddycome, bustard.
O—U—T out.
Our purpose to bring your matches about;
Bring them about as fast as you can,
So get you gone, you little old man."

The last word falling upon the person selected.

I never considered the first part as any other than gibberish; the latter end seems to point at a meaning, from the allusion to the "matches," or trials of skill. Having learnt the rhymes orally, I can only guess at the orthography, and would suggest, as a conjectural emendation of the line before "O—U—T,"

"Hither come, Biddy come, *basta*,"

it is enough; let us proceed to *call out* the next person chosen.

Z.

In Norfolk two used are —

"One-ery, two-ery, ickery am,
Bobtail, vinegar, tittle, and tam,
Harum, scarum,
Madgerum, marum,
Get you out, you little old man."

The other, a shorter one, used when but few remain to select from:

"Eggs, butter, cheese, bread,
Stick, stock, stone dead!"

E. G. R.

I beg to send you another version of this rhyme, which has remained imprinted on my memory since I first heard it in Aberdeen, when a little boy, about the beginning of this century.

"Eenery, twaaery,
Tuckery, tayven;
Halaba, crackery,
Ten or elayven;
Peen, pan,
Musky, Dam;
Feedelam, fadelam,
Twenty-one."

ABREDONENSIS.

We school-boys used to have some incomprehensible rhymes by which we cast lots, and which I never heard elsewhere:

"Ena, mena, mona, mite,
Pisca, lara, bara, bite,
Elga, belga, bore.
Eggs, butter, cheese, bread,
Stick, stock, stone dead,
O—U—T out."

ANON.

SPENSER'S "FAIRY QUEEN."

(Vol. x., p. 143.)

I have prepared a few answers to the Queries of F. J. C. The *castory* is given by the *Glossary* as *beaver's oil;* in Juvenal (XII. 34.) we have mention made of its being used by the ancients, perhaps for dyeing, though principally for medicinal purposes. The reading in Upton's edition of the passage in book II. c. ii. 44. 4. is, —

"In which her roiall presence is enrold,"

which I conceive can mean nothing but *enrolled*, that is, *enclosed*.

In book III. c. v. 48. 9., *levin* can hardly mean anything but lightening; and *by art* we should, I think, understand *naturally, as its custom is*.

The meaning of *Overt-gate by North* is evident, if we just consider the context: thus,

"The Troian Brute did first that citie fownd,
And Hygate made the meare thereof by west,
And *Overt-gate by north*."

That is, on the west it was bounded by the gate called the Highgate, and on the north by the Overt-gate, or the gate usually kept open for traffic.

In book IV. c. iv. 29. 6. The reading in Upton's edition is *cuffing*, as F. J. C. supposes; or, if *cuffling* be retained, might it not be for *scuffling?*

If *boone* does, as F. J. C. conjectures, signify *homage* in this passage, though it generally means *gift*, we might well compare its use with the Latin *munus;* for, as Andrews says,

"Munus significat officium quum dicitur quis [? aliquis] munere fungi. Item domum quum officii causâ datur."

The last line, as given by Upton, is, —

"O that great sabbaoth God grant me that sabaoth's sight!"

B. H. ALFORD.

Southboro'.

ANTIQUITIES OF THE EASTERN CHURCHES.

(Vol. x., p. 60.)

Your correspondent ARTERUS has been fortunate if he has seen many copies of the curious book concerning which he makes inquiry. It is rare, but he does not give the title in full, at least as it runs in my copy. After "Morini," and before the "etc.," occur the additional (not unimportant) names of "Abr. Ecchellensis, Nic. Peyrescii, Peta à Valle, Tho. Comberi, Joh. Buxtorfii, H. Hottingeri."

This interesting collection was prepared by the famous Pere Simon; and to him, to the equally celebrated Henri Justel, and to the diligence and zeal of Stillingfleet, we owe their publication.

The letters were selected and arranged by Simon, and copied from the originals by his nephew, then living with the uncle; who, from his uncle's dictation, and the materials furnished by the letters themselves, prepared, as a literary exercise, the life of Father Morin, which is prefixed to them. (Simon, *Critique de la Bibliothèque des Auteurs Ecclésiastiques*, publiez par M. Elies Du-Pin, tome ii. p. 450. *s.*)

Simon sent the copy and *Life* to Justel for publication. Justel desired to see the original, which Simon put into his hands, and both were forwarded to England, where Stillingfleet committed the work to the press.

I doubt the existence of a second impression made at Leipsic. The book so entered in Fysher's *Catalogue* is probably a copy of a portion of the first edition, prepared for sale at Leipsic, by a not uncommon trick of the trade, by furnishment with a new title only.

My reason for so thinking is, that in 1685 Simon (who was not often remiss in obtaining information on such points) appears to have known nothing of a second edition. On January 20th of that year, writing to an unnamed correspondent, he complains strongly of the carelessness and bad faith shown in the first impression, and expresses his hope of getting back the original from Stillingfleet, through Justel.

In that letter (the twenty-sixth of the first

edition of his *Lettres Choisies*, the twenty-eighth of the first volume of the larger edition) Pere Simon names the subject of the suppressed letter noticed by ARTERUS, and assigns a plausible reason for the suppression, at the same time furnishing in its true address an instance of the carelessness in printing of which he complains. For "Sanes," as correctly copied by your correspondent from the London edition, we are to read "Sanci;" and for "Madoviensis" "Maloviensis," the letter being from M. de Sanci, Bishop of St. Malo, to Cardinal Bagni; although printed among Morin's letters, because copied by him, on account of the interest of its contents, in his own hand.

Simon complains of other suppressions, and specifies a passage in the forty-sixth letter of the collection, omitted, as he supposes, on account of its having contained an erroneous assertion, that the decrees of the Council of Trent concerning doctrine had been received in France. He attributes other errors to defective proof-reading, but gathers from the discrepance of the table of contents, as compared with the printed letters, that there must have been also designed omissions. (*Lettres Choisies de M. Simon*, tome i. p. 248. *ss.*, Amsterdam, 1730.)

Simon's correspondent was in England, or at least an Englishman; but I find no clue to his name or position. The connexion of Justel with the transaction has furnished occasion for its mention by Ancillon, *Mémoires concernant les Vies et les Ouvrages de plusieurs Modernes, &c.*, p. 229. *s.*, Amsterdam, 1709. W.

Baltimore, U.S.A.

OLD CORNISH SONG.

(Vol. x., p. 264.)

A reader and admirer of your excellent periodical has been able, through the assistance of a lady (whose gallant husband, I trust, is now within the walls of Sebastopol), to send the words and the music of the "Fox's nightly foraging Tour." If within a day or two I can ascertain the origin of the ballad, it shall be forwarded.

"*Old Cornish Song.*

"A fox went forth one moonshiny night,
And he pray'd to the moon to give him good light,
For he'd many miles to trot that night,
Before he got home to his den O,
His den O, his den O;
For he'd many miles to trot that night,
Before he got home to his den O.

"And when he came unto a wood,
As on his hinder legs he stood,
A little bit of goose would do me good,
Before I get home to my den O,
My den O, my den O.

"So off he set to a farmer's yard,
The ducks and the geese were all of them scared,
'The best of you all shall grease my beard,
Before I get home to my den O.'

"He seized the great goose by the neck,
And flung it all across his back;
The young ones cried out 'Quack, quack, quack,'
And the fox went home to his den O.

"Old Mother Slipperslopper jump'd out of bed,
She open'd the window and popp'd out her head,
'John! John! John! the great goose is gone,
And the fox is gone home to his den O.'

"So John went up unto a hill,
And blew his horn both loud and shrill;
Says the fox, 'This is very pretty music, still
I'd rather be safe in my den O.'

"And when he came unto his den,
Where he had young ones nine and ten,
Crying out, 'Daddy Fox, you must go there again,
For we think it a lucky town O'—

"The fox and his wife they had such a strife,
They never ate a better goose in all their life,
They tore it abroad without fork or knife,
And the little ones pick'd the bones O."

EDWARD POLE.

[We are also indebted to W. E. S. T., J. R. M., and many other correspondents, for copies of this song, of which a modernised version is to be found in a *Collection of Nursery Tales and Rhymes* published by Cundall.]

ACTONS OF SHROPSHIRE.

(Vol. x., p. 265.)

A. T. T. E. makes three inquiries respecting John Acton, who died in 1774, aged eighty-two, and left issue one child, a daughter. Although I cannot positively answer all these questions, yet the following may be of some assistance to your querist.

1. Was he the son of Thomas or Clement Acton? No. Their father Thomas had *three* sons (two of whom survived him): Edward, who died young; Thomas, who died ætat. twenty-two, 1687, as it appears *s. p.*; and Clement, who died at the age of eighteen. It is evident that John Acton, therefore, was not the son of either of these.

2. Was he the son of Robert Acton of Stepney, fifth son of Sir Walter Acton? No. Robert married Hester, daughter of Francis Coleman, of Stepney, by whom he had two sons, Francis, who died young; and Robert, who left issue Charles. Robert, senior, had also one daughter, Catharine.

3. Was he John of Clapham, M.A., and grandson of Walter? This is possible, but not certain. John Acton, M.A., was the son of John of the Custom House, who died 1721, and therefore in point of age may have been the person inquired after by A. T. T. E. That John Acton, M.A., was less likely to be of the medical than of the clerical profession, we may suppose from his title. Had he been a physician we should have

expected M.D. Again, the John Acton inquired after died in 1774, leaving issue one child, a daughter. Now, in 1741, John, M.A., was "living a bachelor at Clapham, in Surrey." If, therefore, he is the person meant, he must have married after he was forty-nine years of age, which is of course not impossible.

If the person whom your correspondent inquires after be not John Acton, A.M., he would appear not to be of that family. But it is affirmed that he "was of the Actons in Shropshire," and therefore (if it be so) this "must" have been the man. The date of his marriage would be of some value in deciding the question. B. H. C.

PHOTOGRAPHIC CORRESPONDENCE.

Sensitive collodionized Plates.—May I be permitted to offer a somewhat Hibernian reply to A BEGINNER (Vol. x., p. 33.), who, although he asks for information relative to the albumenized glass process, appears to do so simply because he *fancies* that it possesses the same advantage over collodion that wax paper does over the calotype.

In August last (Vol. x., p. 111.) you copied from the *Photographic Society's Journal* my process for preserving excited collodion in a sensitive condition for a lengthened period. I may observe that I omitted sending you, contrary to my usual practice, any account of the process, in consequence of the publication by Messrs. Spiller & Crooke at the same time of their nitrate of magnesia formula, which appeared to me at the time to offer superior advantages: subsequent experience, however, of the actual working of my own formula, has completely changed this opinion; I therefore now suggest to A BEGINNER that he will probably accomplish his object with much greater facility by the use of collodion in the following manner: viz. first be sure that the glass is thoroughly clean; to ensure this condition I am in the habit of using a few drops of alcohol and acetic acid (*not glacial*), which I keep ready mixed for the purpose, rubbed well on the plate with a clean linen cloth until quite dry, and a final polish given with an old silk handkerchief kept for this purpose only. Coat the plate with collodion as usual, and immerse in the ordinary thirty-grain nitrate of silver bath. On removing it from the latter, drain pretty closely, and wash off the superfluous free nitrate of silver in another bath, consisting of distilled water twenty-nine ounces to one ounce of the sensitizing bath; as soon as the greasiness of the plate has ceased (in about one to two minutes), it may be removed, drained for a few moments, and coated with the preservative syrup as directed (Vol. x., p. 111.); drain for five minutes or so, and put away in a box or dark frame well protected from diffused light, until convenient to use the same in the camera.

If carefully prepared as above, the plates will *certainly* keep quite unimpaired for at least a week; and I believe that a month or more will do them no injury, if thoroughly free from diffused light. The syrup is prepared by mixing three volumes of pure honey with five of distilled water; and, after filtration through bibulous paper, adding one volume of alcohol. If kept in a stopped bottle, the same syrup will be effective repeatedly until it becomes discoloured, when I generally expose it for some hours to a strong light to reduce any silver that may have been taken up from the plates; and again filter it to remove the same, after which it may be used as before.

After exposure in the camera, which need not be longer than when fresh plates are used under similar circumstances, the development *need* not be attended to for some days, if it be desired to wait so long. I find that I overestimated the loss of sensitiveness very materially in the first instance, owing to some slight acidity in the honey: I now find that there is little or no loss in this respect, provided there be no extra acidity.

To develope the picture, it is to be immersed in the same bath as it was washed in, after leaving the nitrate bath in the first instance; and the same bath will answer for washing an indefinite number of plates, both prior to and after exposure, provided it be occasionally filtered. After washing, previously to developing, a sufficiency of one-grain solution of pyrogallic acid, with the usual quantum of acetic acid, is to be poured over the plate, when the details of the picture will *very slowly* appear, and be exceedingly faint; when fully out, the pyrogallic acid is to be returned to the measure, and some ten drops from the sensitizing thirty-grain bath added for a nine by seven inch plate, and then to be returned to the plate; when the required intensity may be obtained, and the action stopped by well washing. The fixing may be either with the hyposulphate of soda or cyanide of potassium, as preferred; but the former gives better negatives to my own fancy.

In cold weather, there is no objection to adding the nitrate of silver to the pyrogallic acid in the first instance; but if it be at all warm, this is not a safe proceeding. I believe I have now given all the minutiæ of the improved details of manipulation which experience has dictated; and if they be closely followed, and the time of exposure in the camera judiciously proportioned to the light and the nature of the subject, I have no hesitation in affirming that the production of a good negative may be reduced to a certainty; while the trouble is not one half that incurred with paper, or one tithe of that required for albumen.

If I have not trespassed already too long upon your patience, I should be glad to make one or two remarks farther. In the first place, the plates prepared as above have not such injurious effects upon the slides of the dark frames, as those prepared by the deliquescent salts, which latter cause the sliding parts, &c., to become stiff and warp. In the next, I find, on reference to your pages, that to those unacquainted with the *facts* of the case, I might be open to the imputation of having borrowed the idea of using grape sugar and honey from MR. F. M. LYTE, without acknowledging the same; but, fortunately for my reputation on this head, I mentioned the fact of having been successful in my attempt to preserve the sensitive plates at the Photographic Society on June 1, and had been using honey, &c. for many months previously; while MR. LYTE'S instantaneous process appeared not until 17th of the same month; consequently, we had both been experimenting simultaneously in the same direction. Lastly, I find that *for collodion* the ordinary ac. acet. fortis is equal to the glacial acid in every respect except strength, and can be obtained for from sixpence to eightpence per pound, if taken in any quantity; so that the economy of using it for large plates is considerable. I use for my developing solution:

Distilled water - - - -	6 oz. fluid.
Pyrogallic acid - - - -	8 grains.
Acetic acid (as above) - - -	2 oz.

Thus producing a one-grain solution. GEO. SHADBOLT.

Photographic Cavils.—As there appears to have arisen the slightest disposition towards snip-snap with one another on small matters amongst the photographic corre-

spondents of your own and the *Photographic Journal*, may I be allowed to say a few words on the subject?

First of all, a gentleman who signs himself X. very obligingly gives us, in the *Photographic Journal*, an account of the mode in which he obtains two pictures a-day to his own entire satisfaction. This is taken up by another correspondent, NOVUS, in "N. & Q.," who looks upon two pictures a-day as scarcely worth taking all the trouble for, and inquires how many are generally considered a fair number a-day by the calotype and collodion processes.

Upon this X. fires up, being jealous of any observations on his dual accomplishments per diem, and, like an Irishman at Donnybrook fair, hits round promiscuously. Amongst the rest he attacks Buckle's brush, which he miscalls "Buckle's abomination."

After all, perhaps X. will be surprised at being told that he threw the first stone in this controversy. We are bound to suppose that X. is a first-rate photographer, for he says he takes his photographic tours "without experiencing a single failure,"—a perfection which few of us, I fear, can boast of as a regular custom. But X. first introduced his plan by decrying the collodion and wax-paper processes, and raked up all manner of objections against them, and I must say not quite fairly, I think; for there are many advantages in these processes peculiar to themselves, and there are contrivances for obviating many of the difficulties which he mentions. For instance, with one of Archer's folding cameras, I do not know what process there is which we cannot practise with equal convenience and success at home or abroad; whilst to the experimental photographer it is almost indispensable, as he can watch the progress of his experiments throughout the whole process. With this camera, the quickest and most perfect of all photographic processes (I mean, of course, the collodion process) is as practicable in the country as it is at home, with all our conveniences around us; with the advantage of its enabling us to take, develope, and fix a picture in from five to ten minutes, and consequently enabling us to take as many pictures a-day as we please; and yet the whole apparatus and chemicals necessary will be found as portable as X.'s blotting-book, papers, dishes, bottles, camera, calico, &c., with this additional advantage over X., that when the pictures are taken and fixed they are finished on the spot, leaving nothing farther to be done at night beyond admiring them; and obviating all necessity of preparing papers in the morning, or "of sitting up half the night" to develope and fix. This will surely satisfy, not only NOVUS, but the most hungry photographer.

But enough of this. Our art is a new one, and it is as well that there are different opinions amongst those who devote themselves to it, as it developes not pictures merely, but skill and talents also; and each may perhaps be enabled to add a mite to the wonders of the nineteenth century. And this, Mr. Editor, will be best accomplished by each of us trying to excel in our own line, and communicating the results of our experience to each other through the medium of this and other journals, without decrying other processes, or squabbling which is the best process, collodion or albumen, wax-paper or calotype.

Even DR. DIAMOND, to whom we are all so much obliged, has not refrained from abusing an instrument (Buckle's brush) simply because he does not employ it himself, whilst in other hands it is found a very admirable contrivance.

J. W. H.

Exeter.

Replies to Minor Queries.

Coleridge's Lectures on Shakspeare (Vol. x., pp. 1. 21. 57. 117.).—Any one who can appreciate the greatest philosopher of modern times, must feel grateful to MR. COLLIER for the most valuable contribution "N. & Q." ever received. At the same time, the glimpse we have obtained of this recovered treasure has a tantalising effect, and produces a restless desire for the whole. Will MR. COLLIER kindly gratify the disciples of Coleridge by mentioning if he have any intention of immediately publishing these lectures, whether by themselves, or as a supplement to a new edition of Coleridge's *Notes and Lectures upon Shakspeare* already published?

A very important Query here suggests itself, viz., Has any one else besides MR. COLLIER taken notes of these lectures of Coleridge? Can any one supply the lectures not in MR. COLLIER'S possession? Even an outline from memory would be better than nothing.

EIRIONNACH.

Darling's "Cyclopædia Bibliographica" (Vol. ix., p. 526.).—As "N. & Q.," besides being extensively read in their fatherland, are also perused by the literati of other countries, will you lend your assistance to correct the misapprehension and unjust criticism of a reviewer of Mr. Darling's work, contained in Dr. Petzhold's *Anzeiger für Bibliographie und Bibliothekswissenschaft*, Heft 8, 1854? The reviewer complains that the Cyclopædia notices only a few of the works of many eminent German authors, and cannot account for, and blames such a partial enumeration of them. The cause of his ignorance is stated by himself: his copy of the Cyclopædia, he says, wants the preface, which would have explained the compiler's object, namely, to supply a *select* catalogue and a summary of the contents of works, and chiefly of those composing his own theological library. The reviewer should procure this preface, the perusal of which will convince him that his severe strictures are unmerited, and that Mr. Darling's valuable and elaborate work is strictly executed on the plan traced out by its compiler.

J. MACRAY.

Oxford.

Sir Walter Raleigh and his Descendants (Vol. viii., p. 78.).—MR. WARDEN'S inquiry has but this moment come under my notice. My maternal grandfather, the late Henry Staniforth (or Stanyford) Blanckley, Esq., formerly a major in the army, and for many years consul-general in the Balearic Islands and at Algiers, was lineally descended from Sir Walter Raleigh, and possessed many interesting relics of his great ancestor. He also possessed some portion of Sir Walter's estates in the county of Cork; these, however, came to him with his wife, who was his

first cousin, and also of the Raleigh line. Her name was Rogers; her brother was Colonel Rogers of the Royal Artillery, well known in Dublin. A small estate called Cooly-cussane is all that now remains in the Blanckley family of this Irish property. My grandfather possessed the ring which Sir Walter wore on the scaffold, and it is now in the possession of his eldest son's son, Captain Edward James Blanckley, of the 6th Foot. He also had an iron-gilt despatch-box covered with velvet, once crimson; this, together with Sir Walter's teapot of red earth, silver mounted, went to his younger son, the late Captain Edward Blanckley, R. N., and both articles are now in the hands of his widow.

I remember to have heard of two ladies of the name of Raleigh (to whom I am inclined to think my grandfather was guardian), and they were, I believe, the last descendants who bore the name. It would be personally interesting to me if these notes, made without referring to family papers, should be the means of eliciting more precise information than I am able to afford. L. R. J. T.

Ecclesiastical Maps (Vol. x., p. 187.).—Your correspondent ARCHD. WEIR will find that in the Appendix to the *Third Report of the Commissioners appointed to consider the State of the Established Church in England and Wales*, dated May 20th, 1836, there are a series of maps of the several dioceses of England and Wales, beautifully engraved, twenty-six in number: they include the new dioceses of Manchester and Ripon, four for the province of York, and twenty for Canterbury.

T. GIMLETTE, Clerk.

Waterford.

A map of England, showing the boundaries of the dioceses, and another map, pointing out some contemplated changes in the dioceses, were, I believe, published in one of the parliamentary blue books, in an early session of the reformed parliament; but I cannot now give the date.

H. MARTIN.

Halifax.

'Prentice Pillars, Roslyn (Vol. v., p. 395.).—Your correspondent C. T. states that the anecdote of the master and apprentice "is connected with *two* pillars in Roslyn Chapel." I have visited the chapel twice, once very recently, and I do not remember to have heard of more than one pillar of which the story is related, namely, that on which a wreath is sculptured twining round the shaft, and by which peculiarity it is distinguished from every other pillar in the chapel.

ARCH. WEIR.

Prophecies respecting Constantinople (Vol. x., pp. 147. 192.).—Your correspondent ANON. will, perhaps, not dislike to see the Turkish prophecy which he has given from Georgevics (or Georgievitz) the Hungarian, in his celebrated work *Prognoma sive Præsagium Mehemetanorum*, Antwerp., 1546, spelt according to a more intelligible system of orthography than that used by the Hungarians. It is cited by Hyde, in his "Notes on Peritsol's Itinera Mundi" (*Syntagma Dissertat.*, i. p. 61.), and is as follows:

"Pádisháhumuz gelur; Káferiń memleketí álúr; kabz eïler; yedí yileh-dek Gaur kilijí chikmaseh, ón íkí yilek-dek, ánláriń beïglik éder; eví yapar; bághí diker; bágh-cheh baghlar: óghlí, kizí, álúr: ón íkí yilden sonrah, káfiriń kilijí chikar, ól Túrkí herí-sineh [*or* girí-sineh] dushereh."

After the first "álúr," Hyde has "kizil álmah álúr," *rubrum pomum capiet;* and the last clause, "Ol Túrki," &c., which he renders *qui Turcam recidere faciet*, is probably *in bubile suum recidere faciet.* "Kerí" is an uncommon word, and from his author's version we ought, perhaps, to read "girí" (*girú*) for "kerí." Hyde had not seen the text in a Turkish MS. He says, "Prophetia extat apud Georgievitzium, a quo accepi, et in proprios characteres restitui." (*Ib.* p. 62.)

If Georgievics (*i. e.* Georgievich) gives this as "a Persian version of the prophecy," it is odd, as it is pure Turkish; and in his thirteen years of slavery among the Turks he had completely mastered their language. Not having any edition of his book before me, I can only suspect some error in Sansovino or in ANON. ANAT.

Flowers mentioned by Shakspeare (Vol. x., pp. 98. 225.).—

"When daisies pied and violets blue,
And lady smock all silver white," &c.

"The little western flower,
Before *milk-white, now purpled with love's wound.*"

Your correspondent, in assuming that Shakspeare alludes to *two* different flowers in the above quotations, appears to be unacquainted with the fact of the changes in the colours of plants from solar light and the peculiar character of the soil. These changes are satisfactorily explained in Messrs. Chambers' little work on *Vegetable Physiology.* I extract a few examples from that work:

"'Yellow *passes into white.*' This is the case with the *Agrimonia eupatoria* (agrimony), which fades from orange into a dingy white. (The converse is the fact with the primrose, which advances from a pale straw colour to an orange, and becomes brown as it fades.)"

"'White *changes into purple.*' The change from white into purple is illustrated by the change of the snow-white blooms of the *Oxalis acetosella* (wood sorrel), which become purple as they fade; while the tips of the perianth of the daisy sometimes become pink, or purple, as the flower opens. A parallel effect may be seen in the upper part of the bulb of the turnip, which turns purple as the bulb increases in size. The change from blue and yellow into white is also exemplified in the crocus; and from blue to white in the *Polemonium* (Greek, *Valerion*). The

Digitalis purpurea (foxglove), commencing with white flowers, which become red, deepening into purple, and then fading into white again."

"It is ascertained that colour in plants is generally due to the presence of a substance called *chromule* (distinct from the sap), which is found in the form of minute grains in the cellular tissue. The common theory of its formation (as physiologists state it) is a chemical one. It is asserted that the carbonic acid gas, which has been absorbed by the plant, is decomposed in the cellular tissue; the oxygen being given off to the atmosphere, while the pure carbon is retained by the plant, and converted into colouring matter. The researches into human physiology exhibit a case in some degree similar in the colouring matter of the hair of the negro's skin."

L. A.

Manchester.

Wood*bine* and honeysuckle are both names for the same plant. The wood*bind*, or bindweed, or bearbind, is a climber, with a large white flower, not unlike a convolvulus. Steevens considers the words "the sweet honeysuckle" as merely explanatory; and that it is the elm which is entwisted, both by that and the ivy. The passage should be pointed thus:

"So doth the woodbine — the sweet honeysuckle —
Gently entwist — the female ivy so
Enrings — the barky fingers of the elm."

H. MARTIN.

Halifax.

"*I saw thy form in youthful prime*" (Vol. x., p. 225.). — In the two concluding lines of this melody, the author admits to have made a feeble effort to imitate an exquisite inscription of Shenstone's, never more touchingly, perhaps, introduced than at the close of the following inscription, which I copied lately from a tombstone in the churchyard of Ruthin, in North Wales:

"✠
H. S. E.
Constantinus Edvardus Jorre,
Nicolai et Elizæ Jorre,
Filius Natu Tertius.
Apud Leamingtoniam Varvicensem
Vitam iniit,
Die XI. Julii MDCCCXXXIV.
Ex eâdem in hoc oppido decessit,
Die XX. Augusti MDCCCLI.
Hunc cippum
Magistri et Discipuli
Scholæ Ruthinensis,
Hi Comitem dilectissimum,
Illi eximium Alumnum,
Lugentes,
Ponendum curaverunt.
Heu! quanto minus est
Cum reliquis versari
Quàm tui meminisse!"

CANTAB.

"*In signo Thau*" (Vol. x., p. 185.). — The Greek T is not uncommon as an ecclesiastical symbol. It is frequently used on the monogram IHC (the usual abbreviation for Jesus in MSS.), in the form IH̄C, meaning "the crucified Jesus." But as a Latin monogram, IH̄S, it is read, "Jesus hominum salvator." Eusebius and Jerome refer to this form of letter as resembling the cross, the former as to the Greek *tau*, and the latter as to the ancient Hebrew* (not the square Chaldee) *tau*. Symbolically the letter H̄ forms the double *tau*, by being cut in two and viewed sideways; the triple *tau* H̄ is therefore formed by three crosses. I suspect that the usual form of the cross, †, is a corruption of ☧, the monogram for XP, and the abbreviation of XPICTOC. T. J. BUCKTON.

Lichfield.

The allusion here is to Ezekiel ix. 4., where the authorised version "set a mark," or the marginal "mark a mark," in the original is וְהִתְוִיתָ תָּו (Vehithaviath Thau). Lee (*Heb. Lexicon*, voce THAU) says that the ancient form of the letter *thau* was that of a cross; and in the Samaritan alphabet in the *Penny Cyclopædia* (art. ALPHABET), the *thau* is represented as a cross saltire, or St. Andrew's cross. The passage in Ezekiel is referred to by Bishop Andrewes (*Sermons*, vol. iii. p. 210., ed. *Ang.-Cath. Lib.*): "There goes one before, and makes a *thau* in the forehead," &c. In a painted window in Bourges Cathedral the sacrifice of the paschal lamb is depicted; a figure is marking the door-posts. The words "Scribe Thau" are on the glass. (Vide *Journal of Arch. Institute*, vol. i. pp. 169. 173.) E. G. R.

Arthur, Earl of Anglesey's Library (Vol. x., p. 286.). — A copy of this catalogue, the title of which is in Latin, too long for your pages, is in the library at Woburn Abbey. The following extract from the notice to the reader says:

"The whole library being really so considerable for number, as well as scarcity, that many persons of honour, &c., (though possessed of very great libraries of their own), had frequent recourse to this for the perusal of many out of the ordinary road of learning, not elsewhere to be found. Thus much was thought fit to be communicated to the world by one who had the honour for many years to be employed in his lordship's service."

J. M.

Geoffrey Alford (Vol. x., p. 289.). — Gregory Alford is often spoken of as Captain Alford, the son of a merchant of Lyme, a sufferer in the troubles. He compounded, and resided at Lyme during the reign of Charles II. and James II., where he as a mayor and corporation man persecuted the Dissenters. An amusing account is to be found in Roberts' *Life of the Duke of Monmouth*. That same author has much respecting the famous Gregory (not Geoffrey as in the Query) in his collection. He believes the Somersetshire and Lyme Alfords to have been connected. G. R. L.

* In form similar to the Ethiopic ☩ *tau*.

Monastery of Nutcelle (Vol. x., p. 287.).—Nutshalling (commonly called Nursling) is in Hampshire, being about four miles N. W. of Southampton. It does not appear, however, that there was ever a monastery here; but, according to the common tradition of the place, there was one at Redbridge (formerly Reodford), a village adjoining Nutshalling. Camden, I believe, mentions it. Lewis, in his *Topographical Dictionary*, speaks of it as a monastery in the infancy of the Saxon church, and relates that, in 687, Cynbreth, at that time abbot, converted and baptized the two brothers of Arvandus, prince of the Isle of Wight, preparatory to their execution by command of Ceadwella, king of Essex. The site of this monastery the Redbridge folk point out as being near where now the Andover canal terminates, and about a mile and a half from Nutshalling. RUSSELL GOLE.

Col. St. Leger (Vol. x., pp. 95. 175.).—This gentleman formerly lived at Grangemellon, near this: his castellated gatehouse still exists, as well as gardens, fishponds, bowling-alley, &c.; the house has long since been dismantled. He belonged to an extraordinary set of men, who flourished in this kingdom about 1770 to the time of the Union. A most amusing account of them is given in a small work, *Ireland Sixty Years Ago*. Col. St. Leger (or Sallenger commonly called) was one of the Bucks, and had many confreres in this district, old Bagenal, co. Carlow,—Buck Whaley, Jerusalem Whaley, and many others, who passed their lives in all sorts of extravagance, hard drinking, in fact gave us the natural character of "Wild Irish." Sallenger is principally celebrated as the originator of the "Hell-fire Club." The peasantry here believe that he often drives in a coach and four; the coachman and footmen are headless, and also the horses; some of the parties have even seen this cavalcade, and will not pass by Grangemellon after dark. The work before alluded to gives us a glimpse of an extraordinary state of society, long since passed away. I have no doubt but that Sir Jonah Barrington (also a former resident) gives some particulars of the celebrated "Sallenger."

H.

Athy.

Reckoning by Nights (Vol. x., p. 221.).—As no correspondent has answered this, I beg, though with diffidence, to recall the manner in which Xenophon records the "Retreat of the Ten Thousand," viz. by σταθμοὶ, *stages*, or *day's marches*. Possibly some of the commentators on the following passages, viz. Tacit. *Germ.* 11., Hesiod, *Theog.* 724., Cæsar, *B. G.* vi. 18., may furnish M. with references. P. J. F. GANTILLON.

Water-cure in the last Century (Vol. x., pp. 28. 153.).—To the catalogue of authors who have written to recommend the medicinal use of cold water, may be added the name of Sir John Floyer of Lichfield. In his book entitled *Pseuchrolusia; or, the History of Cold Bathing*, published at Lichfield in 1702, mention is made of many wonderful cures effected by cold bathing in a spring in a garden adjoining Saint Chad's church in that city. N. W. S.

Slaughtering Cattle in Towns (Vol. x., p. 287.).—The reason why Cambridge is particularised in the statute 4 Hen. VII. cap. 3. is, that it was not a walled town.

Why Berwick and Carlisle were excepted I must leave to be explained by those conversant in the history of those places. C. H. COOPER.

Cambridge.

The Ogden and Westcott Families: American Loyalists (Vol. vi., pp. 37. 44. 592.).—Among the Ogdens mentioned in Sabine's *American Loyalists*, referred to in p. 44., is one thus curtly noticed:

"OGDEN, ISAAC, Barrister-at-Law, New York. Was also a correspondent of Galloway."

This gentleman removed to Canada, and was for many years a puisne judge of the Court of King's Bench at Montreal, where he died, about thirty years ago, at an advanced age. Three of his sons are now living, viz. Peter Skene Ogden, a chief factor in the Hudson's Bay Company; Isaac Gouverneur Ogden, Sheriff of the District of Three Rivers, in Canada; and Charles Richard Ogden, formerly Attorney-General of Lower Canada, and now Attorney-General of the Isle of Man. ERIC.

Hochelaga.

Words and Phrases at Polperro (Vol. x., pp. 173. 300.).—VIDEO is mistaken if he supposes all the words quoted in his list to be peculiar to Polperro, or even to Cornwall. I have extracted a score of his instances, one half of which are common in Cheshire, and the other half well known to most residents in Devonshire. *Abide*, *anan*, *ax*, *chimley*, *chap*, *dish*, *fuddled*, *giggle*, *goold*, and *grab*, have each the same signification in Cheshire as that pointed out by VIDEO; while *anist*, *ball*, *chiel*, *chuff*, *cloam*, *crim*, *drang*, *drule*, *greet*, and *grise*, are "familiar in the mouths" of Devonians as "household words." T. HUGHES.

Chester.

Miscellaneous.

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AN OLD SUBSCRIBER *will find the account of* The Electric Telegraph *in* 1759, *in* "N. & Q.," Vol. ix., p. 274.; *and of* Strada's Sympathetic Magnetic Telegraph, *in* Vol. vi., pp. 90. 204.

M. B. A. F.

"Welcome the coming, speed the parting guest,"
is from Pope's Odyssey: see "N. & Q.," Vol. ii., p. 188.

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Notes.

WILL AND TESTAMENT.

It is a common practice with professional men, when they make a will for a client, to commence with the words "This is the last will and testament," which words imply a two-fold character. Now, we have often heard of a distinction without a difference; and, as an exhibition of the distinction between the will and the testament, I send you a copy of the will and testament of one of the Skynner family, and, as I presume, the grandfather of Sir Vincent Skynner, who at one time resided at Thornton College, in this county. Here we have the will in two parts, the one designated the will and the other the testament; but it has so many other peculiarities, that it may well be considered as deserving a place in your public record.

I think I had the will with some papers from an old worthy aunt, who, through the Weslyds of Grimsby, was descended from this Skynner family; but whether Sir Vincent was a descendant of this Robert, I have not yet positively ascertained; and whether it will so far interest any of your readers to inform me, I know not, as I have no greater object than the correction of my pedigree of the family. The technical distinction at the same time, which is here displayed between the will and the testament, may be worthy of remark.

"In the Name of God, Amen. The Seconde Day of Januarye, in the yere of o^r^ Lord God MVCXXXV. I, Robert Skynner, of the p'she of Sainte John in Wykeford, in the citie of Lincoln, being hole in mynde and of good remembrance, ordeyne and make this my testament and last will in the manner and fourme followinge: First, I bequeath my soule to Almightye God my Maker, to the blessed Virgin his mother, and to all the holye companye of hevyn, my body to be buryed w^t^in the p'she churche of Sainte John the Evangelist beforesaid. Also, I bequeath to the high aulter there, for my tythes negligently forgotten, xii*d.* Also, I bequeath to the Mother Church of Lincoln, xii*d.* Also, I bequeath to the warke there of our Lady, xx*d.* Also, I bequeath to the howses of the iiii orders of freres w^t^in the citie of Lincoln beforesayde, to every one of them, iiis. iiii*d.* Also, I bequeath to Thorpe Churche, in the Marshe, where I was borne, iiis. iiii*d.* Also, I bequeath to Alhallows Church, in Waynefleete, where my father lyethe, iiis. iiii*d.* Also, I bequeathe to Sainte Mary Churche, in Wayneflete, iiis. iiii*d.* Also, I bequeathe to Spillisbye Church, where my mother lyethe, iiis. iiii*d.*, of this condicon followinge, that the saide iiii orders of freres, and the juratts of the iiii churches before namyd, shall say or singe dirge masse and masses in their propre churches w^t^in the space of three dayes next after that they be paid the said my bequests, for my sowle, my father and mother sowles, and all Xp̃ens [Christian persons'] sowles. Also, I bequethe to the Clarke Guilde iil. on this condicon followinge, that when ys rehearsyd the names of the brethren of the saide guilde to saie for my soule and all soules *De profundis.* Also, I bequethe to the parishe churche of Sainte John Evangelist, in Wykeford beforesayde, vs. iiii*d.* yerely, to be taken of the profites of the howse, the whiche I have by indenture, scituate in the saide p'she, of Master John Hall of Grantham, for the space and tyme of my lease, of this condicon, that the churchewardens of the saide churche shall cause dirge and v masses, w^t^ one of requiem, to be said and sunge w^t^in the said churche of Sainte John, and xiiii*d.* of the saide bequest for bredd; and also to the clarke, iiii*d.*; and for candells, ii*d.*: as long as my lease indurythe, and the said dirge and masses to be done the yere daie after my dep'tinge. And if it fortune the saide wardens lack of payment of the said yerely paymente of vs. iiii*d.*, then I will that they enture of and in the saide howse or in any p'cell thereof, and thereto strayne and to hold w^t^ them to they be fully paid of the saide my bequeste; and if it fortune the said wardens of the saide churche lacke of the condicons before specifyed, then I bequethe the said vs. iiii*d.* unto the Clarkes Guild in the manner and condicons before named; and if the wardens of the said Clarkes Guilde do not observe the manner and condicons before specified, then I will y^e^ said my bequest of vs. iiii*d.* remayne to the discrecon of my executours. Also, I bequeth to John Skinner, my sonne, xl. st., my best gowne, my best dublett, my jackett of chamlett. Also, I bequethe to Richard Skinner, my sonne, xl. st., my gowne with the fox furre, my second dublett, and my second jackett. Also, I bequeath to Alexander Skynner, my sonne, xl. st., and my gowne lined with chamlett, my third dublett, and my third jackett. Also, I bequethe to Mary Skinner, my doughter, xl. st. Also, I bequethe to Catheryne Skinner, my doughter, xl. st. Also, I bequethe to Agnes Skinner, my doughter, xl. st. Also, I bequethe to Alys Skinner, my doughter, xl. st. And if it fortune that any of the said my children deceas, or they be of lawful age to occupy the said my bequest, then I will that the said my bequest unto them bequethed, the one-half thereof to be dispoased in dedys of charity for their soules and all Xp̃ens, and the other halfe of their said bequests equally to be divided amongst the other my children then longer livinge by even porcons; and if it fortune that all my children deceas and dye before they come to lawful age (that God forbid), then I will all the said my bequests unto my children to be dispoased in dedys of charitie and good works; and that then an honeste priste to singe for my soule, their soules, and all Xp̃ens soules, so far as the said bequests will extende. Also, I will that a trentall of masses be said for my soule, my father and mother soules, and all Xp̃ens soules, the day of my buryall. Also, I will that an honeste priste shall singe for my soule, my father and mother soules, and all Xp̃ens soules, that hath loste helpe and standys moste nede w^t^in the p'ishe church of Sainte John Evangelist beforesayde the space of one yere, and he to have for his salary iiiil. xiiis. iiii*d.* And the said priste shall for that yere helpe to mayntayne the service of God there to the best of his power; and that he be a singeing man, for the mayntaynyne of the said service. Item. I will that theire be gevyn in almes, where nede requireth, by the discrecon of myne executours, xx*l.* sterlinge. The residue of all my goods before not bequethed, my debts, legacies, and funerall expenses paid and fulfilled, I give and bequeath unto Alys my wife, whome I ordeyne and make myne executrix. And I ordeyne and make John Skynner and Richard Skynner, my sonnes, executors w^t^ the said Alys my wife, they to use and dispoase thereof as they think best, so it be to the pleasure of God, the healthe of my soule, and all Xp̃ens soules. Also, I ordeyne and make my brother, William Palfrayman, the sup'visor of this my testament and last will, he to informe the said myne executors that the said my testament and last will may be truly p'fourmed and fulfilled. And I bequeath the said William Palfrayman, for his lab^r^ of the same, xl. sterlinge. These beinge wit-

nesses: William Palfrayman, Edward Dawson, George Harrison, and William Fox, with other moo.

"This is the last will of me, the said Robert Skynner, as concernynge my landes and t'ents: First, I will that John Skynner, my sone, shall have all my landes and tenements, that y^s^ inherytance w^t^in the towne and feldes of Thorpe and Wainflete when he comythe to lawfull age accustomed in that contrye, save and except the thirde p^te^ of the said lands and tenements, the whiche I will that Alys my wife shall have durynge her life naturall; and after the deceas of the said Alys, I will the said her thirde p^te^ remayne holye unto the said John Skynner my sonne, to have to hyme and to his heires of his body begotten for evermore.

"Proved at Lincoln, by Alice Skynner and John Skynner, the executors, on the 24th day of May, 1536, before Roberto Holgate, M̄gro ordine de Sempringham, et Johannes Broxolme, in legibus baccalaurei, Commissioners, &c., reserving the right of Richard Skynner, also an executor."

Arms of Skinner from Edmondson (Skynner, Thornton and Boston, Lincolnshire): Arg., a lion rampant sa., within an orb of crescents gu. Crest: On a ducal coronet arg., a falcon of the last, beaked and legged, gu. WM. S. HESLEDEN.

Barton-upon Humber.

CHURCHILL'S GRAVE.

As there seems to have long been more or less of a mystery in connexion with this subject, perhaps it may be worth while removing it.* There is a monument to the poet here in St. Mary's Church (*not* churchyard); but this is only a cenotaph, although not so stated in the inscription. It contains a very exaggerated panegyric of him in fourteen verses (not however a sonnet), which is anything but lucid in its grammar, and therefore I will not transcribe it. In it he is called the "Great high priest of all the Nine;" which is rather an unfortunate expression applied to Churchill,—for he was a clergyman, and gave up his gown, and became a most decided layman; and as such went on a visit to the celebrated Wilkes, then living in retirement at Boulogne, where he died. His remains were brought over and interred, *not* in St. Mary's, but St. Martin's churchyard, a small deserted cemetery in an obscure lane behind the market. By climbing over a wall at the back of St. Martin's Academy, I found the *real* tomb, with this inscription:

"1764.
Here lie the remains of the celebrated
C. CHURCHILL.
'Life to the last enjoy'd, here
Churchill lies.' [Candidate.]"

The enjoyment to the last would have been perhaps quite marred, but for the firmness of Wilkes, who sternly resisted the endeavours of some French Roman Catholic priests to get access to him in his latter hours, with a view to his conversion. A still more celebrated poet also died at Boulogne, but his remains are deposited in Westminster Abbey.

Churchill, though not having that honour, has an honour which perhaps no other poet ever had, of having two monuments in the same town, and that too a town with which he had no connexion, not even the accidental one of death. As I find none of these particulars in the *Dover Guide*, nor even in the quarto history of the town, I have ventured to send them to "N. & Q.," as not unworthy of a humble corner.

CHARLES DE LA PRYME.

Lord Warden Hotel, Dover.

[* See "N. & Q.," Vol. ix., pp. 123. 234. 334.]

THE ENGLISH TURCOPOLIER OF THE ORDER OF ST. JOHN OF JERUSALEM.

The statutes of the Order clearly show, that in the twelfth century the military force was composed of three ranks; as Raymond du Puis, the Master of the sacred hospital of St. John of Jerusalem, A.D. 1121, had carefully enrolled them. In the first station were placed those of noble birth, who, by the laws of chivalry, were allowed to fight on horseback; in the second, those who were free by birth, and fought on foot; and lastly, the serving brothers, whose duties were told by their titles.

Nine years after this arrangement had been made in the hospital, Pope Innocent II. addressed a bull to the archbishops, bishops, and clergy of the universal church, asking their assistance for the Order of St. John in the present maintenance and future support of a body of foot-soldiers and cavalry, which had been raised for the protection of the pilgrims when going to, or returning from, the holy places of their devotion.* This request of the Roman Pontiff met with a ready response, and the Hospitallers soon became a powerful and military body, equally as ready to pray or fight, as their duty might call them.

The great hatred entertained by Almaric, the King of Jerusalem, towards the Arabs and Saracens, and his hope to obtain possession of Egypt, induced him, A.D. 1168, to declare war against Atabek Noureddin Zenghi, the ruler of that kingdom.

Gilbert D'Assalit, the master of the Hospitallers, a native of Tyre, and a man of undoubted bravery, greatly encouraged the king, and promised his assistance with five hundred soldiers, and as many Turcopoliers; only asking, in return for the expense which he might incur, the entire control of

* Addison's *History of the Templars*, p. 63.

the city of Belbeis, and a right to collect annually from the neighbouring country a hundred thousand "Bisanzii."* The result of this Christian expedition is well known. Belbeis, after being captured and sacked, and its inhabitants, men, women, and children, cruelly slain, was passed over to D'Assalit, who within a year was driven out, and on his return to Jerusalem deposed by the Order for bringing it in debt to the amount of 100,000 pieces of gold.† His ill fortune pursued him to his death. After remaining in Palestine until 1183, without recovering his influence or dignity, he perished on September 19 of that year, when crossing the Channel from Dieppe to England.‡

Without entering more at length on the history of that period, I shall now come to the object I have in writing this note, by asking who were the Turcopoliers thus recorded as having accompanied D'Assalit in this expedition to Egypt? Gregory the monk terms them men of arms who were first known in the service of the Greek emperors, and employed as light infantry to protect their royal persons and families from the insults and rapacity of the Arabs and Saracens, Syrians, Turks, Musselmen, and assassins, by whom they were surrounded; and adds that, as the Kings of Jerusalem and the masters of the Hospitallers were similarly situated, the latter enrolled them under their standards for a similar purpose.§ Guibert the abbot has recorded that they were men who transported boats over the mountains, and bravely fought in them when occasion required. Anna Comnena terms the Turcopoliers light infantry, who served as a body-guard to the reigning power to protect merchants when travelling through the country, or to act as a police for the defence of cities and their inhabitants.‖ William, Archbishop of Tyre, a good authority, has stated that they were light cavalry; in which opinion he is sustained by Addison, in his *History of the Templars*, who has written —

"That the Turcopilar was the commander of a body of light horse, composed of natives of Syria and Palestine, the offspring frequently of Turkish mothers and Christian fathers, brought up in the religion of Christ, and retained in the pay of the Order." And adds "that they were lightly armed, clothed in the Asiatic style; and being inured to the climate, well acquainted with the country, and with the Musselman mode of warfare, they were found extremely serviceable as light cavalry and skirmishers, and consequently always attached to the war battalions."

Castelli inclines to the belief, that the Turcopoles were light cavalry; and to establish the high character of the Turcopolier, refers to Roman history. He remarks that Justius Lipsius was a commander of light horse; and Fabius Celerius, while enjoying this rank, held a dignity which in a military point of view was second only to that of the king.

Boisgelin*, who was a Maltese knight, without going into the subject, simply remarks, or, in other words, appears closely to have followed Padre Pauli†, in his *Diplomatic Code*, where he states —

"That a Turcopolier was the concentual bailiff of the venerable language of England, and took his title from being the commander of the Turcopoles; a sort of light horse, mentioned in the history of the wars carried on by the Christians in Palestine."

In this opinion they are sustained by the MS. records of the Order, wherein we find them frequently recorded as light cavalry, and as having been employed in the service of the Order almost from its first foundation.

Raymond, Roger Ovvideno, Villardin, the Count Pontiere, and Osman, have written that the children of Turkish fathers and Christian mothers were called Turcopoles; and that they were an impious and infamous race.‡ Du Cange makes known in his *Glossary*, that Turcopolier comes from πουλος, which, in Greek, is a child; and τουρκόπουλα is therefore the child of a Turk: and Nicephorus has given the same definition. The learned Brucardo differs again, by saying that Turcopolier means only "Turcas pellere," or "expellere;" and the Maltese historians, Abela and Ciantar, looking only to the high dignity which the Turcopolier held in the Order, have most willingly come to the same conclusion. James states, in his *Military Dictionary*,

"That as *pilier*, in French, signifies a buttress, we may not strain the interpretation when we say *Turco pilier*, a buttress against the Turks; in which light the Order of Malta was originally considered."

My learned Maltese friend, Dr. Vella, who may be considered a good authority in all doubtful matters relating to the history of the Hospitallers, has suggested, that as the title of "Pilier" was given to the head of each language in the convent, Turcopolier might express the chief of the mixed race in its service, to which we have already referred.

In the face of so many conflicting statements and contradictory authorities, it is difficult now to decide who the Turcopoles really were, or what their duties may have been when the Order of St. John was first established.

Spelmano has laboured to prove that the Turcopoliers were only interpreters to the Order; and Pauli has written, that they were natives of Greece and Palestine, who, being unable to speak any of the western languages, were of little or no service until the Grand Master nominated one of

* Castelli's *Turcopoliere*, p. 7.
† Vertot and Addison.
‡ Boisgelin's *History of the Order*, p. xvi.
§ *Ex Histor. Belli Sacri.*
‖ *Gesta Dei per Francos*, lib. iii. cap. 8.

* Boisgelin's *Ancient and Modern Malta*, vol. i. p. ix.
† Pauli's *Diplomatic Code.*
‡ Castelli's *Turcopoliere*, p. 10.

his knights, a clever linguist, to be their commander. In a diploma of the Hospitallers under date of 1180, we observe for the first time that twelve Turcopoles are expressly named after the priests and military knights; and it is from this classification Mabillon and Maurini have written, in their diplomatic works, that this was their respective rank. Having referred to the ancient manuscript records of the Order now existing, we find that a general chapter, held by the Grand Master, Alphonso of Portugal, in 1205, a Turcopole is thus mentioned; that when the Grand Master rode out he should be attended by four horsemen, a serving brother with two, as also a clerk, steward, and one Turcopole or more, as might be required. Then again, in a diploma of 1247 are to be seen the signatures of the marshal, the prior of the church, of the Castellans of Crato and Margatto, the treasurer, standard-bearer of several grand crosses, and simple brethren; and among the last comes the name of Peter de Sardines, Turcopolier of the Order. A question has therefore arisen, among different writers, if, at this early period, public records were signed according to the official rank of those who affixed their signatures. If such were the case, the above document would prove, without a doubt, that a Turcopolier did not enjoy a high dignity, he following those who were only simple knights. But after looking at a copy of the original document published in Padre Pauli's *Diplomatic Code*, we are by no means satisfied that any regular order was observed in 1247, when public acts were legalised by the signatures of those who were present at the time the same were decreed. The argument adduced by Maurini, to show that the Turcopolier held no important rank from signing below so many other Hospitallers, cannot be sustained; as, in this very document, to which he refers for the purpose of maintaining his statement, the name of a simple brother, who held no office, is placed before that of the Grand Prior of the principal church, whose high rank, and pre-eminence after the Grand Master and bishop, has always been acknowledged.

It is very possible that the knights of noble birth took precedence of each other according to their dates of nobility, as also of those who were of plebeian origin; and in this way can only be explained their inattention to local rank, when called upon in the general chapters to legalise their common concentual laws.

Not wishing to occupy more space in "N. & Q.," I would simply remark, that for the above historical references I am in a measure indebted to a publication which appeared at Palermo in 1788, bearing the following title: *Memorie Storiche su la Dignita, e la Preminenze del Turcopoliere, &c. &c.*, by Fra Vincenzo Castelli, who was a Knight of Malta. Since referring to this work, I have seen a French manuscript in the Record Office, which evidently appears to be the original of Castelli's publication, and taken without the least acknowledgment. And now, in closing this Note, I would only add, that I shall be much obliged to any of your correspondents who can furnish me with more certain information respecting the Turcopoles, and their commander the Turcopolier, or Turcopilier, as some writers have recorded it. I am also desirous of knowing at what precise period, and for what reason, it became a dignity solely attached to the English tongue of the Order of St. John of Jerusalem.

WILLIAM WINTHROP.

Malta.

NICHOLAS, EMPEROR OF RUSSIA, AND THE LATE KING OF PRUSSIA.

It has been said in a work of some authority (*Die Gegenwart*, Band 2, Leipzig, 1849), that the late King of Prussia, who was strongly attached to the Evangelical Reformed Church, would very probably never have given his consent to the marriage of his daughter with a Russian prince, if he had not entertained the idea of the possibility of that prince ascending the Russian throne at some future day. Before the marriage could take place, it was necessary that the princess should become a member of the Greek Church. It is hinted that a plan was at the time concerted, according to which Nicholas was to ascend the throne instead of his elder brother Constantine; although the writer in *Die Gegenwart* says, there is no existing evidence to prove that any actual preparations were made for carrying out such a project before the year 1823. It is however remarkable, that this plan, which was intended to be kept the profoundest secret in the family until the moment of its accomplishment, was allowed to give some early evidence of its parentage by the announcement, in a genealogical almanac published at Frankfort on the Oder, in the autumn of 1824, that the Grand Duke Nicholas was the "successor to the crown." The almanac was published under the Prussian censorship. The Emperor Alexander died at Taganrog in 1825.

The writer in *Die Gegenwart* goes on to say, that the idea of Nicholas being the best fitted among the Russian princes to succeed his brother, in the event of his death, was no doubt strengthened, if existing at a previous period, in the minds of Alexander and Frederick William, during their visit to France, by their observing the spirit and views developed among the Russian troops — the support of the Imperial throne from their intercourse with the French — a spirit which, under the anticipated despotic rule of Constantine, might lead to the overthrow of the state; but that the more outwardly conciliatory, although in reality

far stronger measures of Nicholas, would confirm and uphold it. The writer concludes by saying that —

"If Nicholas had governed in the manner intended by Alexander at the commencement of his reign, the reforms contemplated in Europe would have been already terminated without a revolution. Who shall write the inscription on the grave of the Czar Nicholas I., the son of Paul?"

J. MACRAY.

Oxford.

HOSPITAL OF ST. CROSS.

(Vol. x., p. 183.)

THE INSECURITY OF HUMAN INSTITUTIONS FROM PERVERSION (EVEN WHEN FOUNDED ON THE BASIS OF RELIGION AND FOR THE BEST OF PURPOSES), IN THE ABSENCE OF THE WATCHFUL GUARDIANSHIP OF THE PRESS.

As before noticed, the Hospital of St. Cross was refounded by Henry de Blois, Bishop of Winchester, and brother of King Stephen; so firmly as he hoped that it should not be shaken by any lapse of time, and where the sick poor in Christ might be decently supported and enabled to humbly and devoutly serve God.

In his charter, the bishop continues:

"We farther enjoin you compassionately to impart other assistance according to the means of the house to the needy of every description. . . . And if any person hereafter shall take upon himself to appropriate or diminish the rents, or to disturb or deteriorate the statutes and customs of the house . . . let him incur the anger of Almighty GOD, and of the Bishop of Winchester, and all good men, unless he shall study to amend his faults by fitting satisfaction. But to you and your successors, while you preserve our constitutions without breach, may there be peace and mercy from the Lord Jesus Christ."

This was written about 1157.

Six hundred and ninety-six years afterwards, the vicissitudes which had befallen this hospital, and the many irregularities which had crept into its management, were brought under the notice of the Court of Chancery for reformation. On that occasion Sir John Romilly, the Master of the Rolls, feelingly remarked:

"The records of the events attending this charity are interesting as displaying the natural tendency to decay and perversion which affects all institutions of this description, but more strikingly in the present case than in most of those which I can call to mind. . . . In 1372, two hundred years after the charity was established, the master endeavoured to convert it to his own use, and failed. In 1576, two hundred years later, the master again attempted the same course, and was defeated by the statute 18th Eliz. One hundred and twenty years afterwards the master again attempted the same course with greater success than had attended the previous attempts, and succeeded in diverting the charity from its legitimate purposes for one hundred and fifty years.

"I shall endeavour to make a decree which shall plainly, but not more plainly than has been done, state the charitable nature of the foundation; but looking at the pertinacious attempts so often repeated, and apparently with increasing success, I cannot but foresee the probability that some century or two hence my decree may be produced and become the subject of comment also, in the endeavour to defeat the attempt by the superintendent of this charity to pervert its revenues to his own use." — *Law Journal*, 1853; "Chancery Cases," 793—809.

It might naturally be asked, how could such things happen or be permitted? The answer is, partly from wickedness, but chiefly from ignorance; there were no "N. & Q." in those days. In 1157 not one person in a hundred thousand could read. The bishop's registrar was almost the only one that knew where the charter was lodged; and of those that cared about the hospital or its welfare, scarcely one possessed the means of pursuing an inquiry for information. How very few persons of the present enlightened times can tell where to search for a bull of Pope Clement XI., or the proceedings of a commission that sat in 1372, or know the contents of a private act of parliament passed in 1575, but never printed. Yet all these, and many more important documents relating to this valuable charity, are preserved; and if their contents had been printed, the grievances complained of by the Master of the Rolls would not so frequently have happened.

If future Masters of the Hospital, local historians, and antiquaries, will consult the columns of "N. & Q.," they will discover that if the original charter is lost, a copy of it is registered in the register of John de Stratford, the Bishop of Winchester from 1323 to 1333; and in the index to the registers of the bishopric, which commence about 1200, a reference to "The Charter of Foundation of St. Cross" occurs under the date of the same bishop; — that although Dugdale, Tanner, Lowth, Milner, and others, have given able descriptions of the hospital, which can be readily found in the works of those writers, by far the fullest and best account of the history, estates, property, charter, and mismanagement of the House of St. Cross, is in the thirty-first printed report of the commissioners for inquiring concerning charities, and published in 1837, a copy of which is lodged in each of the principal public libraries in the United Kingdom.

They will also learn with satisfaction that on the 31st July, 1849, the Queen of England assured the House of Commons, —

"That her Majesty had given directions that the necessary steps should be taken by the Attorney-General to place the Hospital of St. Cross on such a footing as may secure the greatest benefit to the public consistent with its original design."

This assurance was succeeded by an investigation in the Court of Chancery, and followed by the judgment of the Master of the Rolls in August, 1853, as before alluded to.

The future upholding and preservation of this institution, in the intended excellence of the founder, therefore demands our instant, earnest, and active solicitude. I venture to suggest to his Honor the Master of the Rolls, to put in operation the best and most effectual auxiliary and guard the charity can have, the PRESS. I humbly submit that he should order the act 18 Elizabeth, the report of the commissioners, his own judgment and decree, to be printed in a cheap and convenient pocket size, 12mo. or 8vo., for easy reference, and copies placed in the cathedral and college libraries, in the Guildhall, and in all the parish churches of Winchester. Copies should be supplied also to the clerks of the peace for the counties of Hants, Wilts, Surrey, and Sussex; to the libraries of the cathedral churches of Salisbury and Chichester, and to the town-halls of those places, and of Southampton, Romsey, Andover, and Portsmouth; one given to every brother on his admission, and one sent to each of the public libraries in the kingdom; — that the requirements of the Charitable Trusts Act should be insisted on, and the annual accounts made up and published in the local newspapers, and in some of the metropolitan journals.

The expense to the hospital for printing would be a mere trifle out of an income of near 16,000*l.* a year, reported to be the annual value of the estates and tithes belonging to it; the great good to be produced by the publicity will be to give effect to the decree, and by the dread of exposure prevent a recurrence of, and put an end to, the system of mismanagement hitherto so frequently and loudly complained of. The charity may then be safely left to the watchful vigilance of the public and the press. And in the 320th volume of "N. & Q.," p. 4503., the readers will be congratulated that the apprehensions of the Master of the Rolls in 1853, as to the anticipated perversions and violations of the trust, had not been realised, and that all had been, and then was, going on prosperously and satisfactorily.

HENRY EDWARDS.

PURITAN SIMILES.

I crave space for the following choice ideas, culled from sermons and treatises of the Commonwealth Puritans, none of which occur in Cawdrey's *Treasure House*. I jot them down with a simple reference:

1. "Indeed there is an ignorance that is no better than a dancing-roome for the satyre."—Sydenham's *Serm.*, 1637, p. 198.

2. "Our Church is full crammed with Pastours, our Pastours with the Worde, and our Congregations with both, *and our Parloures sometimes with all three.*"—*Ibid.*, p. 223.

3. "That hande is vnshapen and little better than monstrous, where all the fingers are the same length."—*Ibid.*, p. 295. (*Touching the Degrees of Church Ministry.*)

4. "Between a toad under a sill, and the sunne in the firmament."—Baxter's *Saints' Rest*, 1649, p. 270.

5. "When God will, he takes up whom He will amongst the wicked and trusseth him up so or so, quarters him, and hangs up his quarters; setts him up as a mark, and shoots him clean thorow."—Lockyer's *England Watched*, 1646, p. 308.

6. "Malice should be looked on as an implacable thing, and the men in whose breasts it is, as fire shovels fetched from Hell."—*Ibid.*, p. 402.

7. "Vindiction of Conscience! ah, what a thing 'tis; 'tis a granado shot into the house in the night, when all are abed and asleep: which awakens, breakes open, teares open windows, doores, eyes, and bowels, and fetches the sleeper oute piecemeal."—*Ibid.*, p. 499.

8. "As all the beastes tremble when the lion roreth, soe let all men harken when God teacheth."—Smith's *Serm.*, 1622, p. 311.

9. "But if they bee vsed as beautifull baites to couer a barbed hooke, I will there *lay a strawe*, and reject them."—Frewen's *Serm.*, 1612, c. 4.

10. "They returned home with the same sinnes they carried away; like new moones, they had a new face and appearance, but the same spots remained still."—Stillingfleet's *Serm.*, 1666, p. 9.

11. "Hell paved with skulls of children."—Watson's *Art of Contentment*, 1653, p. 27.

12. "His house made an habitation for *Zim* and *Jim*, and every unclean thing."—*Godly Man's Portion*, 1663, p. 129.

Who, or what, were "*Zim* and *Jim*?"

13. "A covenant with them is like a *loose collar aboute an ape's neck*, which they can put off and on at pleasure."—Calamy's *Serm.*, p. 27.; Gibson's *Serm.*, 1645, p. 22.

R. C. WARDE.

Kidderminster.

(*To be continued.*)

Minor Notes.

A Boscobel Box. — Before me is a snuff-box made from the original* Boscobel Oak, which box has been in the family of the present possessor for many generations. It is a very handsome oval box, massively mounted in silver, and of large size. The outer lid is inlaid with silver, on which is engraved a representation of King Charles in the oak. The figure of the king is a half-length, dressed in his usual royal attire, and flowing periwig in place of the short-cropped hair and peasant's dress which he wore on the occasion. The loyal engraver has represented the monarch to be of such Brobdignagian dimensions, that the absence of his legs can only he accounted for on the supposition that they are concealed by the trunk of the tree. Nevertheless, the king, like Mark Tapley, has resolved "to be jolly under creditable circumstances," and is smiling at his personal discomforts. To console him, a winged genius appears in the tree; and offers him, what

* The present oak is only a scion of Charles's oak.

appear to be, on first inspection, three pork pies, but which, on closer scrutiny, are discovered to be three crowns: the crowns, I presume, of the three kingdoms. Beneath the tree (and of the proper relative proportions) are two mounted troopers with their swords drawn, and their horses galloping. At the foot of the tree is a scroll, having this motto:

"IPSA JOVI NEMUS."

The late Dr. Jones, of Kidderminster, gave these versions of the motto:

"*Carolus loquitur*:—

This sacred tree of mighty Jove,
Has been to me a shady grove.

"Or,

Jove's sacred tree,
Hath shaded me.

"*Arbor loquitur*:—

In me behold a mighty grove,
The sacred royal tree of Jove.

"Or,

I, sacred to Jove,
Myself am a grove."

CUTHBERT BEDE, B.A.

Jury.—The legal and original establishment of the jury is generally derived from the twenty-ninth chapter of the *Magna Charta*, where the words "per legale judicium parium suorum vel per legem terræ" are thought to have reference to the goods and persons of all freemen, who are not to be deprived of either without the judgment of their peers, or the laws of the land. But these words greatly resemble those by which Emperor Conrad II. had, two centuries previously, guaranteed to his Italian inferior vassals the permanent possession of their fiefs or benefices. The words there used are, "Nemo beneficium suum perdat nisi secundum consuetudinem antecessorum nostrorum et per judicium parium suorum" (*LL. Longob.*, L. III. Tit. III. i. 4.). Now, as it is well known that throughout the whole of that period the vassals were incessantly struggling for independence, and that it was the vassals or barons who enforced from King John the Magna Charta, it is not improbable that the above words in the Magna Charta may have reference to the irrevocableness of their granted fiefs rather than anything else. DR. MICHELSEN.

Sale of Enemies.—The following extract has been taken from the original enrolment appearing upon the Memoranda Roll of the Irish Exchequer (20 Hen. VI., *membrane* 9 *dorso*).

"Henry, &c., to all to whom, &c. Know ye that for twenty shillings, which John Fitz Henry, of Dublin, has paid to us at the receipt of our Exchequer of Ireland, we have granted *and sold* to the same John, Neyll Odurnyn, our Irish enemy, together with the redemption of the aforesaid Neyll, who was taken by Sir John Dartas, Knight, and was put in the custody of our Castle of Dublin by the said John, there to remain for his redemption, to be therein made to the said John Dartas, being our debtor, for the which debts all the goods and chattels of the aforesaid John Dartas, for the debts and accounts in which he is bound to us at our Exchequer of Ireland, are taken and seized by the Barons of our Exchequer aforesaid into our hand, &c.; to have and to hold to the said John Fitz Henry and his assigns the said Neyll as is aforesaid, in exoneration of the debts and accounts of the aforesaid John Dartas, without anything to be rendered or paid to us, &c., beyond the said twenty shillings. Dated 8th May, 20 Henry VI."

The foregoing grant is followed by the enrolment of a memorandum, that on the same day on which the grant was made the barons of the Exchequer directed Hugh Gallyan, the deputy of Giles Thorndon, Esq., the constable of Dublin Castle, to deliver the said Neyll Odurnyn to Mr. Fitz Henry, and that on the said 8th day of May he was delivered to him, in compliance with that direction.

At this time, when difficulties appear to have arisen as to the proper mode of disposing of the Queen's enemies captured during the present war, the foregoing precedent might be taken into consideration. For my own part, however, I may be permitted to observe, that I trust the British public, in whatever course they may adopt, will continue to bear in mind the divine command to "love your enemies." J. F. F.

Dublin.

Signs of Storm.—Among the many true or supposed indications of weather changes, the lunar phenomenon sometimes observed of a double appearance was regarded as a sign of approaching storm. Thus speaks and is answered Sir Patrick Spence, in the old ballad:

"Mak' haste, mak' haste, my merrie men all,
Our gude ship sails the morn;
Oh, say not so, my master dear,
For I fear a deadly storm.

"Late, late yestreen I saw the new moon
With the old moon in her arm,
And I fear, I fear, my master dear,
That we may come to harm."

This appearance is also beautifully described by Shelley:

"Like the young moon,
When on the sunlit limits of the night
Her white shell trembles amid crimson air,
And whilst the sleeping tempest gathers might,
Doth, as the herald of its coming, bear
The ghost of its dead mother, whose dim form
Bends in dark ether from her infant's chair."

And in a ballad by Longfellow is the following:

"Then up and spake an old sailor,
Had sail'd the Spanish Main,
'I pray thee, put into yonder port,
For I fear a hurricane.

"'Last night the moon had a golden ring,
And to-night no moon we see'—
The skipper he blew a whiff from his pipe,
And a scornful laugh laugh'd he."

If you think the above worthy, perhaps you may find a nook for it in "N. & Q."

J. ALLINGHAM, Jun.

Dublin.

Queen Anne's Farthing.—I may perhaps be allowed to store in "N. & Q." the substance of a letter on this subject from Mr. H. G. Fothergile, Rector, I presume, of Belton, to the *Illustrated London News* of Oct. 7. That gentleman states that *three only* were struck from the original die, on account of a flaw being discovered near the bridge of the nose in the figure. One of these, he adds, is at present in the possession of Major Fothergile, the other two being in the British Museum. P. J. F. GANTILLON.

National Character illustrated by Proverbs.—As English and French fleets and armies are now paired, it may be permitted to send out a pair of proverbs, one of each nation, to raise the laugh against both:

English. "Civility costs nothing."
French. "On attrape plus de mouches avec du miel qu'avec du vinaigre."

The Englishman, in three words, half tells you he wants something for nothing. The Frenchman, in twelve, tells you he means to take you in. RUSS.

Biographical Error.—Geo. Abbott the Puritan, author of the *Paraphrase on the Books of Job and Psalms*, is described in Aikin's, Watkins's, Maunder's, and other biographical dictionaries, as the son of Sir Maurice Abbott, Knt., Lord Mayor of London, and brother to the archbishop; whereas, after much research, I cannot discover that the said Geo. Abbott was in any manner related to the archbishop's family, but was either the son or grandson of a Sir Thos. Abbott, Knt., of Easington, Yorkshire, who intermarried with the ancient family of Pickering. (See *Proceedings in Chancery*, temp. Elizabeth.)

There is an interesting account in Dugdale's *Warwickshire* of the above Geo. Abbott; he married a daughter of Col. Purefoy, and bravely defended his father-in-law's manor-house at Caldecote, Warwickshire, against the —

"Fierce and furious attack of Prince Rupert and Maurice with eighteen troops of horse and *dragoners*, having only eight men, beside his mother and her maids, for his garrison. Prince Rupert behaved most honourably in the matter."

He was M. P. during the Long Parliament for Tamworth; he died in 1648, and was buried in Caldecote Church, where there is a handsome monument to his memory: arms thereon, Abbott, the chev. ermine, quartering Pickering.

The real Geo. Abbott, son of Sir Maurice, was of Merton College, Oxford, B.C.L., and was also a member of the Long Parliament, but for Guildford. He married Mary, daughter and co-heiress to Sir John Windham, and died at Salamanca in 1645.

Any information about the above Sir Thomas Abbott will be acceptable. JOHN THOS. ABBOTT.

Darlington.

Queries.

PALEARIO'S TREATISE.

As I am engaged in reprinting, in perfect facsimile, the Italian edition of Paleario's treatise on *The Benefits of Christ*, Venet. 1543, together with an ancient French version, 1552, and an unedited English version, 1548, all of which are contained in Cambridge libraries, although Mr. Macaulay imagined that the book was "as hopelessly lost as the second decade of Livy" (*Edinb. Rev.*, Oct. 1840), I may perhaps venture to ask for information on one or two points, respecting which I have not obtained that certainty or exactitude which I could desire.

I hope to prove against Ranke that Aonio Paleario is the author of the treatise, by a comparison of it with the well-known passage in his Oration, in his own defence, to the Senators of Sienna, which seems to me tolerably conclusive; although I should be very glad to be informed if any other *ancient* evidence, tending to show that he is the author, is in existence. (Little stress can be laid on his final examination before the inquisitors.) There is, however, one very material point about which I am a little doubtful, and that is the date of the first edition of Paleario, and that of the Oration to the Senators; for if it can be shown conclusively that the treatise and the oration belong to different years, it is certain that Paleario is not the author of the treatise: conversely, if it can be demonstrated that they belong to the same year, there arises a very strong presumption, almost amounting to certainty (other considerations being taken into account), that it belongs to no other person than Paleario.

Ranke says that "About the year 1540 a little book, *On the Benefits bestowed by Christ*, was put in circulation." (*Hist. of the Popes*, book ii.) If any more close approximation can be obtained, I should be very glad to be informed of it. The copy of the Italian in the library of St. John's is dated 1543; so is that mentioned by Riederer; and I am not aware that there is a spark of ancient evidence for an earlier date; but if it be anterior to 1542, Paleario is not the author.

The Oration of Paleario to the Senators of Sienna alludes to the exile of Bernardino Ochino, and is therefore posterior to it; and from the manner in which it is alluded to, any one would naturally suppose that it had taken place not long before. But the date of the flight of Ochino may be considered certain, and is to be placed in 1542,

probably about the middle of the year; as the letter of Claudio Tolomeo, urging him to return, is dated Oct. 20, 1542; and his own reply was indited during the same year (or, according to another account, in April, 1543). See Schelhorn, *Amœn. Hist. Eccl.*, vol. i. p. 444. Now Paleario says:

"Ex cujus (Christi) morte quanta commoda alleta sint humano generi cum *hoc anno* Thuscè scripsissem, objectum fuit in accusatione."

And proceeds to add a syllabus of the contents of the book, which accords perfectly with the Italian treatise. If, then, as seems to me most probable, the Oration and the tract belong to 1543, it is almost certain that Paleario wrote the latter; or, if they both belong to 1542, as may possibly be the case, the same conclusion will hold good: but a discrepancy of only one year will be enough to prevent us from assigning the tract to Paleario. I will add, that the Oration is scatent with historical allusions; so that a person very familiar with the history of those times may probably determine the date with absolute certainty.

Mac Crie (*Hist. of the Ref. in Italy*) says that he quitted the Siennese "*about* the year 1543." These "abouts" ruin everything, and are most severely to be deprecated whenever they occur in a historian, if the actual date can be discovered. Hallbauer's *Life of Paleario* may very possibly throw some light on the subject. It is prefixed to his edition of his *Works*, 1728; but unfortunately I have it not at hand to consult. Many of your readers are, I doubt not, more favourably circumstanced. CHURCHILL BABINGTON.

St. John's Coll., Camb.

Minor Queries.

Temptation and Selfishness. —

"Never comes temptation in so plausible a form as when the resistance to it may be attributed to selfishness."

Query, Who is the author of this, and what does it mean? F. S. R.

Richmond.

Storbating, or Storbanting. — What is the derivation of this word, applied by the fishermen on the southern bank of the Orwell in Suffolk to fishing for sprats? F. C. B.

Diss.

Battledoor. — What is the meaning of this word in an account of disbursements by reason of the plague, from Cambridge town-book? See *Annals of Cambridge*, by C. H. Cooper, vol. iii. p. 415. F. C. B.

Diss.

Bryant Family. — Can any of your correspondents direct me where to find any account of the Bryant family? Is there any work of *Commoners* besides Burke's? What are the arms of Bryant (I believe) of Tiverton? — also crest? Burke gives the arms in his *Heraldic Dictionary*, but does not state from whence.* Any information about the family will be thankfully received.

A FRIEND OF THE FAMILY.

Bread converted into Stone: an enduring Miracle. — There was to be found at Leyden two centuries ago bread converted into stone by "Divine permission," as a chastisement for the brutality of a woman who refused to give a loaf to her starving sister. (See *Les Délices de la Hollande*, p. 68.) Can any of your readers inform me whether this remarkable *evidence* of a miracle is still preserved at Leyden, or give any farther particulars of the circumstance that occasioned it? Our author, it would be as well to remark, was a devout believer in everything promulgated by the Fathers of the Church of Rome, or sanctioned by the Pope. TIMON.

Irish Family Names. — Is there any work of authority on "the origin and meanings of Irish family names?" I am well aware that some interesting articles, under the title I have quoted, and from the pen of Mr. O'Donovan, appeared in the *Irish Penny Journal* (Dublin, 1841); but the subject deserves, I think, a fuller consideration. At any rate, the articles might with advantage be reprinted — revised (if need be) by the author.

ABHBA.

King James Brass Money. — In Simon's *Essay on Irish Coins* (Lond. 1749, and Dublin, 1810, with supplement) there is perhaps the best account of this extraordinary coinage, so well known as associated with "wooden shoes," &c. Yet a strange discrepancy on one point exists between the text and the plates at the end of the volume, and which, so far as the text goes, is followed by the Rev. Rogers Ruding, in his *Annals of the Coinage*, Lond. 1819. Simon says that "some of these coins, for every month from June 1689 to April 1690 inclusive, are in the hands of the curious." Yet in the engravings there appear a shilling and half-crown, both for May, 1690, which latter agrees exactly with one of his smaller half-crowns in a set which I have. I would be glad to know how this contradiction is accounted for, and if the fact of the *mouthly* coinage extending to May can be confirmed. J. R. G.

Dublin.

Customs of the County Clare. — Will MR. DAVIES, or any other correspondent acquainted with the local customs of the county Clare, kindly inform

[* Burke's *Armory* contains the following notice: "BRYANT. Az. on a cross or, a cinquefoil between four lozenges gu. Crest, a flag az. charged with saltire ar."]

me whether it is usual there to inter bodies within twenty-four hours after death; and if so, under what circumstances? — or is it only in the case of fever or other contagious disease? J. R. G.

Dublin.

Earthenware Vessels found at Fountains Abbey. — When strolling among the ruins of Fountains Abbey on the 28th of January last, a time when workmen were engaged in removing the earth and stones from the floor, that had been accumulating from the period of its desecration, I was shown by the man who had found it, a brown jug of earthenware buried in the stone basement of the now destroyed choir screen. The jug was discovered by the top being crushed with the wheel of a cart used to remove the soil. When found, and when I saw it, it contained a considerable quantity of a dark substance like burned wood.

It seems from a paper in the *Illustrated News* for June 17, that —

"At a recent meeting of the Royal Institute of British Architects, the Earl de Grey president in the chair, his lordship exhibited several casts and original objects brought from Fountains Abbey. There was also an interesting discussion on the probable use of some earthenware jars, imbedded in the base of a screen in the nave. These jars were laid in mortar on their sides, and then surrounded with the solid stonework, the necks protruding from the wall like cannons from the side of a ship. Their probable use has been the subject of much conjecture."

One conjecture is, that these jars have been used to burn incense in; but this is very unlikely, as when the stalls were standing their mouths must have been hidden. Can any reader of "N. & Q." explain their use? It may probably be illustrated by some mediæval writer on the services of the Catholic Church, alike unread by your correspondent and the Members of the Institute of British Architects. Edward Peacock.

Bottesford Moors.

Arms of De Montfort. — Near the small fishing village of Dinar, at the entrance of the river Rance, opposite the towns of St. Malo and St. Servan, are the ruins of a religious house commonly called *Le Prieuré*. It was formerly called *L'Hôpital Bechet*, and was founded in 1324, and dedicated to St. Philip and St. James by Olivier and Geffroy de Montfort, who gave it to Mathurin monks, otherwise called *frères de la Mercy*, in memory of their having been rescued from the hands of the infidels by monks of this order. Some five-and-twenty years ago, the tombs and effigies of the founders were still to be seen in the ruined chapel, then used as a pen for cattle; and if any care has been taken to preserve them, they may be still in existence. They are represented in the armour of the period, chain mail with surcoats: one bears on his shield the arms of one of the families of De Montfort of Brittany (Argent, "à la croix de gueules givrée d'or"); the other bears a lion rampant, double tailed, surmounted by a cross "ancrée et givrée." De Montfort, Earl of Leicester temp. King John, bore: Gules, a lion rampant, "queue fourchée," argent. The peculiarity of the combination of the two charges on the same shield struck me as worthy of notice. Can any of your heraldic correspondents inform me if instances of such combinations are common? Edgar M'Culloch.

Guernsey.

Cannon-ball Effects. — At a court-martial held at the Cape of Good Hope in 1806, on an officer charged with cowardly prostrating himself on the ground, with the view of avoiding the enemy's fire at Blueberg, Captains Watson and Clawson, both of the Royal Artillery, affirmed, that they had each heard of distinct instances where soldiers were bruised, and rendered incapable of doing duty, by the mere concussion of a cannon-ball, and that without their *being at all struck by it.*

Can any of your correspondents substantiate the verity of this, by particularising the instances referred to, or by proving that it was actually the air-current caused by the passage of the ball (not the heat of the climate, or any other extraneous agency) which disabled these men? Or will some of your more scientific correspondents propound any general rule, as to the effect likely to be produced by such a concussion? Daniel Forsyth.

Edinburgh.

St. Peter's at Rome. — Can you point out to me any architectural work in which is described the difference between the plan of St. Peter's at Rome as it now stands, and the original plan of the great Michael Angelo? One of the sketches seen over a doorway in the Vatican library suggests these obvious remarks: — 1. The building of Michael Angelo would have been placed within a large colonnaded square, instead of standing at the end of the two carved colonnades of Bernini. 2. Instead of windows (often the perplexity of modern architects, and the deformity of modern architecture), there would have been, in many places, sculpture in niches producing a far more noble and religious effect. 3. The Greek (instead of the Latin) cross being adopted, the dome, now concealed by the façade, would have been visible from the front of the building. Nothing is more fatal than to meddle with the original designs of genius. Wm. Ewart.

Captain Upton. — A Captain Upton was at the defence of Gibraltar, under General Elliott. Required, an account of his military services, birthplace, wife's and mother's christian and maiden-names; a general account of his family connexions

not being undesirable. Query also, whether related to Captain Upton, the reported constructor of the more important defences of Sebastopol?

In my possession is a memorial from Lieut. John Upton to the Secretary at War, 1790, stating that he had assisted in raising the 72nd, or Royal Manchester Volunteers, and had served in that corps at Gibraltar; but had subsequently been reduced to half-pay, and concludes by requesting to be put on active service. Reference is made to Lord Heathfield and Sir Robert Boyd, the former of whom certifies by signature as follows:

"The Memorialist did serve during the siege at Gibraltar, and always discharged his duty as became a faithful officer. HEATHFIELD.

"Turnham Green, 18th May, 1790."

The Upton I inquire about is said to have been in the Engineers, and his wife to have written a poem on the subject of the siege. FURVUS.

Plumstead Common.

Furnace Cinders. — In No. 1404. p. 1150. of *The Athenæum* appeared the following paragraph:

"*A new Use for Furnace Cinders.*—A useful invention, for which we are indebted to a Dr. W. H. Smith, of Philadelphia, has lately been the subject of experiments made at Merthyr Tydvil, under the authority of Lady Charlotte Guest and other proprietors of iron works. Dr. Smith professes to produce from the *scoriæ* cast aside from the blast-furnaces a variety of articles of daily use, such as square tiles, paving-flags, and bottles, the last of which are much stronger, and the annealment more complete than in the common glass bottles, from which in appearance they are scarcely to be distinguished. The *scoriæ* are thrown into a mould before they have time to cool. If it should turn out to be possible to put the furnace cinders to such uses, the invention will be of great importance to all proprietors of blast-furnaces."

Now, in Cooke's *Topographical Library*, "Herefordshire," p. 119., I stumbled on the following passage:

"About two miles to the east of Goodrich are the iron works of Bishop's-Wood furnace, and some powerful engines for stamping the ancient *scoriæ*, &c. to powder, which is manufactured here to considerable advantage."

Not to trouble you farther with more passages, I will just add, that Mr. Thos. Wright, in his *Wanderings of an Antiquary*, p. 11., makes mention of the same thing, and adds, —

"And this powder is carried down to Bristol, where it is used for making coarse glass bottles."

What I wish to know is, if there really is any difference, and if there be, is it that in the one case the *scoriæ* are first reduced to powder, and in the other are thrown into a mould before they have time to cool? T. E. N.

Erasmus's "Adagia." — In what does the small edition of Erasmus's *Adagia*, published by Elzevir, 1650, differ from the *editio princeps* in folio? H. E. W.

Bruce. — Not having access to any extensive library, I should feel obliged to any of your genealogical correspondents to give me information respecting the Hon. Robert Bruce, one of the sons of the first Earl of Ailesbury, of whom all I know is, that he was elected M. P. for Marlborough in 1702 and 1710; for Great Bedwin in 1722; and that he died in May, 1729, aged sixty-two. Also respecting his brother, the Hon. James Bruce, who was elected M. P. for Great Bedwin in 1702, and for Marlborough in 1708. He was living in 1716. Were they married? Had they issue? When did James die, and where was he buried? Who was the Rev. George Bruce, "frater germanus" of Alexander, Earl of Kincardine? He died May 27, 1723, aged eighty-one. PATONCE.

Minor Queries with Answers.

Chaucer's Parish Priest. — It is hinted in the *Westminster Review* for July last, that this delineation in the *Canterbury Tales* "has been surmised to have been sketched from Wiclif in his later days." What are the grounds, if any, for such a surmise? J. P.

[This is merely conjectural, probably from the fact that when Wiclif was warden of Canterbury College, Oxford, he is said to have had under his tuition, or at least as a student in that house, Geoffrey Chaucer. Hence the editor of *The Persone of a Toun*, published in 1841, has added the following note to a paraphrase of the lines —

"Wide was his parish, and houses fer asonder,
But he ne left nought for no rain ne thonder."

"Though Lutterworth lies north, no doubt Chaucer drew his friend Wickliff herein." And Le Bas, in his *Life of Wiclif*, p. 211., speaking of the Reformer as a parish priest, says, "It may with propriety be mentioned here, that the faithfulness, the zeal, and the spirit of charity, with which all the duties of a parochial minister were discharged by Wiclif, have given occasion to the conjecture, that he may have been the real original of Chaucer's celebrated picture of the Village Priest."]

Decalogue in Churches. — When, and by whom, were the Lord's Prayer, Creed, and Commandments first introduced authoritatively into our churches? And if this was done *after* the Reformation, on what grounds is it now considered *correct* to paint them in Saxon, Lombardic, *tall*, black-letter, and other very far pre-Reformation characters? P. P.

[By the Canons published at the commencement of the reign of James I., 1603, it was ordered "that the Ten Commandments be set up on the east end of every church and chapel, where the people may best see and read the same, and other chosen sentences written upon the walls of the said churches and chapels, in places convenient." (Canon lxxxii.) Their being painted in mediæval characters is simply a matter of taste, exhibiting the bibliomaniacal propensities and devotion of our churchwardens and architects to the Roxburgh Club and "black letter."]

Herbert's Poems. — Can you inform me which is the first edition of Herbert's *Poems*, that printed at Cambridge *without date*, or the one with the date of 1633 on the title-page? The former one was recently sold at Sotheby's, in rich old morocco binding, for 19*l.* 17*s.* 6*d.*; the latter is in my possession. VERAT.

Islington.

[We have before us a Cambridge edition of 1633, with the words "Second Edition" printed on the title-page. The imprint is as follows: "Printed by *T. Buck* and *R. Daniel*, printers to the Universitie of *Cambridge*, 1633. ¶ And are to be sold by *Fr. Green*." This seems to be the edition noticed by Dibdin in his *Library Companion*, p. 702. He says, "The second and best edition of Herbert's *Poems* appeared in 1633, in a slender duodecimo volume. I have seen more than one beautiful copy of this pious volume, which has brought as much as 4*l.* 4*s.*, in a delicately-ruled and thickly-gilt ornamented condition; and in some such condition there is good reason to believe that Charles I. possessed it. Indeed his own copy of it, in blue morocco, with rich gold tooling, was once, I learn, in the library of Tom Martin of Palgrave."]

"*Philologia Sacra.*" — I have in my possession a folio volume called *Philologia Sacra, or the Tropes and Figures of Scripture.* It was published in London in 1681. The author's initials are B. K. Can any of your readers give me some information with regard to the writer of this book, or tell me whether it is *scarce*, as I have not, to the best of my memory, met with another copy of it elsewhere? T. W. D. BROOKS, M.A.

[Our correspondent seems to possess only the *first* book of Benjamin Keach's celebrated work, ΤΡΟΠΟΛΟΓΙΑ, *or a Key to open Scripture Metaphors*, 2 vols. fol., 1681-2; reprinted in 1 vol., 1779. It consists of four books. Book I. Philologia Sacra, or the Tropes and Figures of Scripture. This book has been attributed to Thomas Delaune. II. III. Metaphors and Similes. IV. Tropes and Figures. The last three are by Keach. The work is now scarce; the first edition was marked in Ogle's Catalogue, 1814, at 3*l.* 3*s.*, and we have seen the second edition marked at 2*l.* 16*s.* Benjamin Keach was a Baptist minister, who appears to have suffered for his principles; born 1640, died 1704; and was of considerable note among his brethren. His quaint phraseology sometimes provokes a smile. In one place he says that "the Deity is not displeased with those who look *asquint at him*;" and in another, that "our blessed Saviour, although a Physician, was so disinterested that he never took a penny of all those he cured."]

Curran a Preacher. — In p. xvi. of the Memoir prefixed to Davis's edition of *The Speeches of the Right Honourable John Philpot Curran* (8vo., London, 1847), I have lately met with the following paragraph:

"Being designed for the Church he studied divinity. .. In his time he wrote two sermons. [One was written for his friend, Mr. Stack, to preach before the judges of assize at Cork.] The other was preached in College chapel as a punishment, and in it he gloriously mimicked the censor, Dr. Patrick Duigenan! — an eruption worthy of him who satirised Newmarket, when twelve years old. We cannot look at the College pulpit without fancying we see the giggling eye, and hear the solemn voice of that wild boy."

What is the meaning of this? Did Curran ever occupy "the College pulpit" in the College chapel? or has a sermon been ever preached there "as a punishment?" If not, how did the writer of the Memoir make such an assertion? ABHBA.

[Curran having committed some breach of the College regulations, was condemned by Dr. Duigenan to pronounce a Latin oration *in laudem decori* from the pulpit of the College chapel. He had not proceeded far before it was found to contain a mock model of ideal perfection, which the doctor instantly recognised to be a glaring satire upon himself. Such is the version of the story as furnished by his son.]

Drinking from Seven Glasses. — In *John Buncle*, a Unitarian romance, of which Hazlitt gives us a highly amusing account in his *Round Table*, the author says:

"Gallaspy was .... well made and extremely handsome .... but extremely wicked. He was the most profane swearer I have known: fought everything, and drank seven in a hand; that is, seven glasses so placed between the fingers of his right hand, that, in drinking, the liquor fell into the next glasses, and thereby he drank out of the first glass seven glasses at once. This was a common thing, I find from a book in my possession, in the reign of Charles II."

Hazlitt, in a note, asks, —

"Is this all a rhodomontade, or literal matter-of-fact, not credible in these degenerate days?"

This is my Query. J. P.

[We have already given some account of the author of *The Life of John Buncle, Esq.*, the eccentric Thomas Amory, and of the extravagant tone of his writings. (See Vol. x., p. 30.) In addition to what is stated above respecting this marvellous Irishman, Gallaspy, he farther tells us that "when he smoaked tobacco, he always blew two pipes at once, one at each corner of his mouth, and threw the smoak of both out of his nostrils .. . He only slept every third night, and that often in his cloathes in a chair, where he would sweat so prodigiously as to be wet quite through; as wet as if he had come from a pond, or a pail of water had been thrown on him. This was Jack Gallaspy." The writer of this rhodomontade was evidently a duly qualified candidate for a lunatic asylum.]

Arthur's Grave. — In the centre of an ancient earthwork (near Launceston, Cornwall), called Warbstow Barrow, is a long mound of grass-grown earth, vulgarly known as King Arthur's grave. Is there any reason for this appellation? ANON.

[This oblong tumulus is also called the Giant's grave, situated in the centre of a double vallum, of which an engraved plan is given in Lysons' *Cornwall*, p. ccxlix. Arthur, the British chief, after he was mortally wounded at the battle of Camlan in Cornwall, was conveyed by sea to Glastonbury, where he died and was buried. The Arthur entombed in Warbstow Barrow clearly belongs to romance and fiction, most likely the fantastic monarch of the *Round Table*.]

Statutes of William of Wykeham. — I should be glad of an elucidation of the three words in Italics in the following extract from one of William of Wykeham's New College statutes, which, I suppose, it will soon be treasonable to quote:

"Inhibentes nihilominus ipsis omnibus et singulis, — ne *clocas*, seu *armilausas*, aut *bellas* infra Universitatem et spatium prædicta gerere, vel iis uti quovismodo præsumant." — *Rubrica* xxiii.

C. W. B.

[*Clocas* is merely the English word *cloaks* Latinised: "Vestis species," says Du Cange. The same glossarist interprets *armilausa* to be a military cloak: "Sagum militare, quod thoraci superinduitur." The third word, *bella*, is doubtless a similar garment, an over-coat or mantle, the English word *belle* being so explained in Halliwell's *Archaic Dictionary*.]

English Proverbs. — Is there any work in our language which professes to give parallels of English proverbs from other European languages?

H. E. W.

[The only work of the kind known to us is the following: "Bland's *Proverbs*; chiefly taken from the Adagia of Erasmus, and illustrated by corresponding Examples from the Spanish, Italian, and English Languages," 2 vols. 12mo., 1814. The two following are of a similar character, but extremely scarce: "*Proverbs, English, French, Dutch, Italian, and Spanish*: all Englished and Alphabetically Digested, by N. R., 12mo., 1659." "*Select Proverbs, Italian, Spanish, French, English, Scottish, British*, &c. Chiefly moral. The foreign languages done into English, 8vo., 1707."]

Replies.

NO TIDES IN THE BALTIC.

(Vol. x., p. 288.)

The great tidal wave south of Australia takes a north-westerly direction, and the same tide that reaches Madras extends to Madagascar and the Cape of Good Hope, from which last-mentioned place fifteen hours are required to bring the same tidal wave into the British Channel, which in the North Atlantic takes a north-easterly direction. The rise and fall of the tide are greater on the coast of Ireland, and west of England, Germany, and Jutland, than on England's east coast; the German Ocean, of 32,000 square leagues, is almost closed at the straits of Dover, and shoals up in the direction of the east coast of England to the Thames. The tides rise little in the Pacific, which is an immense basin nearly closed at its northern extremity; whilst the Atlantic, open to and beyond the north pole, has great and varying tides. Generally, where the space for the action of the tide waves is greatest, *i. e.* where such action is least impeded by continents and shoals, there the rise and fall of the tides are the greatest. The minimum is found in the inclosed lakes and seas, from which the great ocean tide-wave is excluded, and where the action of the moon and sun is confined to a comparatively limited surface and depth. At Copenhagen the tide averages only one foot. It is true that the Mediterranean, poetically a "tideless sea," experiences betwixt Venice and the Lesser Syrtis a rise and fall of from five to seven feet; but such rise and fall seem to have been little noticed by the Greeks in the time of Alexander, who were struck with astonishment at the tides of the Indian Ocean (*Arrian* xix. 4.). The Mediterranean tides, however, do not extend over all its surface, notwithstanding its being in most parts unfathomable; as there are many places in it where tides are imperceptible. But since no tides are discerned in the Baltic, we can only attribute their absence to the like causes of limited surface and shallowness. Reckoning with Malte-Brun (vi. 7—11.) 25 square leagues to the degree, the Baltic has a surface of 17,680 square leagues, and the Mediterranean, Archipelago, &c., of 131,980 square leagues; and if we add to the former the Gulfs of Bothnia and Finland, 7,400 square leagues, the Mediterranean is still more than five times the size of the Baltic, which latter, by comparison, is reduced to a lake, the surface of which is too inconsiderable to be acted on by the moon's attraction so as to produce a tide susceptible of measurement.* For full details Mr. West may have recourse to La Place, and to Airy, Whewell, Lubbock, Russell, and others in the *Encyc. Metrop.*, *R. S. Trans.*, and other scientific journals. (See *Penny Cyclop.*, art. Waves and Tides.) Whilst on this subject, it may be interesting to observe, that a flow of water constantly issues from the Baltic into the North Sea, except after a prevalence of north-west winds; but the flow of the Atlantic is, on the contrary, constantly directed into the Mediterranean, the enormous accession of water from such rivers as the Nile, Danube, &c., not being equal to the quantity converted into clouds by evaporation from its surface.

T. J. Buckton.

Lichfield.

It has long been popularly believed that the reason of there being no tides in the Baltic arises from the narrowness of the entrance, so that the waters having once rushed in cannot flow out again before the next tide comes on, and hence the waters kept at a uniform state. There is a common phrase which has been founded upon this belief, when a person has taken in an over-compliment of liquor: "As full as the Baltic."

The same has been assigned for the uniformity

* There is an occasional rise of about three feet in the Baltic, maintained sometimes for a few days, at other times for weeks together; but its connexion with lunar or solar attraction is still undetermined. The west bed of the Baltic is thought to be rising.

of the waters of the Mediterranean Sea; and though tides may appear to act upon them, they are generally understood to be considerably less affected there than in other seas. G. N.

LEGEND OF THE CO. CLARE.

In reply to DREXELIUS I have to state, that in the co. Clare the name of the hero of my legend is *invariably* pronounced *Fuen Vic Couil;* and few, if any, of the peasantry would know who Fingall was. With respect to the spelling of Irish names, it appears to me, that if the Irish characters were used, of course the names ought to be spelled according to their proper orthography; but when English characters are used, I think it better to spell the words as they are pronounced, inasmuch as the various pips and accents which modify or change the sounds of the Irish characters cannot be given in the English ones: how could any one unacquainted with the Irish character ever guess that "Lamh" is pronounced *Lauve* (I give the Clare pronunciation of the word)? Ziernach Bran is a mistake of the printer; I wrote *T*iernach. I am aware that DREXELIUS' spelling is the correct one; but in this case, also, I wrote the name as it is pronounced in Clare. *Craig Bran*, or *Craig a Bran* (for authors differ, it appears), may or may not be the proper orthography; my acquaintance with the Irish language is too limited to enable me to decide; but the man who related the legend to me as I stood upon the spot called it Cregg y Bran, or rather Cregg y *V*ran (the change of *B* into *V* is common in Celtic dialects), and he was a native of the place; and I heard the name pronounced in the same way by every other person in the neighbourhood who had occasion to mention it. In relating the legends of any place, it is much better to tell them as nearly as possible in the words in which they are related, than to attempt corrections. *Æghden* is another misprint; I wrote *Ægham.* I perfectly agree with FRAS. CROSSLEY, that the names as given mean nothing; but the printer is to blame for that, not I. Since the above was written, I had an opportunity of speaking to a native of the Queen's County: he often heard legends of "Fin Mac Cowl," but had no idea who Fingal or Fuen Vic Couil might be! I would also add, for DREXELIUS' information, that the dialect of Irish spoken in the co. Clare is considered to be softer than that used in the other counties, but is allowed to be much less pure; and I know that when, some years ago, a gentleman who had schools on his estate introduced copies of the Scriptures in Irish for circulation, it was found that many of the people could not understand the written or printed dialect; and the pupils in his schools, though they soon learned to read it fluently, were not able to translate what they read for some time without difficulty. The peasantry also of the co. Galway, who speak I believe a purer dialect, find it difficult to converse with those of Clare, and *vice versâ*. "The Legends of the co. Clare," which have appeared from time to time in "N. & Q.," with many others now, I regret to say, forgotten, or too imperfectly remembered for repetition, were related to me some years ago during a residence of some duration at the house of a friend, now no more; the scenes of them all were within a few miles, many within view of the old family mansion where I heard them. The relater of them—who, in addition to his varied professions of parish clerk, sadler, veterinary surgeon, leader of the village choir, and some half-dozen other occupations, possessed an inexhaustible fund of legendary lore, much of which, I fear, has died with him—has followed his much respected master the rector, to that bourne from which no traveller returns. Much, however, must still remain, though fast dying out: pity it is that some one, who has the opportunity, does not rescue them from oblivion. Tales of the exploits of "Fuenvicouil" and his warriors were the constant evening's amusement,

> "When young and old in circle
> Around the firebrands close,"

from the farmer's cottage to the labourer's hut; the supernaturally derived wisdom of "Ussheen," who in the Clare legends always takes the part of "Nestor," contrasting finely with the dashing courage of his younger companions. Though circumstances make it unlikely that I shall ever visit that country again, I have endeavoured, however imperfectly, to rescue from oblivion a small portion, at least, of the folk lore of a county rich in the possession of some of the boldest scenery, as well as the finest ruins, in Ireland. Would that some one better fitted for it would save the fast perishing remainder! FRANCIS ROBERT DAVIES.

Llandudno.

DAVID LINDSAY.

(Vol. x., pp. 266. 335.)

If, as stated by L., the second "David Lindsay, minister of Leith," was the son of the first (the associate of Knox, and favourite churchman of James VI.), then the Lindsays of the Byres, and of Edzell, became reunited by the marriage of the Bishop of Rosse's son Jerome to the daughter of the poet's nephew, Sir David Lindsay, Lyon King, by which he became Lindsay of the Mount, and eventually his father-in-law's successor in office. Among "Memorialls to be proponed to His Majestie," 1609, is that for "the provisioun of Leith, that his Majestie will be pleased to command the Presbyterie of Edinburgh, in regarde to the Bishop

of Rosse his age, to have care that the said Kirk of Leith be planted with all convenient diligence by Mr. David Lindsay, sometymes minister of St. Andrews;" which settlement, Calderwood adds, was that year effected by the bishops; but I do not find him designated the son and successor of the reformer. Lord Lindsay, in his *Lives of the Lindsays*, 1849, ascribed to his kinsman, the elder David, a posthumous work under the title—

"The Heavenly Chariot layde open for transporting the New-borne Babes of God from Rome infected with Sin, towards that Eternitie in which dwelle Righteousness; made up of some Rare Pieces of that purest Golde, which is not to bee found but in that Ritchest Thesaurie of Sacred Scripture," &c. "Imprentit at Sanct Androis, by E. Raban, Printer to the Vniversitie, 1622."

which, his lordship adds, "I have never been able to meet with." The same book figures in Watt, under the Bishop of Brechin, quite another Lindsay; and I have now to show that the *Heavenly Chariot* and *The Godly Man's Journey* are the same book, by supplying the whole title of the latter:

"The Godly Man's Journey to Heaven, containing Ten severall Treatises, viz.:—1. and 2. An Heavenly Chariot; 3. The Blessed Chariotsman; 4. The Lanthorn for the Chariot; 5. The Skilful Chariot-driver; 6. The Gard of the Chariot; 7. The Sixe Robbers of the Chariot; 8. The Three Rockes layd on the Way; 9. The only Inne God's Babes aime at; 10. The Ghosts of the Inne. By Maister D. Lindsay, Minister of God's Word at Leith. 12mo. London, 1625."

The Rev. Jas. Scott, in his *Lives of the Reformers*, Edinburgh, 1810, has a memoir of the Bishop of Rosse; and, upon the authority of Charters, also ascribes the book under the last title to him. Turning, however, to the *Catalogue of Scottish Writers*, Edinburgh, 1833, I find the reverend gentleman misquotes; the *Godly Man's Journey* being there assigned to "D. L., minister of Perth." The London edition contains several titles and dedications to men of rank in the north; and the whole has an allegorical look, although it is only the "simple meek meditations" of the author. His lanthorn is God's word; his chariot-driver, guard, and robbers, respectively, the ministers, the celestial angels, the Jesuits and popish seminaries, who would rob us by substituting false doctrines for those of our Reformed Church. Upon the strength of its title, I wonder it did not get a place in Mr. Offor's list, when speculating upon the obligations Bunyan may have been under to his predecessors for suggestions. J. O.

ORIEL.

(Vol. ix., p. 400.)

The meaning of this word has been so often asked, and so often received the same learned but still unsatisfactory answer, I will venture a conjectural one, which, at least, has plausibility to recommend it; and some analogy, derivable from the art nomenclature to which it belongs.

"In modern writings," says Nares, "we meet with mention of *oriel* windows; I doubt the propriety of the expression," &c., &c. He doubts the propriety of the designation, because he has been taught to consider the word as applicable only to the atrium or porch; or because, as supposed by some, derivable from *area* or *areola*. Now, its application to the projecting windows (so constantly and increasingly in use in these Tudor-loving times), and to no other part of the buildings, erected in the Tudor style, convinces me, that this is not only a legitimate extension of the applicability of the term, but in consonance with, or perhaps the only true original idea, namely, an appendicle, *oreille*, or projection from the head or main building,—such a projection being, as it were, the ear to that head. Let any one look at a well-constructed oriel window, and deny if he can the justice of this conception. I shall not dilate on its feasibility, but leave it to the consideration of those whose moral or physical perceptions have not been obfuscated by the learned glamour of the Dryasdusts who have gone before me. The objections I anticipate are, first, the transposition of a letter in the spelling, of *i* for *e*, —*oriel* for *oreil*, a matter of little account when we consider to whom the use of the word (the working architects) would be transferred by the original inventors. I have not the means of reference to works in old Norman-French, to decide on the admission of what I suppose to be the ancient spelling, without the "lle," which I suppose to be a modern improvement, with a view to liquidity in pronunciation. I presume the word to be originally *oreil*, easily corrupted into *oriel* in the mouths of any other than scholarly handicraftsmen.

Secondly, in regard to analogous and fancied resemblances. Is not the art full of such images? Have we not pediments, shafts, capitals, &c., amongst the classical; and, what is more to the purpose, soffits, corbeils, quaterfoils and mullions in the Gothic? Many others will doubtless suggest themselves to men better acquainted than I am with the nomenclature of mediæval architecture, more violent in their conception than the notion of throwing out a projecting porch, or, still better, clapping on a supplementary window, and calling it by the name of so beautiful a member as the ear.

Lastly, and it is perhaps the strongest objection of all, it will be said that the derivation is too obvious; and that, setting aside the idea which prompted it, the words are too much alike. I am fully aware of the ridicule that attaches to the easy adoption of similitudes in etymology. But I

insist also, that in these as in all other researches after truth, the error is often on the side of far-sought and recondite analogies, to the neglect of the superficial and more obvious. M. (2)

THE NOTED WESTONS.

(Vol. x., pp. 286. 354.)

The two Westons, Joseph and George, resided at the Friars, Winchelsea, for some months in the years 1781–2, under the assumed names of William Johnson and Samuel Watson. They made a great display, and, although Catholics, it is stated that Joseph was actually appointed churchwarden; but other parts of the country had the advantage of their presence. The *Annual Register* calls them "two most notorious villains, who for some years have defrauded the country by various artful contrivances." They were at length captured in Wardour Street, London, March 17; and finally committed, April 17, 1782, for robbing the Bath and Bristol mail between Maidenhead and Hounslow, on the morning of Jan. 29, 1781. On July 2 (the day before the Sessions), they, with three other fellows, made their escape from Newgate about eight o'clock, having been aided by the wives of the Westons, who left the gaol about half-past seven. George however was retaken in Smithfield, and Joseph in Cock Lane, by John Davis, a porter, who was passing, and who was wounded in the cheek by a pistol fired by Joseph. They were both arraigned on July 6 for the mail robbery, and acquitted: but were again tried and convicted on the same day: George for forging an endorsement on a Bank-post bill of "John Ward, at the 'Dun Horse,' in the borough or German town of Norfolk;" the bill having been sent from Bristol on Jan. 27, 1781, by the mail, and passed to William Lee, a haberdasher at Hackney: and Joseph, under the Black Act, for firing the pistol at Davis. They were identified as the Westons by a witness from Draycott, Staffordshire, who had known them from their birth as sons of a farmer named George Weston. They were executed at Tyburn on Sept. 3, 1782: and the *Gent. Mag.*, p. 431., contains a full account of their penitential behaviour at the execution, and the proper way in which they received the consolations of their faith. The *Mag.* had before (p. 353.) described them as "two of the most artful villains that have appeared at any time in this country, and have robbed the country of an immense sum."

WM. DURRANT COOPER.

Your correspondent T. G. L. is mistaken as to the offence for which Joseph Weston was executed. The two brothers, Joseph and George, were apprehended and tried (1782) on the charge of robbing the Bristol mail near Cranford Bridge, in December, 1780; but the driver being dead, they were for want of evidence acquitted.

George Weston was then tried separately for a forgery: the indictment charging him with having forged the name of John Ward, of the "Dun Horse," in the borough, on a Bank-post bill. He was found guilty, and sentenced to death.

Joseph Watson was next indicted under the 9 Geo. I. c. 22., usually called the "Waltham Black Act," for shooting at a man with a pistol; and the evidence given was as follows:

"John Owen, one of the turnkeys of Newgate, swore that the prisoner, his brother George, and one Lupierre, forced out of the prison; and he pursued and called 'Stop thief!' John Davis, in Cock Lane, endeavoured to stop the prisoner, who threatened to shoot him; and discharged a pistol, which wounded him in the neck as he turned his head aside to avoid it. He held Weston, however, until he was secured," &c.

The jury found him guilty, and sentence of death was passed. Since the robbery of the mail, both the brothers had lived in various parts of the country in great style and elegance, having servants in livery, horses, &c.; and were considered by their neighbours to be men of fortune. They were executed at Tyburn with four other "unfortunate malefactors."

There is a whole-length print of them taken from the life, and engraved by E. D. Archery, 1782; and also two half-lengths, published by W. Turner, Snow Hill, London, Aug. 8, 1782.

T. H. W.

Replies to Minor Queries.

Pedigree to the Time of Alfred (Vol. ix. *passim*). — An interesting sketch of the Wapshott family may be found in Mrs. C. Hall's *Pilgrimage to English Shrines*, art. "Chertsey and its Neighbourhood."

T. HUGHES.

Chester.

"*Emsdorff's Fame*" (Vol. x., p. 103.). — This song will be found in the *Vocal Library*, p. 352., No. 323., published by Sir R. Phillips & Co. in the year 1821, and is there stated to be written by Captain James, who appears to have composed several other military songs.

AGMOND.

Louis de Beaufort (Vol. x., p. 101.). — Your correspondent L., referring to Louis de Beaufort's work, *Dissertation sur l'incertitude des cinq premiers siècles de l'histoire romaine*, mentions a second edition of it as having been published at the Hague in 1750; and says he has never been able to see a copy of that second edition. It would seem, however, from Quérard's *France Littéraire*, vol. i. p. 236., that the second edition was published at Utrecht in 1752, two vols. in 12mo.

Quérard quotes a third work, *Histoire de César-Germanicus*, published by De Beaufort in 1741, under the initials "M. L. de B.," and adds, "Beaufort a eu part à une traduction de la Bibliothéque britannique, La Haye, 1733–47," which is an earlier publication, by five years, than his *Dissertation* on the Roman history.

HENRY H. BREEN.

St. Lucia.

Genoa Register (Vol. x., p. 289.). — I know of no place where to search for a burial at Genoa in 1790. The foreign registers at the Bishop of London's office do not comprise any from Genoa, nor indeed any so early as 1790, with the exception of those from Moscow, Oporto, and Lisbon, which commence respectively 1706, 1716, and 1721.

J. S. BURN.

Bishop, Reference to (Vol. x., p. 306.).—The writer of *Cautions for the Times*, who evidently lives on Doubts and Difficulties, was no doubt referring to a story about Bishop Butler, whose baptism and ordination were questioned, merely because he was born of dissenting parents, and ill-informed people did not know where to find the register in either case. A few years ago the Rev. Walter Blunt set both doubts at rest. Though the baptismal register of the parish where he was born has been mutilated, in order, it would seem, to make the doubt, a perfect manuscript exists in the diocesan register-office. As to his ordination, a record of that exists in the handwriting of the prelate who ordained him, and who held a special ordination for that sole purpose. W. DENTON.

Welkin, Maslin (Vol. x., p. 182.). — A welkin is a tripod (usually iron) pot, similar to the melting vessel used by pipe-layers. I hear that this description of utensil is or was employed in the low countries (Lincolnshire, &c.) on account of the scarcity of coal, for baking cakes or potatoes, the method adopted being to place the pot on a previously heated hearth, and to rake the embers round it. There were cast with each two nose-like projections, to which was attached a handle, like that of a bucket.

An old brazier informs me that three-legged pots made of the same metal as tops, generally called bell-metal, were formerly known as maslin pots, or maslins. FURVUS.

Books chained in Churches (Vol. viii., pp. 93. 206. 273. 328.; Vol. x., p. 174.).—As several notes have appeared in your pages on this usage, I send the following extract from the *Testamenta Vetusta*, which, whilst it is an instance of the presence of secular books in churches, carries back the custom to an earlier period than the Reformation, and will serve to show that "the authority for this ancient custom" could not have been "an act of convocation which assembled in 1562," which did but sanction the use of certain books, and not authorise the custom itself. It would no doubt be easy to trace the usage much farther back:

"I wull and bequeth to the Abbot and convent of Hales-Oweyn, a boke of myn, called *Catholicon*, to theyr own use for ever; and another boke of myn, wherein is contaigned the 'Constitutions Provincial,' and 'De Gestis Romanorum,' and other treatis therein, which I wull be laid and bounded with an yron chayn, in som convenient parte within the saide church, at my costs, so that all preests and others may se and rede it whenne it pleasith them. . . . Also I bequeth a boke called *Fasciculus Morum* to the church at Enfield; also I bequeth a boke called *Medulla Grammatica* to the church of King's Norton." — *Will of Sir Thomas Lyttleton*, 1481.

I speak from memory, but I believe that a good copy of the original edition of the authorised version of the Bible is still attached to a chain at Cumnor, near Oxford; and that in one of the churches at Abingdon will be found in a side chapel the remains of some half dozen volumes at least of works similarly chained. W. DENTON.

The Seven Senses (Vol. iv., p. 233.; Vol. v., p. 521.). —

"They received the use of the *five* operations of the Lord, and in the *sixth* place He imparted them understanding, and in the *seventh* speech, an interpreter of the cogitations thereof. — *Ecclesiasticus* xvii. 5.

WILLIAM FRASER, B. C. L.

Alton, Staffordshire.

Good Times for Equity Suitors (Vol. x., p. 173.). — The following is, I believe, the true story. When Sir T. More was promoted to the office of Lord Chancellor, Chancery was clogged with suits, some of which had been of nearly twenty years' standing; but at the end of his second year not one was pending. His successor, Sir Thomas Audley, was far from being a man of such dispatch, which gave rise to the following lines:

"When More two years had chancellor been,
No more suits did remain;
The same shall never more be seen,
'Till More be there again."

CLERICUS (D.)

Simmels (Vol. ix., p. 322.). — *Simnels*, not *simmels*, is the correct name of a sort of cake considered as a delicacy by our ancestors. In the island of Jersey the name is still applied to a kind of thin biscuit made of the finest wheaten flour and water; the paste is, I believe, at first parboiled, and after having been glazed with white of egg, baked in the oven. The impostor Lambert Simnel, in the reign of Henry VII., is said to have been the son of a baker of Oxford. Did he derive his name from his skill in making this particular delicacy, or did it derive its appellation from him? HONORE DE MAREVILLE.

Guernsey.

The Lord of Vryhouven's Legacies (Vol. x., p. 307.). — During my residence in London between 1790 and 1800, I well remember an anecdote in circulation respecting this personage. He lodged in Windmill Street, Piccadilly, or some obscure place in that neighbourhood. Among the few acquaintances who visited him was the late General Arabin. After the baron's decease, his landlady, in sweeping out his apartment, found a piece of an old newspaper, on which was written a legacy to herself, of small amount in comparison with one he had bequeathed of 20,000*l.* to General Arabin. The landlady prudently placed the document in the hands of the general, who had the means of substantiating the legacies by proving the handwriting of the testator, in which he succeeded; and doubtless this singular document is now deposited in the muniment rooms of Doctors' Commons. J. M. G.

Worcester.

Brass in Boxford Church (Vol. x., p. 306.). — W. T. T. is informed that "Natus Septima 22" is an abbreviation of "Natus Septimanas 22," and means "aged 22 weeks," in accordance with a well-known idiom of the Latin language; so that the figures 22, instead of making the inscription unintelligible, are absolutely necessary to complete the sense. J. Eastwood.

Corbridge, Northumberland.

Great Events from little Causes (Vol. x., pp. 202. 294.). — Of all cases, says Dr. South, in which little casualties produce great and strange effects, the chief is in war, upon the issues of which hangs the fortune of states and kingdoms; and Cæsar, he adds, tells us the power of chance in the third book of his Commentaries "De Bello Civili:"

"Fortuna quæ plurimum potest, cum in aliis rebus, tum præcipue in bello, in parvis momentis magnus rerum mutationes efficit."

Dr. South produces several instances from ancient history, with reference to Alexander, Romulus, Hannibal, &c.; and, in regard to later times, adverts to the success which, in very high probability of reason, might have attended the king's forces during the parliamentary wars, had it not sometimes been at an even cast, whether they should march this way or that. See his sermon preached at Westminster Abbey, Feb. 22, 1684–85, on "All contingencies under the direction of God's Providence." N. L. T.

Perhaps there never was an example more pat than that quoted by Franklin in *Poor Richard's Almanac* (printed at Philadelphia, 1758):

"And again he adviseth to circumspection and care even in the smallest matters, because sometimes 'A little neglect may breed great mischief,' adding, 'For want of a nail the shoe was lost; for want of a shoe the horse was lost; and for want of a horse the rider was lost;' being overtaken and slain by the enemy, all for want of care about a horse-shoe nail."

As also to the fine illustration of St. James (chap. iii. v. 5.) in respect to the government of the tongue, "Behold how great a matter a little fire kindleth." G. N.

Confusion of Authors (Vol. viii., p. 637.). — Mr. Warden points out an error in Riley's *Hoveden*, where "a well-known passage from Horace is ascribed to Juvenal." Not having access to the book, I do not know what that passage is; but a precisely similar mistake is made by an accomplished scholar, the late Mr. Barham, in the *Ingoldsby Legends*:

"We must all be aware, Nature's prone to rebel, as
Old Juvenal tells us, '*Naturam expellas,*
Tamen usque recurrat,'
There's no making her rat!"

Read "old Horace informs us;" and see *Hor.*, Ep. I. 10. 24.:

"Naturam expelles furcâ, tamen usque recurret."

W. T. M.

Hong Kong.

Burial in unconsecrated Places (Vol. x., p. 233.). — I recently heard of a person who owned much property at Restalrig, near Edinburgh, ordering by his will that he should be interred in a potato field, fifty feet below the surface, and that he should be conveyed to this singular place of burial in a cart drawn by four horses, and attended by his domestics only. These injunctions, I believe, were strictly adhered to. I also heard that he left a large sum to erect a monument, but I am not aware that this request has yet been complied with. Arch. Weir.

I had occasion lately to make some inquiry into the history of my family, when I discovered that, some two centuries ago, they were in the habit of burying their dead in their own orchard, at Dunham in Cheshire; and though the estate has passed from the family considerably more than half a century ago, it is called Neild's Orchard to this day. The last of the name who possessed the estate in question, was James Neild, the philanthropist, of Cheyne Walk, Chelsea, who, like Howard, devoted a great portion of his life to visiting prisons, and ameliorating the condition of the inmates. See his work on *Prisons*, published in 1812. On the death of his mother in 1786, he sold the estate at Dunham, and the purchaser, not having much regard for the repose of the dead, removed the gravestones, dug up the orchard, and scattered the bones about. They were carefully collected by another of the name, residing in the neighbourhood, who reburied them in his own garden, and reverently placed the gravestones over them, where they now remain.

I copied the inscriptions on two of them, which are as follow. On one, —

"Elizabeth Neild, buried Dec. 5, 1670. Buried here since two Daurs."

On the other, —

"Here lieth the body of John Neild, Bachelor, who departed this life the 28th day of December, 1702, in the 71st year of his age, leaving the interest of 50*l.* to the highways of Dunham Massey for ever."

The above-named James Neild was the father of John Camden Neild, who died about two years ago, leaving an immense amount of property to the Queen. H. I. N.

Kensington.

Apparent Magnitude (Vol. x., p. 243.). — The difficulty is that the author says, or seems to say, that though the sun and moon *appear* larger, they have not a larger *apparent* magnitude. The word *apparent* is here a technical term, which should not have been used in connexion with its verb. The apparent diameter of a heavenly body is the *angle* under which it is seen, as distinguished from its real diameter, which is of course a *length*. The author means to say that though the sun and moon seem larger to the unassisted eye, their angular diameters, when measured, are not found to be larger than usual. M.

Motto of the Thompsons of Yorkshire (Vol. x., p. 244.). — In reference to a Query by One of your Subscribers respecting the origin of the Thompsons of Yorkshire, and their motto, "Je veux de bonne guerre," I rather think he is labouring under some misapprehension. There was an ancient family of Thompson, of the county of Lincoln, who had resided in that county for many generations, and established the descent from Richard Thompson of Laxton, or Claxton, in co. York, who was usher to King Henry IV., and a descendant of which family purchased the manor, &c., of Thompson in Norfolk, and claimed his earlier descent from one Thompson of Tynemouth Castle in co. Northumberland, whose ancestors came from Thompson in Norfolk, but no pedigree or proof was shown. But the arms of that family are entirely different to those of Yorkshire, viz. B. a lion pass. gard. or; Crest, on a mount vert. a lion ramp. or.

The Yorkshire family to which your correspondent refers claimed the descent from James Thompson of Thornton, in Pickering Lithe, who married Eleanor, daughter of James Philips of Brignal, near Richmond, about 1505, and had by her two sons, Richard and Henry, and two daughters.

The second son, Henry Thompson, was a merchant in London; but owing to the disputes between France and England, he, like many other young men of spirit, took up arms, and joined the troops of Henry VIII., who afterwards besieged and took Boulogne, and there so much distinguished himself as to attract the notice of the king.

Edward VI., in the first year of his reign, A.D. 1559, granted the arms and crest, to this Henry Thompson, which is still worn by his descendants, as appears by Heraldical Visitations in 1584, &c.

Neither the father, nor the elder brother, Richard Thompson, who was justice of the peace temp. Elizabeth, ever wore arms. The motto to which your correspondent refers was probably chosen by some of the descendants of the same Henry Thompson, in reference to his military prowess at Boulogne, and perhaps that circumstance may give the explanation your correspondent requires. Chartburn.

Somersetshire Folk Lore (Vol. ix., p. 536.). — The custom of placing salt on the chest of a corpse when laid out is not peculiar to Somersetshire, but of general practice, more especially in Ireland. Mr. Douce alludes to it as being particularly retained in Leicestershire, and says that the intention is to hinder air from getting into the body and distending it, so as to occasion bursting or inconvenience in closing the coffin. But Dr. Campbell agrees in the remark of Moresin, that salt not being liable to putrefaction, and preserving things seasoned with it from decay, was the emblem of eternity and immortality, and for such reason anciently used in the manner above mentioned. The superstitious, however, regard it as the means of frightening away evil spirits, to whom salt is considered by them abhorrent, as a symbol of eternity, and as having been used by divine commandment to all sacrifices. Herrick, in his *Hesperides*, thus addresses Perilla:

"*Per.* Dead when I am, first *cast in salt*, and bring
Part of the creame for that religious spring, &c.
Then shall my ghost not walk about, but keep
Still in the cold and silent shades of sleep."

N. L. T.

Miscellaneous.

NOTES ON BOOKS, ETC.

Mr. Riddle, an accomplished scholar and sound churchman, believing that there existed on the part of practical men a want of competent and satisfactory information as to the stealthy and gradual advances of Romish aggression, and what were from time to time its ways and methods of progress, its lets and hindrances, — and on the part of politicians and men of business, a desire to be put in possession of the plain facts of the papal history, narrated with clearness of style and the utmost possible brevity, consistent with a perpetual reference to authorities,—has endeavoured, and that most successfully, to supply such want in his recently-published *History of the Papacy to the Period of the Reformation*. In these two vols.,

based in some measure on the great works of Schröck and Plank, Mr. Riddle has given "a plain but sufficient account of those events and circumstances which, under Divine permission, contributed to place or maintain ecclesiastical Rome in the position which she occupied with relation to European society and governments, during the growth of her power, and at the period of its height:" and by making his work a political history, and not a theological one, he has added greatly to its interest and made it what he wished, one well calculated for popular reading.

The good report which we made of the first volume of Mr. Peter Cunningham's excellent edition of *Johnson's Lives of the Poets*, is fully justified by the second, which is just as rich in its "Notes, corrective and explanatory," as the first. Gay appears to be an especial favourite of the editor; and the numerous additions which, in the unassuming shape of notes, he has made to Johnson's biography of him, are among the most interesting and valuable of his contributions to a work which will certainly prove one of the most important of Mr. Murray's series of *British Classics*.

In adding to his *Antiquarian Library* a one-volume edition of *The Travels of Marco Polo, the Venetian; the Translation of Marsden revised, with a Selection of his Notes*, by Thomas Wright, Esq., M.A., Mr. Bohn has done much to increase the value as well as to give variety to the collection. The popularity of these *Travels* has been European; and in the present edition, judiciously entrusted to Mr. Wright, whose acquaintance with mediæval literature peculiarly fit him for its superintendence, advantage has been taken of several critical editions which have appeared since Marsden's time. The present may therefore well be considered the best as well as the cheapest English edition of Marco Polo.

The admirers of Milton will be glad to learn that Mr. Keightley is about to print his long-projected "Account of the Life, Opinions, and Writings of John Milton, with an Introduction to Paradise Lost."

Books Received.—*The Inner Life of the House of Commons*, by J. N. Spellen, a reprint from the *Illustrated London News* of a well-arranged notice of the House, its forms of procedure, &c. — *The Poetical Works of Edmund Waller*, edited by Robert Bell. This reprint of the writings of the fruitless suitor of Saccharissa is a pleasant contribution to the *Annotated Edition of the British Poets*. — *Chesterfield and Selwyn*, by A. Hayward. These chatty articles, which originally appeared in the *Edinburgh Review*, form the new number of Longman's *Traveller's Library*.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Byron's Don Juan. 24mo. Vol. II. Murray, 1837.
Scott's Tales of a Grandfather. 18mo. Vol. I. Cadell, Edinburgh.

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Baker's Livy. Family Classical Library. Vols. IV. & VI. Cloth.
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Virgilii Opera, Vol. I., ed. P. Masvicius. Leovardiæ, 1717.

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We have this week been compelled to omit our usual Photographic Correspondence.

The Dunciad. E. C. *is thanked, and informed that copies may be forwarded by Post, if left open at the ends, and the amount of postage (6d. for under sixteen ounces) be prepaid by affixing postage stamps. An octavo copy will not cost above 6d. so to transmit, or a quarto above one shilling.* — J. C. (Falmouth). B. H. C. *We shall be glad to see the copies referred to in your recent communications. Those sent by* P. T. P. *and by* The Writer, *&c., have been duly received. The desire expressed by the latter shall be attended to.*

G. (Barum). *The Query does not appear to have reached us. The hint is received with thanks.*

E. H. (Leeds). *We have reason to believe that the gentleman in question is still living, but abroad.*

J. W. F. (Liverpool). *Would you object to submit the autograph in question to the inspection of some competent authority, say Sir Frederick Madden, of the British Museum?*

J. P. *We cannot find any English translation of* Epistolæ Obscurorum Virorum.

Erratum. — *The initials to the article on* Raleigh and his Descendants *in our last Number, p. 374, should be* L. H. J. T.

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LONDON, SATURDAY, NOVEMBER 18, 1854.

Notes.

ST. NUN'S WELL, ETC.: WITH A NOTICE OF SOME REMAINS OF ANCIENT WELL WORSHIP.

On the western side of the beautiful valley through which flows the Trelawny river, and near Hobb's Park, in the parish of Pelynt, Cornwall, is St. Nun's or St. Ninnie's Well. Its position was, until very lately, to be discovered by the oak tree matted with ivy, and the thicket of willow and bramble which grew upon its roof. The front of the well is of a pointed form, and has a rude entrance, about four feet high, and spanned above by a single flat stone, which leads into a grotto with an arched roof. The walls on the interior are draped with the luxuriant fronts of spleenwort, hart's-tongue, and a rich undercovering of liverwort. At the farther end of the floor is a round granite basin with a deeply-moulded brim, and ornamented on its circumference with a series of rings, each inclosing a cross or a ball. The water weeps into it from an opening at the back, and escapes again by a hole in the bottom. This interesting piece of antiquity has been protected by a tradition which we could almost wish to attach to some of our cromlechs and circles in danger of spoliation.

An old farmer (so runs the legend) once set his eyes upon the granite basin and coveted it; for it was not wrong in his eyes to convert the holy font to the base uses of the pig's sty; and accordingly he drove his oxen and wain to the gateway above, for the purpose of removing it. Taking his beasts to the entrance of the well, he essayed to drag the trough from its ancient bed. For a long time it resisted the efforts of the oxen, but at length they succeeded in starting it, and dragged it slowly up the hill side to where the wain was standing. Here, however, it burst away from the chains which held it, and rolling back again to the well, made a sharp turn and regained its old position, where it has remained ever since. Nor will any one again attempt its removal, seeing that the farmer, who was previously well to do in the world, never prospered from that day forward. Some people say, indeed, that retribution overtook him on the spot, the oxen falling dead, and the owner being struck lame and speechless.

Though the superstitious hinds had spared the well, time and the storms of winter had been slowly ruining it. The oak which grew upon its roof had, by its roots, dislodged several stones of the arch, and swaying about in the wind, had shaken down a large mass of masonry in the interior, and the greater part of the front. On its ruinous condition being made known to the Trelawny family (on whose property it is situated), they ordered its restoration, and the walls were replaced after the original plan.

This well, and a small chapel (the site of which is no longer to be traced, though still pointed out by the older tenantry) were dedicated, it is supposed, to St. Nonnet or St. Nun, a female saint, who, according to William of Worcester, was the mother of St. David. In the list of parish churches, &c., and the saints to whom they are dedicated, given in Oliver's *Monasticon*, the name is written "S. Nynnina;" in the *Inquisitiones Nonarum*, A.D. 1342, it is "S. Neomena;" whilst in the rate of Pope Nicholas IV. it is mentioned as "Capella Sce Niemyne." It is, however, hardly worth your valuable space to trace our saint through all these mazes of orthography. The people of the neighbourhood know the well by the names St. Ninnie's, St. Nun's, and Piskies' Well. It is probable that the latter is, after all, the older name, and that the guardianship of the spring was usurped at a later period by the saint whose name it occasionally bears. The water was doubtless used for sacramental purposes; yet its mystic properties, if they were ever supposed to be dispensed by the saint, have been again transferred, in the popular belief, to the piskies.

In the basin of the well may be found a great number of pins, thrown in by those who have visited it out of curiosity, or to avail themselves of the virtues of its waters. I was anxious to know what meaning the peasantry attach to this strange custom, and on asking a man at work near the spot, was told that it was done "to get the good will of the piskies," who after the tribute of a pin not only ceased to mislead them, but rendered fortunate the operations of husbandry.

At Madron Well, near Penzance, I observed the custom of hanging rags on the thorns which grew in the inclosure. Both customs obtain very widely, their original intention being, no doubt, to procure the favour of the tutelary spirit of the fountain, or to testify gratitude for restored health.

In Ireland, where patterns and pilgrimages to holy wells are still common, similar customs are observed. The following extract may be allowed, as it serves to show that the Irish peasantry entertain nearly the same idea as our own respecting the meaning of these observances.

Dr. O'Connor, in the third of his *Letters of Columbanus*, addressing his brother, says:

"I have often inquired of your tenants what they themselves thought of their pilgrimages to the wells of Kill-Archt, Tobbar-Brighde, Tobbar-Muire, near Elphin, and Moore, near Castlereagh, where multitudes assembled annually to celebrate what they, in broken English, termed 'Patterns' (Patron's days); and when I pressed a very old man, Owen Hester, to state what possible advantage he expected to derive from the singular custom of frequenting, in particular, such old wells as were contiguous to an old blasted oak, or an upright unhewn

stone, and what the meaning was of the yet more singular custom of sticking rags on the branches of such tree, and spitting on them, his answer, and the answer of the oldest men was, that their ancestors always did it; that it was a preservative against *Gaesa-Draoidacht*, i. e. the sorceries of the Druids; that their cattle were preserved by it from infectious disorders; that the *daoini maethe*, i. e. the fairies, were kept in good humour by it; and so thoroughly persuaded were they of the sanctity of those pagan practices, that they would travel, bareheaded and barefooted, from ten to twenty miles for the purpose of crawling on their knees round these wells and upright stones, and oak trees, westward as the sun travels, some three times, some six, some nine, and so on in uneven numbers, until their voluntary penance was completely fulfilled."

"Hundreds of votive rags and bandages," says Crofton Croker, "are nailed against (the cross) and hung upon it, by those whose faith has made them whole. Hanway, speaking of a similar Oriental custom, says that the rags were left 'in a fond expectation of leaving their diseases also on the same spot.'" — *Travels into Persia*, vol. i.

The practice of throwing in pins is observed by those who visit the beautiful Gothic well at the foot of Menacuddle Grove, near St. Austle, Cornwall:

"On approaching the margin, each visitor, if he hoped for good luck through life, was expected to throw a crooked pin into the water, and it was presumed that the other pins which had been deposited there by former devotees might be seen rising from their beds to meet it before it reached the bottom." — Hitchin and Drew's *History of Cornwall*, vol. ii.

In these customs, as observed at the latter well and others in Cornwall, we may notice some remains of the practice of hydromancy, which was probably one of the departments of augury among the Druids (Borlase, *Antiq. of Corn.*, p. 140.). Intimations of the future are given by the presence or absence, &c. of bubbles which may follow the dropping of the pin.

Many of our Cornish wells, especially those under the protection of their saints, have, as in the case of St. Nun's, connected with them some tradition, intended by those who first gave it currency to protect their structures from injury. The fine old well of St. Cleer, its ruined baptistry, and venerable cross, though no longer the object of superstitious regard, have been so spared, that it would not be difficult to effect an almost entire restoration from the ruins which lie scattered round. I learnt from a native of the parish that some of the stones of the well have been, at various times, carted away to serve meaner purposes, but that they have been, by some mysterious agency, brought back again during the night.

The reputed virtues of Saint's Well, near Polperro, have survived the entire destruction of the edifice which inclosed the spring, for it is still resorted to by those afflicted with inflamed eyes and other ailments, and, if "ceremonies due" are done aright, with great benefit. It must be visited on three mornings before sunrise, fasting; a relic of a veritable ceremony, as witnesseth Chaucer's *Pardoner:*

> "If that the goode man that the beest oweth,
> Wol every wike, er that the cok him croweth,
> Fastynge, drynke of this welle a draught,
> As thilke holy Jew oure eldres taught,
> His beestes, and his stoor schal multiplie."
>
> *Prologe of the Pardoner.*

T. Q. C.

Polperro, Cornwall.

ETYMOLOGIES.

Etymology is not much cultivated in this country. It has however some votaries, to whom the following *etyma* may prove acceptable.

Cobweb. In the last edition of *The Fairy Mythology* I gave, with more dogmatism than is my wont, a derivation of this word which was most decidedly erroneous. *Cob* or *cop* seems to have been the original Teutonic name of the spider. Thus we have in Anglo-Saxon *áttorcoppa*, venomous spider, a word still retained in the provincial *atercop*, and the Welsh *adargop;* and in Danish, *eddergop* has the same meaning. *Spinnekop* is a spider in Dutch, and *kobse* in some parts of Germany. As the Swedes call a cobweb *Dvergenät*, and the Bretons connect it in a similar manner with their *korrig*, it is not impossible that there may be some connexion between *Kob* and *Kob-old*, goblin.

Pismire. I have never seen any attempt at a derivation of this word; so perhaps the following may be received. The second syllable is the name of the emmet in a number of languages. Thus we have μυρ-μηξ, and *for-mica* (this last a remarkable instance of the commutation of the labials *m* and *f*); *múravei*, Russian; *maur*, Icelandic; *mire*, Ang.-Saxon; *myre*, *myra*, Dan. and Swed. Now, as in this last language *etter-myra*, venomous ant, is the name of the red ant (*Formica rufa*), may we not suppose that our ancestors called this insect *áttor-mire;* and that the Normans thence named it *poison* (pr. *pyson*) *mire*, which gradually became *pys-mire*, *pismire?* Or may not the Normans have called the red ant *poison-mire* directly? I cannot recollect an instance of this kind of translation of common words; but it was not unusual in the names of places. Thus Waterford was the name of the town when the English invaded Ireland, as we see in Giraldus Cambrensis; and this was the translation of the *Vatnfiordh* of the Northmen. There is a part of Dublin named Oxmantown, *i. e.* Ostmantown; but in a charter of King John's it is called Ostmanbye, its proper Scandinavian name. On the bay of Dublin is a place called Bullock, a corruption of Blowick, its name in the Middle Ages. I think, however, that the original was

Blá-vík, blue cove; as the cove there is still called Sandy Cove, on account of its freedom from rocks and seaweeds. This, however, is only a case of corruption; Cape of Good Hope, and others, are translations. Our *emmet* and the German *ameise* are the same, connected probably with the terms above. *Ant* comes from *emmet*, as *aunt* comes from *amita*.

Incle. This name of some kind of tape was once so common, that *incle-maker* was the name of a trade; but it is now gone out of use, and its origin is unknown. Now, as *incle* is the Ang.-Saxon diminutive, and *rápincle* was a little rope or cord, may not this tape have been originally *ropincle*, and then by aphæresis (a figure we use so much) have become *incle?*

Wolf. It is very remarkable how the names of the various species of the genus *Canis*, in different languages, accord. Ἀλωπ-ηξ and *vulpes* is fox; λύκος and *lupus* wolf; and as *ulf* is wolf in Icelandic, we may see that these two sets of terms are in reality the same. *Gúrk* is wolf in Persian; *volk* in Russian; *varg* in Icelandic; *goupil*, a fox, in old French. We ourselves have *wolf* and *whelp*, a young dog, with which the old German *Welf* must have been analogous.

Queen, *Quean*, *Crone*. These terms, so different in signification now, all originally signified simply *woman*. The two former answer to *kvána*, *kven*, Icelandic; *quinde*, Dan.; *qvinna*, Swed.; the last is the Icelandic *kona*, Dan. *kone*, woman; while *kona*, Swed., answers to our *quean*. All are akin to γυνη; *zená*, Pers.; *jená*, Russian. It is curious enough that *gin* is the Australian term for woman or wife.

THOS. KEIGHTLEY.

MEDICAL SUPERSTITIONS.

An amusing and not uninstructive book might be written on the above title. It might perhaps be objected that such a work, if treated exhaustively, would be nothing less than a complete history of medicine up to Bacon's day. And such objection would not be altogether unreasonable. But the contribution towards such a work, which I am about to send you, refers to the post-Baconian era; and is interesting, less as a specimen of the working of the mediæval mind, than from the date of the volume in which I stumbled on it,—a very curious book in many respects, of which I will say a few words in the first place.

Il Medico Poeta (the Physician a Poet) is the title of a folio by Dr. Cammillo Brunori, published at Fabriano in 1726. The leading object of his work is to prove that there is nothing in the nature of things to forbid the banns of marriage between poetry and medicine; that an excellent physician may be an excellent poet, and *vice versâ*; and the subject-matter they are to deal with the same in either capacity. And I know no reason why it should not be so—there are the examples of Lucretius, Redi, and Fracastoro in its favour,—except the existence of worthy Dr. Brunori's attempt to demonstrate the affirmative of the proposition. The work consists of a poem in twelve cantos, or "Capitoli," as from the fifteenth century downwards it was the Italian fashion to call them, on the physical poet—a sort of medical *ars poetica;* and followed by a hundred and seventy-two sonnets on all diseases, drugs, parts of the body, functions of them, and curative means. Each sonnet is printed on one page, while that opposite is occupied by a compendious account in prose of the subject in hand. We have a sonnet on the stomach-ache, a sonnet on apoplexy, a sonnet on purges, another on blisters, and many others on far less mentionable subjects. The author's poetical view of the action of a black-dose compares it to that of a tidy and active housemaid, who having swept together all the dirt in the house, throws it out of the window.

Mystic virtues are attributed to a variety of substances, animal, vegetable, and mineral. But the page of this strange farrago which specially induced me to introduce Dr. Cammillo Brunori to the readers of "N. & Q.," is that which details the medical uses of the human skull. It is easy to conceive the nature of the associations of idea, and more or less poetical imaginings, which generated such superstitions in the minds of men accustomed to seek facts in fancies as philosophers, rather than fancies in facts as poets. And in this, as in other similar instances, we may safely conclude, that the simple unsupported superstition was antecedent to the laborious attempts at finding some rationale for it. Of course, the would-be reasoner supposes and represents the process to have been the reverse. But the truth is, that such essays belong to a time when the nascent ideas of inductive philosophy had obtained sufficient strength and currency to convince students of nature, that something of the sort was needful; but when they were not yet strong enough to sweep away the whole baseless fabric.

All skulls, Dr. Brunori informs us, are not of equal value. Indeed, those of persons who have died a natural death, are good for little or nothing. The *reason* of this is, that the disease of which they died has consumed or dissipated the essential spirit! The skulls of murderers and bandits are particularly efficacious. And this is clearly because not only is the essential spirit of the cranium concentrated therein by the nature of their violent death, but also the force of it is increased by the long exposure to the atmosphere, occasioned by the heads of such persons being ordinarily placed on spikes over the gates of cities! Such skulls are used in various manners. Preparations of volatile salt, spirit, gelatine, essence, &c. are made from

them, and are very useful in epilepsy and hæmorrhage. The notion soldiers have, that drinking out of a skull renders them invulnerable in battle, is a mere superstition; though respectable writers do maintain, that such a practice is a proved preventive against scrofula!

These, and many other no less absurdities, may no doubt be met with in writers more known to fame than poor Cammillo Brunori. But it is curious to find science at this point in Italy, at the time when Mead and Freind were writing in England, and Boerhaave in Holland. T. A. T.

Florence.

[Our correspondent does not seem to be aware of a work on this very subject, and under this very title, which was published in 1844 by Mr. Pettigrew. It is now, we believe, extremely scarce.]

PROVINCIAL WORDS.

(Vol. x., p. 120.)

I fully agree with your correspondent, that the dialect of each county should be registered in "N. & Q." A few years will extinguish provincial words, &c., if the sons of intellect march as they are doing at present.

The following glossary, the words of which are commonly used in this neighbourhood, and which I have collected from time to time, will, I hope, be deemed worthy of insertion in "N. & Q.":

Aboon, above.
Addle, to earn by labour.
Agate, doing work.
Agatewards, to accompany.
Anent, opposite to.
Asker, a newt.
Aught, anything.
Backwards way, backwards.
Baist, to beat.
Barns, children.
Bat, a blow.
Beck, a rivulet.
Bensel, to beat soundly.
Binder, a bandage.
Boggle, to take fright.
Boken, to vomit.
Brackens, ferns.
Brat, a pinafore.
Bray, to hammer.
Brig, a bridge.
Brust, to burst.
Bunking, fat.
Call, to scold.
Capper, a puzzler.
Capt, puzzled.
Carkass, the body.
Chameson, a bastard.
Childers, children.
Clammed, parched.
Clearance, a discharge.
Click, to snatch at.
Close, a common.
Clout, to pelt, or beat.
Cluther, to collect together.
Crack, to boast.
Cuddle, to embrace ardently.
Cute, smart, neat, clever.
Daft, frightened.
Deef, a quarry.
Din, a noise.
Disgest, to digest.
Doff, to pull off one's clothes.
Dole, a donation.
Don, to put on one's clothes.
Down it mouth, dejected.
Doy, dear.
Drinkings, tea-time.
E'e, eye.
Enif, enough.
Fetch, to bring.
Fettle, to clean; also to beat.
Flacker, to flutter.
Flay, to frighten.
Flit, to remove.
Fold, a clump of houses.
Fond, silly, foolish.
Fore-end, early part of day.
Forenoon, morning.
Foul, ugly.
Frame, to set about doing a piece of work.
Fratch, to quarrel.
Gaby, a simpleton.
Gain, near, ready.
Gallows, braces.
Gate, a road.
Gavelock, an iron crow or lever. (Is this a Saxon word?)
Ginnel, a passage.
Haggle, to cut awkwardly.
Hankled, entangled.
Hansell, the first of anything.
Haver, oaten; hence haver-cake, called by those who do not know how good it is, "horse-bread."
Hee, high; Sax. "heah."
Hide, to beat soundly.
Hooind, starved?
Hug, to carry.
Huggans, the hips; from *hogan* (Sax.), a bearer of the body.
Kittle, to tickle.
Knapel, to gnaw.
Lace, to beat.
Laikins, playthings.
Lake, to play.
Leet, to happen or fall out; also, to alight: to *leet on* is to meet with.
Lig, to lie with or upon.
Lug, to pull one's hair.
Macks, sorts; *all macks*, all sorts.
Maddle, to stupify.
Matter, to disapprove of; as, "I don't *matter* him."
Mence, decent.
Middin, a dunghill.
Mouldewarp, a mole.
Muck, dirt.
Munna, must I.
Nesh, fragile.
Nought, nothing.
Parken, cake made with oatmeal and treacle.
Pause, to kick.
Pick, to vomit.
Porrage, pottage.
Reckon, suppose.
Reek, smoke; from *rec* (Sax.), I believe.
Roar, to cry.
Scrat, the hitch.
Shackle, the ankle-joint.
Shu, she.
Sin, since.
Skep, a coal-box.
Slack, slow; also a common.
Slatter, to spill.
Slawer, saliva.
Sleck, small coal.
Sludge, mud.
Smatch, a touch.
Smittle, contagion.
Snod, smooth.
Spane, to wean.
Spunt, to give way.
Staller, wearied.
Stang, a long pole.
Sue, sow.
Sup, a drink.
Swothered, stifled.

CHARLES WILLIAMS.

Bradford.

(To be continued.)

Will you add the following list of words to those which I have already sent?

Bit and crumb, entirely; as, "He is a good dog, every bit and crumb of him."
Certicate, certificate.
Clever; as, "I went clever to Brighton." (What may be the meaning of the word?)
Coaching, drinking beer in the harvest-fields. *Bavering* is used in the same sense in some other county (Essex, I think).
Cocker, a light horse, occasionally used in the plough.
Device, advice; as, "Doctor's device."
Drail, a land-rail.
Fag, to reap oats.
Fined, confined.
Fleice, fleece.
Gleibe, glebe.
Howard, hay-ward or cattle-keeper.
Induce, produce; as, "Good grass *in* course induces good milk in cows."
Litten, churchyard; no doubt connected with the German word *leiche*, a corpse: hence Lichfield.
"*Peck of trouble*," much trouble.
"*A rough night*," used of a bad night in sickness.
Scugbolt, a stick with a leaden head, used for knocking down birds and squirrels (scugs).
Sheening, working by task-work at a machine.
Skimmington, "rough music."
Spavins, spasms.
Spink, a chaffinch.

"*To take the notches out of the scythes*," i. e. to give money to mowers in the harvest-fields, when out shooting: called *largesse* in Norfolk and Cambridgeshire.
Wag on, move on.
Windle, to waste or pine away.

Some of the words which your correspondent VIDEO mentions (Vol. x., p. 178.) are common in Hampshire, as *abide* (otherwise called *abear*), *ax*, *bettermost*, *borm* for barm, and *chembly* for chimney. F. M. MIDDLETON.

Medstead, Hants.

PEDAGOGIC INGENUITY.

The name of schoolmaster is suggestive of severity. This must have arisen from the prevailing characteristic of the profession. True, the Venusian bard alludes to a class of teachers who must have been extraordinary favourites with grandmammas:

"Ut pueris olim *dant crustula* blandi
Doctores, elementa velint ut discere prima."

Still the majority of masters would seem to have preferred severity to sweets. Horace himself designates his old schoolmaster "*plagosum* orbilium." Juvenal knew what it was to hold out his hand, —

"Et nos ergo manum *ferulæ* subduximus."

Martial speaks of —

"*Ferulæ tristes*, sceptra pædagogorum."

So that we may conclude, with the Roman teachers *ferulæ* were more in vogue than *crustula*. The "argumentum *à posteriori*" was a greater favourite than the "argumentum *à priori*."

The same may be said of the schoolmasters of Great Britain down to the nineteenth century. It would be interesting to record in the pages of "N. & Q." the various modes of punishment invented by the instructors of youth. The Emperor Tiberius offered a reward for the invention or contrivance of any new *pleasure*. Supposing a schoolmaster's association advertised for a new method of *punishing* a refractory pupil, we should at once forward the following, as almost passing man's imagination. It was practised by the late Mr. Bennett, who about sixty years ago kept a school in Bridge Street, St. Ives, Hunts. By the master's order the delinquent was seized and held fast by two or more of his schoolfellows. His legs were then tied together at the ankles with a strong cord. The cord was run over a hook in the ceiling, and the poor culprit suspended in air. A tub was now placed under the head of the screaming and struggling victim, and the master approached, butcher-like, sharpening a knife with the steel at his side. Of course something would occur to account for the Dominie not proceeding to extremities, such as a solemn promise on the part of the sufferer to behave better in future, the intercession of friends, &c.; but the general impression was, that unless there was reason for sparing, the extreme penalty would be enforced!

My informant is still alive, and trembles to this day at the thought of Bennett's mock butchery. R. PRICE.

St. Ives.

LONGEVITY IN THE NORTH RIDING OF YORKSHIRE.

Last year you published (Vol. viii., p. 488.) some extracts made by me from the registers of two townships in Cleveland. I now send the result of an examination of the registers of another North Riding parish, Gilling in Richmondshire, which shows a very great length of life, and, in persons above ninety years of age, a larger proportion even than in the Cleveland parishes.

From the commencement of the new registers at Gilling in 1813, down to the 14th October, 1853, there were buried 701 persons. Of this number a very large proportion, 93, were infants under the age of twelve months. Of the remainder, 608, no less than 207, or rather above one-third, attained the age of 70 and upwards. Three were 100 or upwards, viz. Joseph Currey — "Old Joseph Currey" — died in 1839, æt. 103; Jane Norton died in 1827, also aged 103; and Ralph Elliott (a pauper) in 1817, æt. 100. There died between 90 and 100 the number of twenty-one; of these one was 96, another 95, another 94, two were 92, six were 91, and ten were 90. Between 80 and 90 there died eighty-seven, of whom thirty-one were above 85. Between 70 and 80 there died ninety-six, of whom thirty-five were above 75 years of age. The majority of these 207 aged persons were born in the parish.

I still hope that some of the correspondents of "N. & Q.," among whom are many clergymen (the Vicar of Gilling is one), will follow up this subject in your columns. WM. DURRANT COOPER.

Minor Notes.

Thames Water. — I see, in a recent Number of the *Quarterly Review*, that all connexion betwixt London porter and Thames water is denied. The brewers have their own private wells, and do not draw their supplies from the polluted river. This reminds me of an incident which took place in the summer. A gentleman went down the river to inspect the "Dreadnought" hospital ship. After going over the wards he was talking with his guide on deck, and, being thirsty, he asked him for a glass of water. A sparkling tumbler of crystal liquid was given him, which he eagerly

swallowed, and liked it so well that he asked where they got their water. "Over the side" was the reply — which nearly caused the return of the draught to its native stream. However, the nauseated gentleman was assured that Thames water, after standing twenty-four hours in cask, and undergoing some process of fermentation, became perfectly bright and pure, and that outward-bound ships preferred laying in their stock of water from the Thames, to getting it from any other source; it was considered so sweet after depositing its feculent matter, and kept so well. Is this account true, or was it cooked for the occasion? ALFRED GATTY.

American Female Obesity and Fecundity. — The following two cuttings from American newspapers show that our brother Jonathan considers the European race to increase in size and quantity by transplantation beyond the Atlantic.

"Mrs. Catherine Schooly, who is represented as the largest woman in the world, is holding levees in Columbus. She is a native of Pickaway County, Ohio, thirty-six years of age, and weighs 611 lbs. The advertisement farther says, 'Her size round the body is 10 feet 4 inches; around the arm, 3 feet 2 inches; around the thigh, 4 feet 11 inches; height 5 feet 2 inches.'"

"*A Litter of Babes.* — A German woman passed through Dayton, Ohio, on the 1st, having with her six children, all boys, born at the same time. They were six months old, small but sprightly. It is supposed that this case is almost if not quite unprecedented."

E. D.

Gorton's "Biographical Dictionary." — I have always considered this work as far more valuable than could have been supposed, from its size and apparent pretension. The mere capitals at the beginning of each article, joined to the Italics at the end, would make a very useful work of reference. An enlarged edition has lately appeared. Are the additions worthy of the original work? A few words from some of your correspondents who especially attend to biography would be useful.

The question of the additions which standard works receive, is not one for the ordinary reviewers. It has been well said of them that they review a work as they would try a ham, by sticking a fork in and smelling it. Short notices from your correspondents on such a subject would not only be better than reviews, but would bring together the natural and proper differences of opinion. M.

"*Sculcoates Gote.*" — In the definition of the boundaries of the ancient, but not of the *most* ancient, port of Hull, "*Sculcoates gote* to the midstream of the river Humber" is mentioned. The following extract from Lord John Russell's *Memoirs of Thomas Moore* (vol. v. p. 28.) may throw light on the site of this *gote*, one of the metes, limits, and boundaries of that port, which is still under inquiry:

"North said, before dinner, that he had discovered, in an old Act of Parliament, an illustration of the phrase 'gouts of blood,' in Shakspeare: in speaking of the sewers of Dublin, the Acts called them 'gouts.' This, however, I [Moore] remarked, has a more direct origin in the French word *égouts*, which means 'sewers;' while the *gout* of Shakspeare is as directly and evidently from the French word *goutte*. Like a man accustomed to lay down the law, he did not appear willing to give up his own view of the matter."

T. J. BUCKTON.

Lichfield.

Churchyard Literature. — The following doggerel lines are on a tombstone in the churchyard of Darrington, near Pontefract, Yorkshire:

"Here
Lie reposited the remains of William Shackleton of Cridling Park, who departed this life the 26th day of November, 1775,
Aged 76 years.

After a long Life spent in rural Cares
Amongst his flocks and pastoral Affairs,
The grand Sweeper Death seiz'd on his gray hairs.
His Farm at Cridling Park was his delight,
Toiling all Day he sweetly slept at Night.
Noise and Hurry of Towns he did not love,
But retir'd chose to supplicate Great Jove.
His Barns with Corn, his House with plenty flow'd,
The kind Blessings which God on him bestow'd;
Yet Mortals being subject to decay,
When his Creator call'd he did obey.

This Stone
erected by Joseph Goodall."

C. J.

D'Alton's "Memoirs of the Archbishops of Dublin." — In drawing attention to Mr. D'Alton's *Memoirs of the Archbishops of Dublin*, I shall confine what I have to say to his memoir of the late Archbishop Magee, which (to give the author his due) is the least favourable specimen of an interesting publication.

He is mistaken, I think, when he says that the archbishop entered Trinity College, Dublin, as a sizar; but this is not a point of much importance.

He says that in due time, *after ordination*, Magee obtained a fellowship. This certainly is a mistake, for by referring to "The Case of Trinity College," p. 75., he might have found that soon after his election, *being desirous of going to the bar*, he applied to the provost, Dr. Hutchinson, for permission to obtain a dispensation for that purpose.

He farther remarks that "during his lifetime he provided *munificently* for his sons, *four of whom* he brought up in his own principles and profession." All his sons, *three* in number, doubtless held preferments in the Church; but for none of them did he so very munificently provide, when we consider his opportunities, as to justify the severity of any such remark.

Throughout the memoir Mr. D'Alton seems to have been influenced by no feelings of partiality; inasmuch as the prelate, whose advancement to almost the highest ecclesiastical dignity in Ireland was justified in the general opinion by the eminent service which he had performed in vindicating the doctrines of his Church, has been here held up to public view as a flagrant instance of "arrogant and uncharitable bigotry." ABHBA.

"*Charity begins at home.*" — This appears to have been derived from 1 Tim. v. 4.: "Let them learn first to show piety at home, and to requite their parents." Probably the present rather selfish sense of the saying arose from perversion of this original sense. J. P.

Birmingham.

Voltaire. — Extract from the MS. journal of the late Major W. Broome, 5th Royal Irish Dragoons, for upwards of fifty years the most intimate friend of Sir Henry Grattan, Speaker of the House of Commons. He died in 1826, aged eighty-nine years:

"*March* 16*th*, 1765 (Geneva). — Dined with Mons. Voltaire, who behaved very politely. He is very old, was dressed in a robe-de-chambre of blue sattan and gold spots in it, with a sort of sattan cap and blue tassle of gold. He spoke all the time English. . . . His house is not very fine, but genteel, and stands upon a mount close to the mountains. He is tall and very thin, has a very piercing eye, and a look singularly vivacious. He told me of his acquaintance with Pope, Swift (with whom he lived for three months at Lord Peterborough's), and Gay, who first showed him the *Beggars Oppora* before it was acted. He says he admires Swift, and loved Gay vastly. He said that Swift had a great deal of the 'ridiculum acre.' . . . He told me of his being present at the ceremony of Lord Kinsale's first wearing his hat before the king. . . . At the house of Mons. Voltaire there is a handsome new church, with this inscription on the upper part of the front to the west:

'DEO
EREXIT
VOLTAIRE,
MDCCLXI.'"

T. W. D. BROOKS, M.A.

The Russian Language at Oxford. — I cannot now refer to the volume and page in "N. & Q." where it was stated that the first grammar of the Russian language was printed at the press of the University of Oxford. The fact, however remarkable, is, I believe, undoubted, for I find it so stated in Professor Vater's *Litteratur der Grammatiken, Lexika, &c.*, 2nd edit. 8vo., Berlin, 1847; a work which is the chief authority on the subjects of which it treats. It is not, perhaps, generally known that when the world was told, some twenty years since, that an institution for the teaching and study of the European languages was about to be established at Oxford, the Emperor of Russia, with all the astuteness of his race, offered to endow a professorship of the Russian language at the university; a proposal fair enough, abstractedly considered, with reference to teaching the language of a great and powerful state, but deemed quite unfit to be accepted at the hands of the Czar of Russia. The far-seeing Dons of Oxford had the presentiment, it is said, that the professor, if a native of Russia, might very possibly become a tool and spy in subserviency to the potentate that endowed the chair, and therefore declined, "with many thanks," to be led into the trap prepared for them.

From any unexceptionable quarter such a munificent boon would, no doubt, have been accepted with gratitude, and the donor would have stood enrolled, and been devoutly "commemorated," in all time coming, amongst the "founders and benefactors" of *ALMA Mater*. JOHN MACRAY.

Oxford.

Minor Queries.

"*De bene esse.*" — This phrase is often used. What does it mean? M.

The African Elephant. — Has any attempt been made in modern times to domesticate the elephant of Africa, and to render him useful to man, as his congener the elephant of the Asiatic continent is? On the Egyptian monuments elephants are among the animals brought as tribute by negro tribes, and many of those exhibited in the amphitheatres of Rome were, without doubt, brought from Africa. The Carthaginians employed elephants in their wars, and unless we suppose them to have drawn their supplies from India, which is not very probable, the inference is that, in those days, the African elephant had been rendered subservient to man. Surely an attempt to domesticate these powerful animals would be a more praiseworthy act than the wholesale butchery of them, of which so graphic an account is given in certain publications. EDGAR MACCULLOCH.

Guernsey.

Hindoo Folk Lore. — I have been told that the poorer Hindoos have a belief that little children are never exposed to danger from the bite of venomous serpents, and that the reason they give for this is, that the serpent is a very wise animal, and knows that it ought not to injure little children, because they are innocent of sin. Is the fact, that children are seldom or never bitten by serpents, borne out by the experience of your Indian readers? WM. FRASER, B.C.L.

Faggot-vote. — Can you inform me of the origin of the term used in this part of the country to denote a spurious or fictitious vote, formed usually by the nominal transfer of a sufficient qualification to an otherwise unqualified man;

this is called a "faggot-vote?" Is the word of merely local use? ALFRED SMITH.

Dudbridge.

Etiquette Query. — Miss Smith marries the Hon. Mr. Fergusson; after his death she marries Mr. Jones, and styles herself the Hon. Mrs. Fergusson Jones. Has she any authority for so doing, or for taking precedence as the wife of an Honorable? Y. A. S.

Cornwall.

Kyrie Eleison. — In denominating the responses after the Commandments by an English form of the Greek initial words Κύριε ἐλέησον, musical nomenclature seems to countenance an anomaly in our Liturgy.

The Latin titles have always distinguished the Psalms (some of them not very intelligibly, *e. g.* xxxvi. and lxxxiii.), as well as the Hymns, and other portions of the Church Service; and it appears to me, that it would be more in uniformity, that these canticles should be known by their Latin initial "Miserere," as in Psalms li. lvi. and lvii., than in a language not recognised in the Liturgy. Wheatly gives me no information on the subject; I would therefore wish to know, through "N. & Q.," whether the Roman missal, from whence the term came to us, derived it from an early Greek ritual, which would seem the most probable supposition; and whether the name, as a musical term, can claim antiquity. J. R. G.

Saint John Pedigree. — If any person can give information, as to names and dates, of a connexion of the name of Barry, Bernard, or Barnet, in the Heighley branch of the Saint John pedigree, about 1700, or shortly before, the information will be thankfully received if sent to WILLIAM D'OYLY BAYLEY, Coatham, near Redcar, Yorkshire.

Weldons of Cornwall. — Information is required respecting a family of the name of Weldon, which, about fifty years ago, was located in Cornwall. The branch of the Weldons to which I particularly refer, was of the Quaker denomination. Any particulars of the present condition and locality of the family would be thankfully acknowledged. H. E. W.

Sydney.

Water-serpent. — Do adders like water? I saw apparently a serpent one day, darting about in a pond of stagnant water abounding in frogs, a mile or so from Geneva. The country people say it is a poisonous species. Is this not likely to have been the common snake (*Natrix torquata*), mentioned by White in his *Natural History of Selborne*, and Mr. Jesse in the Supplementary Notes, or else a water-snake? E. W. J.

Odd Custom. — The Emperor of the French was (when I saw him) preceded by two soldiers with *cocked pistols*. It was also done when the King of Portugal recently arrived at Boulogne. Is this custom a modern idea? ANON.

Froissart. — I am told that the edition of Froissart, published by W. Smith of late years (1839) in imperial 8vo., is imperfect and incorrect. Is this the case? and if so, in what do the imperfections consist? H. E. W.

Legends on Sword-blades. — I have a sword-blade, twenty-seven inches long, straight, and double-edged, along which there runs an Arabic legend in large letters, but not distinct. I can read only part of it, as follows:

كل في الله ٥ . . . . . كل في . . . الله

All in God. [There is] not . . . all . . . in God.

Towards the hilt is a shield, surmounted by an uncertain crest. On the shield two swords *en saltier*, with the points upwards. At the sides "H. B." Below the shield several lines of writing, which run across the blade. I read the first three, "Henrich Bil ai? Juncer? Henry . . . . knight;" but the rest baffles me. The letter on the shield is apparently B, but that commencing the name below is more like D. Can any of your correspondents interested in foreign heraldry, or the devices of swords, furnish the name of the owner, or a complete reading of the legend?

W. H. SCOTT.

Edinburgh.

Minor Queries with Answers.

William Gurnall. — Where is there to be found a life or biographical notice of William Gurnall, A.M., formerly of Lavenham, Suffolk, the author of *The Christian in Complete Armour?* Δ.

Wolverhampton.

[In "N. & Q.," Vol. vi., p. 414., we have already noticed the absence of the name of William Gurnall from all our biographical dictionaries. In 1830 there was published at Woodbridge the following work: *An Inquiry into the Birth-place, Parentage, Life, and Writings of the Rev. Wm. Gurnall*, by H. M'Keon. This work never found its way into the British Museum Catalogues, although it is to be seen in the Bodleian. We subjoin, from MS. sources, a few particulars respecting him. His parents, Thomas Gurnall and Etheldrida Fowles, were married June 8, 1616, at the church of Walpole St. Peter in Norfolk, at which place their sons William and John were born. In 1644, William was appointed to the living of Lavenham, as appears from the *Journals of the House of Commons*, vol. iii. p. 725.: "Whereas the church of Lavenham, in Suffolk, is lately void by the decease of Ambrose Coppinger, D.D., rector, and that Sir Simon D'Ewes, the patron, hath conferred the same upon William Gurnall, M.A., a learned, godly, and orthodox divine, It is ordered by the House of Commons, Dec. 16, 1644, that the said William Gurnall shall be rector for his life, and enjoy the

rectory and tithes, as other incumbents before him." In the following year he was married, as we learn from the following extract from the register of Stoke-by-Nayland: "The 11th Feb., 1644-5, was married, William Gurnall of Lavenham, singell-man, minister, and Sara Mott of this parish, singell-woman, daughter of Mr. Thomas Mott, minister." At the Restoration, Gurnall retained his living by conforming to the Church of England, for which he was severely handled in the following pamphlet: "Covenant Renouncers Desperate Apostates: opened in Two Letters, written by a Christian Friend to Mr. Wm. Gurnall, of Lavenham, in Suffolk, which may indefinitely serve as an Admonition to all such Presbyterian Ministers or others who have forced their Consciences, not only to leap over, but to renounce, their solemn Covenant-obligation to endeavour a Reformation according to God's Word, and the extirpation of all prelatical Superstition; and, contrary thereunto, conform to those superstitious Vanities, against which they had so solemnly sworn. Printed in *Anti-Turn-Coat Street*, and sold at the sign of *Truth's Delight*, right opposite to *Backsliding Alley*. 4to. 1665." Gurnall died October 12, 1679, aged sixty-three, and his funeral sermon was preached by William Burkitt, rector of Milden in Suffolk. A copy of this sermon is in the British Museum, but it does not contain the least biographical notice of the departed.]

Hengrave Church. — Hengrave Church, near Bury St. Edmunds, was given up to the proprietor of the mansion, Sir Thomas Kytson, sometime in the seventeenth century, when a special act of parliament was obtained for the purpose. Can any of your readers inform me where I should be likely to find this special act, or to obtain information about it? S. S.

[From the following extract given in Gage's *History of Hengrave*, p. 57., it appears that Hengrave Church was annexed to Flempton, A.D. 1589. "By deed-poll, dated 19th Aug., 1589, under the hands and seals of Edmund [Scambler] Bishop of Norwich, Sir Thomas Kytson, patron of the churches of Flempton and Hengrave, and Robert Cripps, clerk and incumbent of the church of Flempton (the parsonage and church of Hengrave being then void), noticing the act of parliament 37 Hen. VIII. for the union of the two churches, it was agreed that the church of Hengrave should thenceforth be united, annexed, and consolidated for ever with the church of Flempton; that the parishioners of Hengrave should thenceforth for ever, for the hearing of the divine service, and of receiving sacraments and sacramentals, and for all other observances and rites, repair to the church of Flempton; that the parishioners of Hengrave should thenceforth be parishioners of Flempton; and that the church and parish of Hengrave should not be named as a parish or parish church alone, but as a church consolidated to the church and parish of Flempton, as parcel of the parish of Flempton; that all tithes, &c., payable by the parish of Hengrave should be paid to the parson of Flempton, and that the presentment of a clerk should serve for both the parishes."]

The Messrs. Bagster's Motto.—Does the motto ΠΟΛΛΑΙ μεν ἀνηποις ΓΑΩΤΤΑΙ, μια δ' Αθανατοισιν, adopted by the Messrs. Bagster, date before their time? If so, where is its original to be found? J. R. G.

[The Rev. H. F. Carey, M.A., late assistant librarian in the British Museum, is the reputed author of this motto. See also "N. & Q.," Vol. v., p. 587.]

Tindal and Annet. — I shall be glad to be directed to the best account of the lives and writings of Matthew Tindal, author of *Christianity as Old as the Creation*, and Peter Annet, who wrote *The Resurrection of Jesus considered*, in answer to Sherlock's *Trial of the Witnesses*, and many other deistical pamphlets. For one, the name of which I cannot learn, he suffered imprisonment. Leland has treated both writers ably. Tindal obtained celebrity, and is noticed in *The Dunciad*. Annet seems to have remained in obscurity. Leland does not give his name, and perhaps did not know it, as his pamphlets were published anonymously. Probably notices of these writers are scattered through the works of their cotemporaries. Any such, or a reference to them, will be valuable to J. F.

[For an account of Matthew Tindal, consult *Memoirs of his Life*, 8vo., 1733. "*Copy of his Will*, with an Account of what passed concerning the same," 8vo., Lond. 1733. *The Religious, Rational, and Moral Conduct of Mr. Tindal*, 8vo., Lond. 1735. See also the *Biographia Britannica*, Chalmers's *Biographical Dictionary*, and Nichols's *Literary Anecdotes*. Gorton, in his *Biographical Dictionary*, has given a short account of Peter Annet, copied from the *London Magazine*. For some farther particulars of him, see the *Gentleman's Magazine*, vol. xxx. pp. 59. 560.; vol. xxxiii. pp. 26. 28. 60. 86. 105.; vol. liv. p. 250. In his *Lectures*, published in 1768, there is a portrait of him, curiously engraved by his own direction. The notorious Richard Carlile republished, in 1826, *The Free Enquirer*, the work for which Annet was pilloried and imprisoned. For a list of his other works, see Lowndes's *Bibliographer's Manual*.]

The last Days of George IV. — On May 24, 1830, a message was delivered to both Houses of Parliament to the effect that the King found it "inconvenient" to sign public documents with his own hand. A bill immediately passed both Houses, authorising the sign-manual to be executed by a stamp, which was to be used for that purpose in the king's presence, every document being first indorsed by three members of the Privy Council. On the 26th of June following, his Majesty expired at three o'clock in the morning.

Some future historian will doubtless be curious to know what documents received this sealed sign-manual, and what privy councillors endorsed them; and if you can place them on record in "N. & Q." you will confer a public literary service, and oblige a curious subscriber. R. B.

Headingley.

[In the *London Gazette* of June 4, 1830, will be found the following notice: "The king has been pleased to appoint the Right Hon. Charles Lord Farnborough, Gen. Sir Wm. Keppel, and Major-Gen. Sir Andrew Francis Barnard, to be his Commissioners for affixing his Majesty's signature to instruments requiring the same." This was in consequence of the Act 11 Geo. IV. cap. 23., passed May 29, 1830. The principal public acts passed from that day to the death of the king are the following: 11 Geo. IV. cap. 16., Duties on leather; cap. 17., Malt

duties; cap. 18., Marriages; cap. 20., Pay of the navy; cap. 26., Exchequer bills; cap. 27., General lighting and watching; cap. 29., Militia ballot; cap. 30., Population.]

"*Of Ceremonies*," *&c.*—Prefixed to the Prayer-Book is an article headed "Of Ceremonies, why some be abolished," &c. When, and by what authority, was this written? D.

[This portion of the preface was first printed in the First Book of Common Prayer, published in the reign of Edward VI. by Whitchurch, on the 4th of May, 1649, and was placed at the end of the book. The list of the commissioners is given by Fuller, Burnet, Collier, and Strype. Of the separate parts furnished by each commissioner, no evidence has descended to us. The book was probably compiled by only a few of them, but discussed and assented to by others. Besides Cranmer, perhaps Ridley and Goodrich were the principal compilers. See Gloucester Ridley's *Life of Bishop Ridley*, p. 223.]

Replies.

AONIO PALEARIO.

(Vol. x., p. 384.)

In the year 1849 I purchased out of a bookseller's catalogue a little volume of controversial Italian tracts, written by Ambrosius Catharinus, which thoroughly established the identity of the lost original *On the Benefits of Christ*—usually attributed to Aonio Paleario—with the treatise, of which Mr. Ayre republished an old English translation.

The literary history of this celebrated treatise is so deeply interesting, that it may be worth while to transfer to your pages the substance of a letter I then wrote to the *Eco di Savonarola* upon the subject; especially as my tracts appear to be exceedingly rare, and a little light may perhaps be thrown upon Mr. Babington's inquiry by inviting attention to them. I subjoin, then, a translation of my letter:

"Every one knows the translation of the Treatise of Aonio Paleario recently discovered, and republished by the care of the Rev. John Ayre in London. There could be hardly any doubt whatever that this very interesting little book is a translation of the lost work of Aonio Paleario; but still it was not possible to establish positively the certainty of such a supposition. According to Mr. Ayre, this could only be proved by the description, which Aonio himself gave of his book before the senate of Sienna; and also by the testimony of Riederer, who had apparently seen the original.

"A certain cotemporaneous document has recently fallen into my hands, written by Friar 'Ambrosio Catharino Polito, Senese, dell 'Ordine dei Predicatori,' published at Rome in 1543, the year after the publication of Aonio's book, which is entitled: 'A Compendium of the Lutheran Errors and Deceptions contained in a Little Book without a Name, entitled *A most useful Treatise on the Benefit of Christ Crucified*.'

"Every page of this book establishes the undoubted identity of the translation. The author alleges error (that is to say, in his opinion) in order to confute them, or rather to contradict them.

"A single example, taken at random, will suffice to assure your readers this; at least those who have the translation before them:

"*Errors taken from the Third Chapter.*—He errs at the outset, when he says, by way of exhortation, 'And since we know, that under heaven there is no other name given to men, whereby we may be saved, except the name of Jesus Christ, let us run with the steps of true faith to him,' &c. And he errs, when he says, that 'without us, or any occasion of ours, the righteousness of Christ is come to us, and eternal life by Christ,' &c. &c.

"Thus almost every positive opinion of Aonio is reproduced in the confutation."

Now, the discovery of the original Italian treatise in St. John's College Library, Cambridge, thoroughly settles this matter; but it now becomes necessary to describe this critique of Ambrosius Catharinus, in order to obtain from it, if possible, any ray of light as to the date and the authorship of the treatise it denounces.

Of the critique we have the date, not only of the year, but of the month, in which it was published, viz. March, 1544: a very probable period, as it seems to me, for an alert controversialist, such as Catharinus undoubtedly was, to send forth a reply to a book published in 1543. It would seem evident, too, from the tone of his observations, that he is attacking a recent publication. As to the name of his antagonist, he is clearly ignorant of it; though he twits him with calling himself, in his Proëmium, "a man of authority" (*huomo d'autorita*); a description which, however vague, would certainly not exclude Aonio.

Let me add, for Mr. Babington's information, that a copy of the English translation, of an earlier date than that reprinted by Mr. Ayre, is in the possession of the Rev. John Horner, of Mells Park, Somerset, who would doubtless permit him to examine it. C. W. Bingham.

Bingham's Melcombe, Dorchester.

THE BURNING OF THE JESUITICAL BOOKS.

(Vol. x., p. 323.)

"Busembaum.—La Moelle d'Abelli condamnée aux flammes par le Parlement de Toulouse en 1757; par le Parlement de Paris en 1761.—La Medulla brulé par le Parlement de Toulouse le 9 Septembre, 1757. Le P. Zuccaria d'Italie ayant fait ensuite son Apologie, elle fut condamnée au feu par le Parlement de Paris, le 10 Mars, 1758."

"Molina.—Son traité *De Justitia et Jure*, avec quantité d'autres livres jésuitiques, fut condamné à être lacére et brulé par arrêt du Parlement du 6 Août, 1762: *exécuté le 17 Août même année*."

The above extracts are from MS. notes on *Junius*. The particulars were obtained for me more than thirty years ago by a gentleman who, if not a Jesuit, was very intimate with several very learned members of that Order. I have always

regarded these extracts, obtained from such a source, as authentic. They afford no proof, however, that the works of Busembaum and Molina were ever burnt *at the same time* at Paris, nor is there any mention here of the works of Suarez, particularised by Bifrons, whose books are erroneously stated by that writer to have been burnt with those of Busenbaum and Molina. The most rational conclusion seems to be that the assertion of Bifrons, "remembering to have *seen* the burning of the jesuitical books," is no more than a poetical licence indulged in by the anonymous writer, who, to introduce a sarcasm and a witticism, did not scruple to personate some friend who had witnessed the execution, and who, knowing the interest Bifrons, in his real character, felt in the fate of the Jesuits, had informed him of the occurrence at the time, unless indeed the words "I remember" should point to some more remote burning of books at which the writer might have been present. It was not likely, it must be confessed, that any Englishman was roaming at large about Paris on the 17th of August, 1762, the day on which the *De Justitia et Jure* of Molina, and a "quantity of other Jesuitical books," were burnt by order of the parliament. It is certain, upon Mr. Griffin's own showing (if the above date be correct), that Governor Pownall could not have been there; but this does not prove in our opinion that Pownall could not have written the letter signed "Bifrons," *if he had been in other respects qualified for the task.* We beg here to observe, that it would have been much more to the point if Mr. Griffin, instead of seeking for Junius among a mob of Frenchmen at Paris in 1762, had directed his inquiry into the *cause* which induced Bifrons to write so acrimonious a letter against the Duke of Grafton in 1768, accusing him of *not keeping his promise*, and insinuating that he had become a proficient in the *morales relachés* of the Society of Jesus.

W. CRAMP.

"DON QUIXOTE."

(Vol. x., p. 343.)

The notion expressed by J. B. P., that *Don Quixote* was written by Cervantes for the purpose of assailing *Jesuitism*, "the dominant mania of that time," that is, I suppose, when the work was written, is certainly a notion as strange as the reasons by which it is supported.

According to J. B. P., "Don Quixote personified Ignatius Loyola;" and to show that he did so, it is said that Don Quixote "appeased the wrath of Heaven on his adventures, by appealing to the all-powerful protection of the Virgin Mary, in the name of Dulcinea del Tobosa;" and "Don Quixote personified Ignatius Loyola," because "the domestic establishment of Don Quixote corresponded with those of the present priests in Spain, viz., a very old man, or a very old woman, and a niece."

If it were the intention of Cervantes to ridicule the practice of Roman Catholics, in invoking the intercession of the Blessed Virgin—her prayers and her protection—then Cervantes did not merely attack Jesuits, to whom that devotion is not peculiar—for the devotion of the Virgin did not begin with the fifteenth century, at the close of which (A. D. 1491) Ignatius was born: and J. B. P.'s argument would, if true, serve to show that Cervantes was not merely inimical to the Jesuits, which many Catholics have been, but that he was not himself a Roman Catholic. Now where can J. B. P. find a fact to sustain him in any such suggestion? I can point out three facts directly contrary to such an assertion—first, the following lines, from a sonnet written by Cervantes upon the sacking of Cadiz by the English, under Queen Elizabeth's favourite, the Earl of Essex, in 1596. J. B. P. will find in the lines not merely the sentiments of a Spaniard, but the feelings of a rigid Roman Catholic:

> "Quando lleva robada la riqueza
> De Cadiz el Britano, y *profanados*
> Dexa *templa y* ALTARES CONSAGRABOS."

The second fact, to show that Cervantes was a rigid Roman Catholic, is, that in the year 1615 he composed stanzas in honour of the beatification of the illustrious Spanish saint, Teresa (see Pellicer, *Vida de M. de Cervantes*, vol. i. pp. 188, 189.). One of the judges on that occasion was Lope de Vega—*a fact* which I now mention for the purpose of again referring to it. The third fact is, that he was a member of the Confraternity of St. Francis—"hermano de la venerable orden Tercera de S. Francisco" (Pellicer, *Vida de Cervantes*, vol. i. p. 192.).

Having thus shown that Cervantes was a strict Roman Catholic, let us now see what is the description given by Cervantes of Dulcinea del Tobosa, and then compare it with the sentiments entertained by Roman Catholics with respect to "the Virgin Mary." Dulcinea is described by Cervantes as a very well-looking peasant girl, "Una moza labradora de muy buen parecer." (Part I. c. 1. vol. i. p. 11.; Pellicer's edition.) But in another place (Part II. c. 10. vol. iv. p. 95.), where a village girl is presented to Don Quixote as Dulcinea, she is described as being ill-favoured, because "she was chubby-cheeked and flat-nosed—"Porque era cariredonda y chata." And J. B. P. supposes that a Roman Catholic could thus personify "the Virgin Mary," when the great and predominant feeling of Roman Catholics is that she is Θεοτοκος, "the Mother of God;" and when they never seek for her intercession with *her Son*—both God and Man—but with expressions such as the following, which I quote from what Roman

Catholics call "The Litany of the Blessed Virgin:"

"Sancta Dei Genitrix; Sancta Virgo Virginum; Mater Christi; Mater Admirabilis; Mater Salvatoris; Virgo Veneranda; Consolatrix Afflictorum; Regina Angelorum; Regina Martyrum," &c.

If J. B. P. can discover any similarity in such expressions as these—*which did not begin with the Jesuits*—and the description of Dulcinea by Cervantes, then all I can say is, he discovers similarities where a Roman Catholic can alone perceive contrasts.

But J. B. P. says that Ignatius Loyola, a Jesuit, is described as Don Quixote, because the household of Don Quixote corresponds with "domestic establishments" "of the present priests of Spain;" that is, Cervantes, wishing to describe a Jesuit, pourtrays a person who lives *in a manner different from a Jesuit*. J. B. P. is not aware of the distinction that exists in the Roman Catholic Church between the *parish priest* or *curate* (called the *secular* clergy), and *a priest* belonging to one of the *religious* orders in the same Church (called the *regular* clergy). The *former* may have a mother, a sister, or a niece in their household; the latter live *in community together*—in colleges or monasteries—establishments for their own exclusive use, and they are attended by *lay brothers*, not by aunts, sisters, or nieces: and thus J. B. P. will perceive, that if Cervantes intended to describe a Jesuit as Don Quixote, he gives a description of his household which would be most inapplicable to a Jesuit.

Well, then, failing to describe the manner of life of a Jesuit—giving something which was the very opposite to it—can we discern any similarity in the personal appearance of the hero of Cervantes and the founder of the Order of Jesuits? Ignatius Loyola is thus described in Feller's biography as being of middle height; rather small than large; his head bald, his eyes full of fire; the forehead broad, and the nose aquiline:

"A une taille moyenne, plus petite que grande. Il avait la tête chauve, les yeux pleins de feu, le front large et le nez aquilin."—Feller, *Biographie*, in verb. Ignace de Loyola.

Can J. B. P. discover any similarity between this portrait and that of "the Knight of the Rueful Countenance"—rawboned and lanthorn-jawed—"seco de carnes, enxuto de rostro?"

But then, there being nothing like in the manner of living, nor in the personal appearance of Don Quixote, to Ignatius Loyola, we come to consider, Did Cervantes desire to render Jesuitism odious or contemptible by satirising Ignatius Loyola under the character of Don Quixote?

Upon this point I appeal to every reader of *Don Quixote*. Is not Don Quixote a man to be loved for his virtues, his generosity, his disinterestedness, his nobility in thought and in sentiment? Is he not, though you laugh at his delusions, in every word and action a Christian and a gentleman—a true knight—living when "the age of chivalry had gone by." Is the character of Don Quixote *the same character* that is given to the *Jesuits* by writers who are not Roman Catholics? Let J. B. P. answer that question.

The fact is, that J. B. P., like many others, cries out "Jesuit" where there is "no Jesuit:" and that as Don Quixote mistook a windmill for a giant, so has he mistaken Don Quixote for a Jesuit. If he will look to Ranke's *History of the Popes*, he will find that the Jesuits were not wild enthusiasts, that they were formed by Ignatius Loyola to do men's work, and—*they did it.*

As to the remark of J. B. P., that "recent travellers in Spain tell us that every kind of crime and vice, even now, in that country is hallowed by a few Ave Marias," I pass it by, as simply offensive to the feelings of Roman Catholics. If it were true—and I believe it is not—it would have nothing to do with what was published in 1612. I should be sorry to see quoted a speech of Lord Shaftesbury, exposing the paganism or abominations existing in the mines or the manufacturing towns in England, to show that something written by Father Parsons against Protestantism, in the reign of Elizabeth, was correct.

J. B. P., before he ventured upon his new theory respecting Cervantes, and Don Quixote, and Ignatius Loyola, should have endeavoured to discover what was "the dominant mania" of the time. Supposing it to be Jesuitism, and a devotion to "the Virgin Mary," then he should have studied a Life of Cervantes to see whether he had at any time manifested any feelings opposed to "the dominant mania." On the contrary, we find him writing verses in honour of one remarkable, even in Spain, for her devotion to "the Virgin Mary;" and we find him submitting his verses to the judgment of Lope de Vega, the author of a pastoral written in honour of the Virgin Mary, the *Pastores de Belen*, whilst his biographers declare of Cervantes that he was a Roman Catholic—not merely devout—but scrupulously devout—"hombre divoto y timorato." (Pellicer, *Vida*, vol. i. p. 191.) W. B. MacCabe.

ARMS OF GENEVA.

(Vol. ix., p. 110.; Vol. x., p. 169.)

Accident has prevented my replying earlier to the notices of Mr. G. Gervais upon my remarks respecting the arms of Geneva. His last contribution supplies, in the main, exactly what I required; and I acknowledge the favour. But as to his former, I question the lawfulness of ad-

ducing the case of Egra, in *Wallenstein's Death*, Act III. Sc. 3., as a parallel. The word *untre*, which he cites in the German text, seems to mean that the *lower* half of the eagle divided horizontally was the part wanting in that escutcheon, *i. e.*, to speak heraldically, that (not the eagle dimidiated, or divided perpendicularly, but) an eagle double-headed, displayed, issuant, was borne on a chief (probably or); the chief being an augmentation of the original bearing. In the case of Geneva, the double-eagle is divided perpendicularly, and the left-hand half of it is affixed on the right-hand side to the half of a red shield, which half bears upon it a silver key. Schiller's explanation is altogether jocose, and, however well-befitting the drama, has nothing to do with heraldry. In reality, the unmistakeable meaning of the Genevese shield is that the bearer of the right-hand half of the whole escutcheon is under the special patronage of the German empire, whose emblem, perpendicularly halved, occupies the left-hand half of the whole shield. Mr. Gervais's communication is very valuable, as verifying from actual history the evident symbolism of the heraldry, viz. the original clientship of the city of Geneva towards the great German empire.

Again, the subsequent alliance, as late as 1526, of Geneva with Berne and Fribourg, which he mentions, explains the heraldic fact that the arms of Geneva are not found quartered in the same shield with those of the original Swiss Cantons, but always stand separate; which they would not have done, had the state which bears them been a member of the primitive confederation.

Moreover, the destruction which Mr. Gervais points out between the state (*civitas* or *république*) of Geneva and the earldom of Genevois, explains the real relation of the dimidiated coat of arms to the gold and blue checquy one; and his statement of the merging of the last-named dignity and territory in the earldom or dukedom of Savoy, A.D. 1402, accounts for the appearance of this last coat among the bearings of the modern Sardinian kingdom.

As to the treaty of 1754, let me assure Mr. Gervais that I had no access to any historical authority whatever on the subject, not even such an elementary one as *Zschokke, Histoire de la Suisse*. But the friend alluded to in my former article, himself by descent and existing relationship connected with Genevese families, assured me expressly that the present King of Sardinia, far from considering the town of Geneva as "finally delivered" from his claims as Duke of Savoy, makes no secret of his intention to enforce them whenever actual might shall second his assumed right.

I am Mr. Gervais's debtor for the tincture of the field on the dexter side of the impalement, which proves to be the same as I had expected.

Let him also permit me to draw his attention to the striking illustration which this correspondence affords of the extent to which heraldry is capable of being made a guide to history. The brilliant and expressive series of historical hieroglyphics which any roll of "Arms of Dominion" exhibits, well deserves the attention of those who, like himself, are competent to reconcile its obvious significance with the actual course of events.

L. C. D.

CORNISH DESCENDANTS OF THE EMPEROR OF GREECE.

(Vol. x., p. 351.)

I perceive that some of the correspondents of "N. & Q." have felt an interest in the descendants of that illustrious family which once occupied the throne of empire at Constantinople, and which has been traced into Cornwall; but it appears that some doubts are felt, whether they are at this time to be found or not. I believe I am able to throw some farther light on this inquiry, and I will endeavour to do it by a simple relation of facts; but as those facts require to be authenticated by a name, I will add, that the name of the writer is known to the Editor, and, by his usual signature in "N. & Q.," to the reader also.

It is more than thirty years ago that I chanced to be a creditor to an old man for a sum which amounted to more than I felt altogether willing to lose; and this circumstance brought me into frequent communication with him, as well as into a knowledge of his worldly circumstances and claims. His name was John Cossentine: he had been a farmer, but was at this time reduced in circumstances, and was no better acquainted with history or literature than a very ordinary farmer of small means usually is. But poor as he was, he informed me that he was the high lord of a very considerable estate in his own neighbourhood, which was in the parish of St. Veep; that the immediate proprietor of a wood on the estate (a gentleman of extensive property) was at this time engaged in cutting down the trees; that, when sold, he would be entitled to a share of the money which the timber might fetch; and when this was the case, I should receive what was due to me. On inquiry how this could possibly be, he went on to inform me, that his family, from which he was lineally descended, were formerly Emperors of Constantinople; that their name was Constantine, and that it had been softened into Cossentine by vulgar pronunciation. When the Turks took the city, his family made their escape, and came to England, bringing with them great wealth, with a portion of which they bought the property of which he was still the high lord; and a large sum

was also deposited in the Tower of London. If he were able to procure a friend, who could assist him in the recovery of the money deposited in the Tower, he had no doubt of again becoming a wealthy man. To satisfy the claim I had on him, he gave me a document, which authorised me to demand from the steward of the gentleman who now held a subordinate title to this land, the proper share that would become due to John Cossentine on the sale of the wood. And when, in consequence of this authority, an application was made to the steward, although he expressed scruples with regard to the payment to myself, he admitted the claim of Cossentine himself. But this John Cossentine had a son, who was married, and lived in either the same or a neighbouring parish: I do not clearly remember whether it was in the parish of St. Veep or Lanreath. When he became acquainted with the nature of my business with his father, he applied to me on the subject; and from him also I learnt, that a conviction existed in his family of the general truth of what I had heard from his father. They had, at no remote time, been in possession of this considerable estate; but had sold it, except the high lordship, which was so far entailed as to be out of their power to dispose of, although the present proprietor in possession had earnestly endeavoured to bring it about. It would have been of much interest to me to have seen the original deeds; but this was not permitted from some jealousy of the nature of my demand: for the son, although he expected to succeed to his father's rights (and did afterwards actually succeed to them), was by no means inclined to involve himself in any responsibility. This family still exists in the same neighbourhood; and there is, in the neighbouring parish of Lantegloss by Fowey, another family of the same name, and, I have no doubt, of the same descent, whatever that may be. The latter family is of respectable station in life: but whether they assert the same claims, I do not know. VIDEO.

PHOTOGRAPHIC CORRESPONDENCE.

Photographic Unanimity. — The remarks made by your well-intentioned correspondent J. W. H. (Vol. x., p. 373.) are so entirely in correspondence with my own opinions, and are so well calculated to check the injurious tendency arising from the want of unanimity among photographers generally, that I cannot refrain from individually tendering him my best thanks.

Whether a gentleman gets two pictures a day, or ten, cannot possibly make the slightest difference to the art of photography, in which we are all deservedly so much interested. Neither would it tend to its advancement that we should all be induced to follow the same process, seeing that each has advantages of its own peculiar kind, the perfection of which can only be attained by each individual's following one process only, thereby giving it the benefit of his undivided attention. I am pleased to find J. W. H. advocating collodion; and I am sure he will be equally well pleased at my saying that I am a wax-paper man to the back-bone. Quibbling about the paramount superiority of either the one or the other, is worse than lost time; the best mode being sure eventually to gain the greatest number of advocates, and to gain its fairly-deserved ascendancy.

I ought to be the last man in the world to give utterance to one syllable uncourteous to DR. DIAMOND, to whom I am altogether indebted for having given me the first impulse in the art, leaving out of the question the many unexpected favours I am proud to own to have received from him in my photographic noviciate. Yet his well-known liberally constituted mind will, I trust, not take it amiss in my saying, that in working calotype some twelve or eighteen months since, I found the Buckle's brush a most economical adjunct to my stock of requisites: but yet let each calotypist use it or not, as best may please his taste.

The perfection to which your correspondent X. has brought the calotype process, so as in a photographic tour never to experience a single failure, entirely does away with one of the hitherto undisputed advantages of collodion — that of being enabled to judge of perfection of one's work before leaving the field. Prior to abandoning calotype for wax-paper, I had certainly made a very considerable advancement, perhaps mainly attributable to the devoting my whole time to the work; but I must confess that I fell very far short of your correspondent's good luck: still, why find fault with him for his much-to-be-desired attainments, at the same time thanking him most cordially for his liberality in publishing his improved process, which I have no doubt will be found to be a good one.

With reference to Archer's camera, I most unhesitatingly coincide with your correspondent J. W. H., being in justice bound to speak most highly in its praise. I have incessantly, in the more genial months, worked it for two years past; and from being located in a populous town, and a member of a large photographic society, I have had the opportunity of seeing a variety of cameras; but, to my mind, no other form has so many advantages combined. So much so, that being about to work a larger paper, I purpose ordering one again of the same maker. Be it borne in mind, nevertheless, that my preference is that only of one individual, as there may be other much better photographers who may prefer some other make. I would only recommend novices who may be in want of one, having the opportunity, to see Archer's, amongst others, in its work, previous to his making his choice.

So much to the point is the whole of J. W. H.'s paper, that I cannot do better in conclusion than by recommending its last paragraph but one to the renewed perusal of your photographic readers, being so entirely convinced of the great need of unanimity of combination of efforts towards the perfecting of a most useful art, as yet, I have every reason to believe, entirely in its infancy.

HENRY H. HELE.

14. Densham Terrace, Plymouth.

Bromide of Silver.—I feel very desirous of ascertaining whether any experiments have been recently made, in combining the bromide with the iodide of silver in calotype paper; and should this meet the eye of any gentleman who has made the matter a subject of investigation, by giving the result in "N. & Q." he will confer a great favour no doubt on many others as well as myself.

What I am most anxious to learn is, whether the bromide of potassium could be mixed with the iodide of potassium to form a bath for the paper, after the same has received a wash of nitrate of silver solution? And also, whether paper so prepared would bear the usual

swimming? and, finally, whether it would bear a prolonged exposure in the camera, in order to get the greens of vegetation, and the deep shades in a landscape, better impressed, without that risk of solarisation which the ordinary iodized papers are so liable to?

BROMO-IODIDE.

Preserving sensitized Collodion Plates. — MR. SHADBOLT's paper (Vol. x., p. 372.) induces me to send you a leaf out of my note-book on the same subject, giving the modification of his original method, which I have followed with success for the last few months. I began by carrying out his directions (*Photographic Journal*, No. 20.) *verbatim*, but with very indifferent results. I then made a regular series of experiments, resulting in the process I here give, which, with an occasional drawback to be presently stated, answers perfectly.

1. Clean the glass thoroughly (this is very essential) with muriatic or nitric acid, rubbing it well in with a stick; wash, put into a solution of common caustic soda; wash, polish with a silk handkerchief. Before pouring on the collodion, dust the surface lightly with an old cambric handkerchief. 2. Pour on the collodion as evenly as possible, so as to get an unribbed film. 3. Immerse for two minutes in a thirty-five-grain nitrate-of-silver bath, well iodized. I use a flat bath, immersing the plate, collodion up, and waving; twelve ounces in this way is enough for plates 8½×6½. Take out the plate, and rest the lower edge and angles on blotting-paper. 4. Pour on the syrup (half-and-half honey and distilled water, filtered, adding one drachm of alcohol to each ounce) three times; leave it on the first time for two minutes, second time three minutes, third time four minutes, with waving; use fresh syrup each time, throwing away the old. Blot up the lower edge well, oscillating the plate from angle to angle, to get rid of the excess of syrup, and obtain a perfectly mirrored surface. Store away in a box, or dark slide. The plate will probably be still good at the end of a month; I never, however, had patience to keep it over a week. Be careful not to give too long time in the camera, — certainly this is not longer than with fresh plates; develope at your leisure. On exit from the slide pour *very gently* over the plate distilled water, to remove the syrup (rain-water, carefully collected on a *calm* day, does just as well); repeat the washing three times, allowing the plate to soak, on the levelling-stand, for some minutes each time. Blot the edge and lower angles of the plate; pour on, *very gently*, a ten-grain solution of nitrate of silver, saturated with iodide; leave it on, with waving motion, thirty seconds; pour off about twenty minims in a glass vessel, and throw away the rest; pour on the usual one-grain pyro. solution. Sometimes the picture developes fully under this alone. If the image is faint, after thirty seconds, pour off the pyro. into the glass containing the nitrate of silver ex plate, and immediately pour it over the plate; the image rapidly comes out. Clear with hypo., &c. This plan, nine times out of ten, succeeds perfectly with plates under 6×5; and it has the advantage of dispensing with a secondary bath. With larger plates I prefer washing off the syrup in a bath, leaving them in for ten or fifteen minutes. Without this it is difficult to obtain an even picture. I then immerse them for thirty seconds in a ten-grain nitrate-of-silver bath saturated with iodide.

I have tried washing the plates in distilled water, after iodizing, before using the syrup, to economise it, giving them only one syruping as MR. SHADBOLT advises, but I have always got speckled negatives. Perhaps the addition of one grain of nitrate of silver to each ounce of the bath may prevent this. The honey should be as little acid as possible; still the best I have had reddens litmus claret colour. The negatives are exquisite, transparent lights and intense blacks, the carbon of the syrup aiding the reduction of the silver. But there is one drawback to this process (in my hands at least) which must in fairness be stated, that is, unevenness of development, arising from the syrup adhering unequally. Wherever it is in excess it reduces the silver so intensely, under the pyro., as to produce black blotches, in ribbed films. Black lines appear, and the margins of the plate are, generally, from this cause too black. On the other hand, if the plate is too much washed, some parts will be too weak; in fact, with me, washing the syrup off the plate is the *only* difficulty, that is, with large plates: under 6×5 I am rarely so teased. The longer the plate has been kept, the more difficult is the removal of the syrup, and the greater the risk of unequal development. I shall feel much obliged to MR. SHADBOLT if he will tell me how to avoid this annoyance, which being got rid of, this process would be the most certain, rapid, and least troublesome method of taking sun-pictures we know of.

I take this opportunity to mention that I now work with a small lens made by Slater. It is only 1⅜ inch diameter, 17 inches focal length, and with a half-inch stop, gives a picture 11½×9¼ inches, *perfectly* defined and illuminated at the margins and angles, and it works one-fourth quicker than a 3¼-inch lens I had of the same focal length. I have long been surprised that, while so much attention has been given by photographers to make the camera light and portable, none has been directed to the lenses, which, when large, are really the most lumbering part of the whole apparatus. I am expecting two small lenses of still greater focal length, for very large pictures, and shall be happy to give you the results, if you think they will be interesting to your readers.

THOS. L. MANSELL.

Guernsey.

Replies to Minor Queries.

Harlot (Vol. x., p. 207.). — On the derivation of this word I would observe that, according to Tooke, the term *harlot* is merely "horelet," the diminutive of "hore," which is the past participle of the verb *hyran*, to hire. The word therefore implied a hireling, or one who received wages, and in former times was commonly applied to males. I have seen a deposition of the date of 1584, in which a man is stated to have called another "false harlott." So also in Chaucer's *Sompners Tale:*

> "A sturdy harlot went him aye behind,
> That was her hostes man and bare a sacke."*

Hence also is derived the term "varlet." The family name "Hore," so common in the west of England, arose in all probability from the application of the term in the sense above mentioned.

J. D. S.

Taret (Vol. vii., p. 528.). — TYRO asks what small insect is called the *taret?* I know of no

[* That this word was formerly applied to males appears from the following entry in the Records of the Goldsmiths' Company, book i. fol. 45., a document of 20 Hen. VI., 1442: — "And while that y^t^ was doynge y^e^ seid fals harlot stole away owt of the place, or elles *he* hadde be sette in y^e^ stokkis."]

insect so called; but *taret* is the French name of that destructive mollusc the ship-worm, *Teredo navalis.* EDGAR MACCULLOCH.

Guernsey.

Ecclesiastical Maps (Vol. x., p. 187.). — The *Valor Ecclesiasticus* of Henry VIII., published by the Record Commission, contains maps of the dioceses, as they then existed, with their divisions into archdeaconries, deaneries, &c.

EDGAR MACCULLOCH.

Guernsey.

Were Cannon used at Crecy? (Vol. x., p. 306.). — This has been long a *quæstio vexata;* but notwithstanding the statement of S. R. P., whose informant was a lad, and such information therefore very problematical, I am inclined to the negative. For not only are our old Latin chroniclers, but our English historians also, as Holinshed and Speed, wholly silent upon this subject. Even Froissart, a cotemporary and a Frenchman, makes no allusion to these terrible thunderbolts of war. Such a statement seems to rest on the one-sided authority of French writers — as Mezerai, Larrey, and others; making it a sort of palliative of this extraordinary defeat of their countrymen. The former says that these hitherto unknown and formidable engines induced them to believe that they were combating with devils rather than men:

"Les nostres voyant ces instrumens inconnus tonner et vomir tout à la fois des nuées de flame et de fumée, *prirent l'épouvante,* et crurent avoir plutost affaire à des demons qu'à des hommes."

The latter:

"On dit que ce fut la première fois qu'on se servit de canon dans les batailles, et qu'il y en avoit cinq piéces dans l'armée Angloise, qui contribuèrent beaucoup à augmenter *la terreur des François,*" &c.

C. H. (1)

St. Barnabas (Vol. x., p. 289.). — Mr. Landon, in his *Ecclesiastical Dictionary* (BARNABAS, SAINT), states that —

"The church of Toulouse pretends to possess his (St. Barnabas') body, and no less than eight or nine other churches lay claim to the possession of his head."

Is it not probable that some of these churches are dedicated to the Saint? ANON.

Andrea Ferrara (Vol. x., p. 224.). — Many of what are called "Andrea Ferrara swords," or claymores, are yet to be seen here and there in Scotland. They have what is usually termed "sheep-head handles," from their round form and supposed resemblance to the skull of the animal; the name "Andrea Ferrara" struck, or rudely engraved, on the blade; and are very much prized by *connoisseurs* for their fine quality of steel, elasticity of bending, and excellent workmanship. In most cases they are shown as relics of the Scottish "rebellions" of 1715 and 1745. Who the maker was, I have never heard any clearer account than that he was one Andrea, who lived in Ferrara in Italy, a celebrated manufacturer of such weapons; and as a topic not without interest, it might be worth while for CENTURION, or some one else of the readers of "N. & Q.," to attempt throwing a little light on his history.

I think it may be presumed that Andrea never had a "blacksmith shop," or residence anywhere either in the "Highlands" or Lowlands of Scotland; or we would have had some better floating intelligence respecting him,—at least so far as I am aware. From the French assistance given to the Scottish rebellions, there is the greatest likelihood that these swords had been sent to Scotland by the continental auxiliaries, or brought along with their troops, or procured to the disaffected chiefs and clans through the influence of the "young Pretender;" and at the termination of the struggle had been left in the country, provided that the Duke of Cumberland could not lay hands on them. War instruments of various kinds are asserted to have been dug from the field of Culloden, and other places of note: it is, however, thought that numbers of these are forgeries, as well as a considerable portion of the extant blades of Andrea, whose fame and skill as an artizan had induced others to imitate them, and to use his name on their works *without his permission.* Perhaps there are genuine specimens still in the Tower of London, where it strikes me I saw them on a tour in the year 1825; and from which an armourer, or expert judge, might be able to decide pretty nearly as to the place of their manufacture. G. N.

Death and Sleep (Vol. x., p. 356.). — There are several translations or imitations of the elegant lines which have been sent you by J. G. Some of them may be interesting to your readers. One by William Meyler:

"Emblem of Death! come soothing, balmy Sleep!
Friend of my pillow! o'er my eyelids creep;
Soft let me slumber, gently breathing sigh,
Live without life, and without dying die!"

Another by Peter Pindar:

"Come, gentle Sleep, attend thy vot'ry's pray'r,
And tho' Death's image to my couch repair.
How sweet, thus lifeless, yet with life to lie,
Thus, without dying, oh! how sweet to die!"

And a third printed anonymously:

"Come, gentle Sleep, tho' picture of the dead,
Be still the constant partner of my bed:
Sweet, thus to die, and yet retain my breath;
And sweet, thus living, to repose in death."

D. S.

General Prim (Vol. x., p. 287.). — This distinguished general officer is a Spaniard; and has not, as far as can be ascertained, any admixture of

Irish blood in his veins. Perhaps Mr. Graves will find a portrait and memoir of the general in the volumes of the *Illustrated London News*, as General Prim has been a "celebrity" in Spanish affairs ever since the Carlist war in 1835. Many of the Spanish names in the Basque Provinces are monosyllabic,—such as Prim, Blake, &c. General O'Donnell, too, is exclusively of Spanish origin; and I believe that the names of Blake, O'Donnell, and others, which are to be found in the west of Ireland, were originally imported thither by Spanish colonists in the commencement of the sixth century. Many Spaniards have remarked the similarity of features between their compatriots and the Irish generally, but especially the inhabitants of Galway; and only recently, Mr. Solomon, Professor of Hebrew at King's College, remarked to me, that in a tour which he had lately made in Ireland, he had observed many Irishmen with a great resemblance to Jews, and especially to Spanish Jews. As an instance of the justice of my remarks, I beg to adduce the example of Mr. Edmund O'Flaherty, of Galway, late Commissioner of Income Tax, who might have been easily mistaken for a Jew, both in face and figure.

The surname "Prim" is an abbreviation of the Spanish word *prima*, which signifies "the first of the canonical hours," for a reference to which I refer you to *Holy Thoughts and Prayers*, published at the office of your valuable journal. Juverna.

Herbert Thorndike (Vol. x., p. 287.).—Mr. Haddan is informed that there is an abstract of the will of this eminent divine in the Lansdowne MSS., taken from the Registry in Doctors' Commons, anno 1672. C. H. (1)

Who struck George IV.? (Vol. x., p. 125.).—I have always understood this to have been the late Marquis of Hertford, then Lord Yarmouth. There was a caricature of the period in reference to this, entitled "A Kick from Yarmouth to Wales."* G. B.

[* In 1812 appeared the following squib, which was immediately suppressed: "R——l Stripes, or a Kick from Yar——h to Wa——s, with the particulars of an Expedition to Oatlands, and the Sprained Ancle. By P—— P——, Poet Laureate." It is criticised in *The Satirist*, vol. x. p. 200., which concludes with the following remarks:—"The pamphlet concludes, like the ghost of it, with the villanous falsehood that Lord Y——th struck the P——e R——t for having taken improper liberties with Lady Y——th, who, it is notorious, has been for many years in Florence, where she still remains; and it is equally notorious that his Lordship and H. R. H. are still in the habits of daily and friendly intercourse. Such, and so infamous, is the pamphlet which it has been thought necessary to suppress, and which certainly ought to have been suppressed, though not from a bribe from Colonel M'M——, but by a prosecution from the Attorney-General."]

"*Amalasont, Queen of the Goths*" (Vol. x., p. 266.).—In 1794 the MS. of this tragedy, by John Hughes, was in the possession of the family of the Rev. John Duncombe, the son of William Duncombe, Esq., who married Elizabeth, sister of Mr. Hughes; and edited both the letters and the poems of his brother-in-law. The Rev. John Duncombe was vicar of Herne, in Kent, and a six preacher at Canterbury Cathedral, rector of St. Mary, Bredman, and Master of Harbledown: he died early in 1786. His widow, who was the daughter of Joseph Highmore, Esq., an eminent portrait and historical painter and man of letters, nephew and pupil of Thomas Highmore, Serjeant-painter, survived until 1812; and their only child Anna Maria until 1825: the widow and daughter resided and died at Canterbury. I think it probable that the Rev. John Duncombe's papers are with some of the Highmore family, and perhaps this may meet the eye of the depositary. A sight of them would be of interest and use to me. J. K.

Double Christian Names (Vol. x., p. 133.).—May I be permitted to inform your correspondent Mr. Markland that he is in error when supposing that John James Sandilands was a Knight of Malta in 1564, at the early age of eight years, as his Note would make him. No person could obtain this dignity until he was sixteen years old, and then only as a special mark of favour and grace. The earliest instance of double christian names yet mentioned in "N. & Q.," is that of the above-named knight. W. W.

Malta.

Add to the few instances of such names which occur in the sixteenth century, that of the fifth son of Sir John Croke of Chilton, Paulus Ambrosius Croke, born about 1564, and admitted to the Inner Temple 1582. (*Genealogical History of the Croke Family*, p. 453.) Also Thomas Mary Wyngfyld, member of parliament for Huntingdon in the sixth year of Edward VI., 1553. (*Collection of Records at Huntingdon*, p. 94.) W. Denton.

Stone Shot (Vol. x., pp. 223. 335.).—

"The following was the equipment of the ship which in 1406, 7 Henry IV., carried Philippa his sister, Queen of Denmark, Sweden, and Norway, to her home; two guns, forty pounds of powder, forty stones for guns," &c. —*Ellis's Original Letters*, 2nd series, vol. i. p. 67. note.

"This day was caryed oute of the castell to the water syde a greate piece of ordenaunce of iij yerds longe and mor, unstocked, which shoteth a ston bygger than a greate peny lof, as I am informed."—"Letter of Dr. West to Henry VIII., written from Edinburgh, 1513:" *Ellis's Original Letters*, 1st series, vol. i. p. 70.

With wheat at four shillings a quarter, the usual price at that time, the penny loaf would be of very formidable dimensions.

In an account of "ordennce and artilery delyvēd by Sr Sampson Norton, by vertue of the

king's warrunts" (*Illustrations of British History*, vol. i. pp. 3, 4.), dated according to Lodge in 1515, but probably rather earlier, we find mention of "gone stones of stone," "gone stones of iron," "gone stones of lead;" the quantity of the former, however, greatly exceeding those of the latter description. From "stone" being used as the generic name for a cannon-ball, it is evident that up to this time at least the ball was made of stone, whilst it is for the same reason doubtful whether the words "stones for guns" always mean what we understand by stones. W. DENTON.

"*Elim and Maria*" (Vol. x., p. 263.).—It may be of little interest to J. M. to mention that in relation to the authorship of this pamphlet, I have made inquiry of a gentleman now eighty-five years of age, who in political life was well aware of most of the circumstances of the year 1792, and also of another intelligent gentleman, the son of one of those "patriots" who suffered the penalty of banishment; either of whom never heard of the production. One who I am sure could have answered the question is dead about thirty years ago. He was a mine of information on such *liberal* points, and in his early life, when a student at the University of Glasgow, was with two or three others expelled for his having been thought in certain quarters rather unceremoniously to have insisted upon a royal commission of visitation to *Alma Mater*. I possess a number of curious documents connected with some of the political occurrences of those times, which have descended to me from my father, who was a member of one of the societies for parliamentary reform in 1792, under the denomination of "The Associated Friends of the Constitution and of the People," with which Thomas Muir, of Huntershill, was concerned, and for whom the reformers of that period entertained such affection, that they had a fine engraving executed by Holloway, of his bust by Banks, which is still cherished. In none of the documents referred to (printed and in MS.) do I find any traces of the pamphlet, or hint otherwise bearing on the subject. If my opinion be worth anything, I think there is a probability of its having been written by Thomas Muir himself. I have a book which belonged to his library, entitled *Les Crimes des Rois de France*, published at Paris in the heat of the revolutionary commotions, on the fly-leaf of which I long since made a note of some verses that he had inscribed on a book presented by him to the Antonian Monks of St. Sebastian, dated 23rd July, 1794, where the ship had touched on her voyage out to the place of his banishment. In these verses is the same quotation from Virgil, "Et nos patriæ fines," &c., as appears on the title-page of *Elim and Maria*, which is at least a striking coincidence. These names may, I think, be considered fictitious, or something known may have been couched under them in the incidents of the period now lost. Perhaps "Elim" was used figuratively in respect to the place recommended to the emigrants as being a good settlement for them, and is the same name as that place at which the *oppressed* Israelites encamped in the Wilderness, with its "twelve fountains of waters and threescore and ten palm-trees."

Other tracts, fatherless and motherless babes, kind of political *Martin Mar-prelates*, were also about that time clandestinely printed and circulated in Glasgow, such as *Fragments on Human Debasement*, and *The Origin of Kings*, both poetical. G. N.

Glasgow.

Longfellow (Vol. ix., p. 424.).—My suggested derivation was purely conjectural, but I think very probable. Tallboy is a name on which I will not presume to speculate, never having seen it before. There is an old baronial patronymic not unlike it, Talboys; which is, I believe, of Norman origin, and of kindred meaning to the English Woodman, and Forester or Forster (*Taille-bois*=cut-wood). W. P. STORER.

Olney, Bucks.

Artificial Ice (Vol. x., p. 290.).—The material for skating upon, to which J. P. O. alludes, was not frozen water, but a saponaceous substance laid down in blocks. When cut up by the skates, the surface was restored by rolling it with hot iron cylinders. W. J. BERNHARD SMITH.

Temple.

Inscriptions on Bells (Vol. x., p. 255.).—May I be allowed to correct the Note of an anonymous contributor as to the bells in Tiverton tower. Perhaps he has never examined them, but took his account from some local history. I was in the tower last year, and I read the bells thus:

1. W. E. "Glory to God in the highest, 1737."
2. Do. "And on earth peace, 1737."
3. Do. "Good will towards men, 1737."
4. Do. "Prosperity to all our benefactors, 1737."
5. "Wm. Evans of Chepstowe cast us all, 1737."
6. "Thomas Bilbie of Colompton fecit, 1791."
7. "W. E., 1737. Mr. Thos. Anstey, Mr. Clement Govett, Churchwardens."
8. Do. "1737. Mr. John Owen, Churchwarden, and George Osmond, Esq., Mayor, 1736."

If ANON. will take the trouble to wend his way into a few of our old towers, he will see many similar legends. H. T. ELLACOMBE.

Clyst St. George.

Words used in Cornwall (Vol. x., p. 300.).—

Cheem. German, *keimen*, to sprout.
Clopp. French, *éclopé*, lamed of one foot.
Dring. German, *dringen*, to squeeze.

H. F. B.

Grammars for Public Schools (Vol. x., p. 254.). —The following may be added to the list:

"Elementa Linguæ Græcæ; novis plerumque Regulis tradita, brevitate sua memoriæ facilibus Pars prima, complectens Partes Orationis declinabiles, et Analogiam duas in unam Syllabus contrahendi, ex ipsa Vocalium Natura deductam, et Regulis universalibus traditam. In usum Tyronum Juniorum Classis Græcæ in Academia Glasguensi Editio nova prioribus auctior et emendatior. Studio Jacobi Moor, LL.D., in eadem Acad. Litt. Græc. Prof." Glasgow, 1770, 8vo.

"Of Moor's *Grammar* the subsequent editions are very numerous. Some editors have illustrated his book with annotations; and some authors have, without much scruple, availed themselves of his labours."—*Lives of Scottish Writers*, by David Irving, LL.D., Edin., 1851, vol. ii. p. 300.

To this day his *Grammar* is a popular school-book, and I believe some years ago was put into an English dress; but I have not had an opportunity of seeing the edition.

This eminent Grecian, who assisted the Messrs. Foulis in bringing forward so many beautiful editions of the classics, was born at Glasgow, June 22, 1712; elected to the Greek chair, June 27, 1746; resigned on May 5, 1774; and died at Glasgow on Sept. 17, 1779. G. N.

Gules, a Lion rampant or (Vol. x., p. 184.).—The arms blazoned as in this Query are not borne by any ancient family of Devonshire. Those families whose arms approach the nearest to them are Ameredith, Ivie, Morice, and Northmore; but the crest does not accord with either of them.

J. D. S.

Haberdasher (Vol. x., p. 304.).—I do not think that any instance of the application of the appellation or nickname, "What d'ye lack," to haberdashers will be found in the works of Taylor the Water-poet. I have searched for one without success. In "An Apology for Watermen" (Taylor's *Works*, London, 1630, p. 267.) he speaks of mercers, drapers, and goldsmiths as using this cry, but does not mention haberdashers; which we may be sure he would have done, if he had been aware of any peculiar application of the expression to them. He mentions the "habberdasher of small wares" in "The Praise of Hempseed."

A. F. B.

Diss.

German, *Hafertasche;* French, *Havresac;* bagsman, pedlar, *haberdasher.* H. F. B.

The Evil Eye in Scripture (Vol. viii., p. 142.). —The passage quoted by L. from James iv. 5. is less conclusive than Mark vii. 21, 22.: "From within . . . . . proceeds . . . . . an evil eye." See also Deut. xv. 9., and xxviii. 54.; and Matthew xx. 15. J. P.

Birmingham.

"*The arch-flatterer is a man's self*" (Vol. viii., p. 142.). —

"Self-love, that grand flatterer within, willingly entertains another from without, who will but soothe up and second the man in the good opinions he has conceived of himself." — *Plutarch*, "How to know a Flatterer from a Friend."

Again:

"We ourselves are our greatest flatterers." — *Seneca's Morals by way of Abstract*, by R. L'Estrange, 1682, p. 167.

J. P.

Birmingham.

Topham the Antiquary (Vol. x., p. 366.). — In addition to what has already been given respecting Mr. Topham's library, add the following from Sims's *Handbook to the Library of the British Museum*, p. 150.:

"*Topham Charters.* — This small but interesting collection of original deeds was purchased at the sale of Mr. Topham's library, in February, 1804. They are fifty-six in number, all charters, and relate to lands granted to various religious houses in England, more especially to the Hospital of St. Giles, at Norwich. A short description, in manuscript, of each document will be found bound up in the same volume with the Lansdowne Collection of Charters and Rolls, and can be had upon application to an attendant in the room. These charters have but one set of numbers, and are marked from 1—56 consecutively, with the letter T prefixed to each number."

J. Yeowell.

Impossibilities of History (Vol. viii., p. 72.). — The diabolical descent of the Plantagenets is not from Robert the Devil, father of William the Conqueror, but from the Counts of Anjou, whose pedigree is as follows.

Ingerger was the father of Fulque le Roux, Earl of Anjou, who was father of Fulque le Bon, Earl of Anjou, the father of Geoffrey Grisegonelle, Earl of Anjou, father of Fulque Nerra, Earl of Anjou, who was father of Geoffrey Martel I., Earl of Anjou (ob. *s. p.*), and of Hermengarde, Countess of Anjou, who married Geoffrey, Earl of Gatinois, by whom she had Geoffrey le Barbu, Earl of Anjou (ob. *s. p.*), and Fulque le Rechin, Earl of Anjou, who married a witch. Their issue was Geoffrey Martel II., Earl of Anjou (ob. *s. p.*), and Fulque V., Earl of Anjou and King of Jerusalem, who married Ermengarde, by whom she had Geoffrey Plantagenet, Earl of Anjou, who married Matilda, daughter of Henry I., King of England. These were the parents of Henry II.

The witch-countess always attended divine service, but made a point of leaving the church just before the consecration of the Holy Eucharist. This of course gave rise to many remarks not very favourable to the orthodoxy of the countess, nor particularly agreeable to her husband, who was not the mildest of men, as his nickname implies. He determined to put a stop to them, and ordered four of his retainers to seize the countess

as she was leaving the church, and to compel her to remain till the end of the service. They did so, but as soon as the consecration took place, the countess shrieked, burst from her guards, flew through the church window, and was never more seen. M. P.

Buying the Devil (Vol. x., p. 365.). — "Buying and selling the devil" has long been a proverbial expression; but that such a traffic was ever actually negotiated will scarcely be credited: nevertheless, Blount's *Law Dictionary*, under the article *Conventio*, gives an instance of this sale. The story is extracted from the court rolls of the manor of Hatfield, near the isle of Axholme, in Yorkshire. A copy of it is given in the *Antiquarian Repertory*, vol. ii. p. 395., together with the following English translation:

"Curia tenta apud Hatfield die Mercurii prox. post festum. Anno xi° Edw. III., 1337."

"Robert de Roderham appeared against John de Ithon, for that he had not kept the agreement made between them, and therefore complains that on a certain day and year, at Thorne, there was an agreement between the aforesaid Robert and John, whereby the said John sold to the said Robert the Devil, bound in a certain bond, for threepence farthing, and thereupon the said Robert delivered to the said John one farthing as earnest-money, by which the property of the said Devil rested in the person of the said Robert, to have livery of the said Devil on the fourth day next following; at which day the said Robert came to the forenamed John, and asked delivery of the said Devil, according to the agreement between them made. But the said John refused to deliver the said Devil, nor has he yet done it, &c., to the great damage of the said Robert, to the amount of 60s., and he has therefore brought his suit, &c

"The said John came, &c., and did not deny the said agreement; and because it appeared to the Court that such a suit ought not to subsist among Christians, the aforesaid parties are therefore adjourned to the infernal regions, there to hear their judgment, and both parties were amerced, &c. by William De Scargell, Seneschal."

J. Yeowell.

Charles I. and his Relics (Vol. x., p. 245.). — Having read a paragraph on this touching portion of our history in "N. & Q.," it may not be amiss to apprise G. N. that the Prayer Book used by the martyr-king, after his sentence, is now, and has been since that tragical event, in the possession of the Evelyn family of Wotton Park, near Dorking. The present owner of that demesne is a descendant of the celebrated John Evelyn, who was a staunch loyalist, and cotemporary with the ill-fated Charles. C. H. (1)

Miscellaneous.

NOTES ON BOOKS, ETC.

One of the best characteristics of the literature of the present day is the absence from all the higher journals of articles animadverting on personal character or conduct. One of those exceptions which confirm the rule was made by *The Athenæum*, on Saturday the 28th ult., in a review of *The Handbook for Advertisers*, a book obviously issued as a part of a system of puffery almost unexampled, exercised in behalf of *The Critic*, *Law Times*, &c., of which journals we should think nothing worse could be said than that they should require such aid. In furtherance of his object, the author of *The Handbook* not only ignores the existence of *The Literary Gazette*, *The Examiner*, *The Spectator*, and *Notes and Queries*, as literary papers, but makes a statement of the sales of his own journals, based on the Stamp Office Returns, which the reviewer shows to be *absolutely untrue*. We say his own journals, because we think *The Athenæum* identifies pretty distinctly the writer of *The Handbook* with Mr. William Edward Cox — the proprietor of the journals to be puffed — a barrister, whose connexion with the *Law Times* formed the subject of a pungent article in *Fraser's Magazine* for November, 1852. *The Athenæum* deserves the thanks of the respectable portion of the press for the manner in which it has entered upon this question, which it well describes as one of "literary honour and business integrity."

The memory of the learned author of the *Fasti Hellenici* and *Fasti Romani* must be held in honour by every classical scholar; and every such scholar will read with interest the record of his persevering and continuous studies in the recently published *Literary Remains of Henry Fynes Clinton, Esq., M.A., Author of the Fasti Hellenici, &c.; consisting of an Autobiography and Literary Journal, and Brief Essays on Theological Subjects, edited by* The Rev. C. J. Fynes Clinton, M.A. The book, although of a nature that can never make it a popular one, is worthy of note on many accounts. It furnishes an important lesson to the man of letters, by showing the vast amount of preliminary study and intellectual labour by which Mr. Fynes Clinton fitted himself for the great works which he accomplished; and exhibits a picture of the inner life of a man of profound learning, sound sense, and deep and unaffected piety, delightful to contemplate.

Of somewhat cognate character, inasmuch as it pictures to us the mind of the accomplished writer, is Mrs. Jameson's new volume, *A Common-place Book of Thoughts, Memories, and Fancies, original and selected. Part I. Ethics and Character. Part II. Literature and Art, with Illustrations and Etchings.* Mrs. Jameson, who might apply to herself the line of Leigh Hunt's —

"I who do love the beautiful of things,"—

and who insists upon the Good and the True as the elements and essentials of the Beautiful, has given us in this handsome volume the results of her habit of making a memorandum of any thought which might come across her, and of marking or remarking any passage in a book which excited either a sympathetic or an antagonistic feeling — a habit to which we are indebted for her works on Shakspeare's Women, and on Sacred and Legendary Art. The volume before us contains the fragments that remained after her various other works had been formed from materials so gathered together. She speaks modestly of it as a book which "can do good only in one way. It may, like conversation with a friend, open up sources of sympathy and reflection; excite to argument, agreement or disagreement, and, like every spontaneous utterance of thought out of an earnest mind, suggest far higher and better thoughts than any to be found here to higher and more productive minds" The work, which, like all Mrs. Jameson's later productions, is rich in artistic beauty, etchings and woodcuts alike redolent of grace, is destined to extend still more widely the reputation of the authoress, as one who thinks deeply and writes wisely.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

BYRON'S DON JUAN. 24mo. Vol. II. Murray, 1837.
SCOTT'S TALES OF A GRANDFATHER. 18mo. Vol. I. Cadell, Edinburgh.

*** Letters, stating particulars and lowest price, *carriage free*, to be sent to MR. BELL, Publisher of "NOTES AND QUERIES," 186. Fleet Street.

Particulars of Price, &c. of the following Books to be sent direct to the gentlemen by whom they are required, and whose names and addresses are given for that purpose:

NORFOLK ARCHÆOLOGY. Vol. I.

Wanted by *Mr. Weston*, 89. Chancery Lane.

JUNIUS IDENTIFIED WITH A DISTINGUISHED LIVING POLITICAL CHARACTER, by Woodfall, Junior.

Wanted by *William Short, Esq.*, 1. Newman's Court, Cornhill.

JUNIUS' LETTERS, edited by Heron. 2 Vols. 8vo. 1802.
A COMPLEAT KEY TO THE DUNCIAD, by E. Curll. 12mo. 1728.
LETTERS, POEMS, AND TALES, &c., between Dr. Swift, Mrs. Anne Long, and several Persons of Distinction. Curll. 8vo. 1716 (or thereabouts).
FAMILIAR LETTERS TO H. CROMWELL, by Mr. Pope. Curll. 1727.
GAY'S MISCELLANEOUS WORKS. 4 Vols. 12mo. 1773.

Wanted by *William J. Thoms, Esq.*, 25. Holywell Street, Millbank, Westminster.

THE CANTERBURY TALES OF GEOFFREY CHAUCER. Edited by Thomas Wright, Esq. Vols. I. & II. Percy Society.
LELAND'S DEMOSTHENES. Vol. I. 8vo. London, 1802.
BAKER'S LIVY. Family Classical Library. Vols. IV. & VI. Cloth.
L'ENEIDE. Traduite par Jacques Delille. 8vo. Paris, 1804. Vol. I.
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LONDON, SATURDAY, NOVEMBER 25, 1854.

Notes.

ORIGINAL LETTER FROM SIR BEVILLE GRENVILLE.

Among the Original Letters to which you have given publicity, the inclosed may perhaps deserve a place. It is a copy of a Letter from Sir Beville Grenville to his wife, giving an account of the Battle of Bradock Down near Liskeard, in which the Parliamentary Forces under Ruthen were defeated, 19th of January, 1842. See *Clarendon*, Book VI. T. E. D.

My deare Love,

It hath pleas'd God to give us a happie victory this present Thursday being y^e^ 19^th^ of Jany., for which pray join w^th^ me in giving God thanks. We advanced yesterday from Bodmin to find y^e^ enemy w^ch^ we heard was abroad, or if we miss'd him in the field we were resolved to unhouse them in Liskeard or leave our boddies in the highway. We were not above 3 miles from Bodmin, when we had view of two troops of their horse to whom we sent some of ours, w^ch^ chased them out of the field while our foot march'd after our horse; but night coming on we could march no farther then Boconnocke Parke, where (upon my co. Mohum's kind motion) we quartered all our army by good fires under the hedge. The next morning (being this day) we march'd forth, and ab^t^ noone came in full view of the enemies whole army upon a fair heath between Boconnocke and Braddock Church. They were in horse much stronger than we, but in foot we were superior, as I thinke. They were possest of a pretty rising ground which was in the way towards Liskeard, and we planted ourselves upon such another against them w^th^in muskett shot, and we saluted each other with bulletts about two hours or more, each side being willing to keep their ground and to have the other to come over to his prejudice; but after so long delay, they standing still firm, and being obstinate to hould their advantage, Sir Ra' Hopton resolved to march over to them, and to leave all to the mercy of God and valour of our side. I had the van; so after solemne prayers in the head of every division, I led my part away, who followed me w^th^ so good courage both down one hill and up the other, as it strooke a terror in them, while the seconds came up gallantly after me, and the wings of horse charged on both sides, but their courage so fail'd them as they stood not our first charge of the foot, but fled in great disorder, and we chast them diverse miles; many were not slain because of their quick disordering, but we have taken above 600 prisoners, among which S^r^ Shilston Calmady is one, and more are still brought in by the soldiers; much armes they have lost, and colours we have won, and 4 pieces of ordinance from them, and without rest we marched to Liskeard, and tooke it w^th^out delay, all their men flying f^m^ it before we came, and so I hope we are now again in y^e^ way to settle the country in peace. All our Cornish Grandies were present at the battell w^th^ the Scotch Generall Ruthen, the Somersett Collonels, and the horse Captains Pim and Tomson, and but for their horses' speed had been all in our hands; let my Sister and my Cossens of Clovelly, w^th^ y^e^ other friends, understand of God's mercy to us, and we lost not a man. So I rest

Y^rs^ ever,

Liskerd, Jan. 19. 1642. BEVILL GRENVILE.

For the Lady Grace Grenvile,
at Stow, d. d.

The messenger is paide, yet give him a shilling more.

POPIANA.

Alexander Pope.—Much valuable information may be drawn from printed catalogues of books, and all that Aristarchus Bibliographicus has said to the contrary must be considered as romance—as much so as a tale in Ariosto. Without attempting to justify this opinion, which may have no substantial opponents, I shall proceed to extract, from scarce printed catalogues, two curious items relative to a subject now under discussion:

(1.) "* 1646. Pope's Works, *large paper, crown octavo, MS. notes by Mr. Orme*, 9 vols. —— 1740. *Note in this book. The gift of Alexander Pope to the Society at Marshgate*, 1741."—Cat. Robert Orme, F.A.S., 1796.

The above note seems to prove that the edition of 1740 was made with the sanction of Pope, and if Mr. Orme annotated the volumes as carefully as he did the *Histoire des Indes Orientales par M. Souchu de Rennefort*, which is now in my possession, the discovery of the copy in question is desirable. My own volume would serve to identify it.

(2.) "Essay [sic] sur la critique, trad. de l'anglois de Pope, en vers françois, par Ant. Hamilton. In-4. cart.

"Manuscrit de vingt-sept feuillets.—Imprimant Hamilton je crus très suffisant de donner quatre-vingts vers de cette traduction, trop foible pour mériter d'être imprimée tout entière, et de laquelle je n'eusse rien imprimé du tout, si son existence n'eût été déjà connue." — *Catalogue de la bibliothéque d'un amateur* [A. A. Renouard], Paris, 1819, III. 127.

This translation was made in 1713, or earlier; and Pope told Hamilton that he could not "resist the temptation of printing it," but it has remained inedited except as above-stated. The library of M. Renouard, *le doyen des bibliographes*, is now on sale at Paris, and the MS. will be sold on Thursday the 14th of December. I hope some English collector will secure it. BOLTON CORNEY.

Editions of "The Dunciad." — It is very kind of our Editor to offer to take the trouble of collating the earlier editions of *The Dunciad;* but as I was the person who commenced the discussion, I beg leave to say that my inquiry was solely and simply after any Dublin or other edition prior to 1728. The differences and discrepancies of subsequent editions (which are traceable in almost all Pope's separate publications of his various works, as well as in *The Dunciad*), are matters of a different kind, and do not affect my original inquiry; but, for the satisfaction of other correspondents, I transmit to the Editor all the separate editions of *The Dunciad* in my possession. C.

Early Editions of "The Dunciad." — Although, thanks to the kindness of our contributors and friends, a very large number of copies of *The Dunciad* have been forwarded for our examination, we have reason to believe that there were editions (we speak more particularly of editions published in 1728 and 1729) of which we have not at present received any copy. We shall therefore feel obliged by any information as to the existence of copies of *The Dunciad* dated in 1728 and 1729, in any public or private libraries. We shall be farther obliged by any bookseller, who may have a copy of *The Dunciad* for sale, reporting to us its date, price, &c. ED. "N. & Q."

Pope's Skull. — Can any correspondent of "N. & Q." throw light upon a story which was formerly current in the neighbourhood of Twickenham as to the desecration of Pope's grave, and the removal of his skull? This is said to have taken place about twenty years since, when an eminent distiller, having died in that parish, was buried in Pope's grave in Twickenham Church. It used to be reported that, on opening the grave, the only remains discovered was the skull of the poet, and that that was then removed. If so, where was it removed to, and is it known to be now in existence? P. S.

Pope's "Sober Advice." — I have read with great interest the various "Popiana" which have appeared in "N. & Q.," but have been a little disappointed, as an admirer of Pope, that no farther allusion has been made to two interesting Queries which appeared in your early Numbers, and I hope therefore you will permit me to recall attention to them. One is the allusion, hitherto unexplained, contained in a passage of Pope's *Imitation of Horace's Epistle to Augustus:*

> "The hero William and the martyr Charles,
> One knighted Blackmore and one pension'd Quarles;
> Which made old Ben, and surly Dennis swear,
> *No Lord's anointed, but a Russian bear.*"

The other and more important relates to the date of the first publication of Pope's *Sober Advice from Horace to the Young Gentlemen about Town*, which MR. CROSSLEY (Vol. iv., p. 122.) states to have been published by Curll about 1716, in a form in which neither Mrs. Oldfield nor Lady Mary are introduced. Your correspondent C. doubted MR. CROSSLEY's accuracy, and there the matter rests. Those who have read, with the pleasure I have done, MR. CROSSLEY's bibliographical communications to "N. & Q.," and have shared with me the feeling that MR. CROSSLEY generally speaks by the card, would, I am sure, be glad to know whether farther examination has convinced him that the *Sober Advice* was published, though in an imperfect form, at so early a period. S. A. H.

WORDS AND PHRASES COMMON AT POLPERRO, BUT NOT USUAL ELSEWHERE.

(*Continued from* p. 360.)

Sabby, moist, only a little wet. It appears to have the same root with the word *sap*, as the juice of a tree; but it is expressive of the condition of anything only perceptibly moist.

Sample, soft and flexible. A piece of leather, or firm substance, by being soaked in oil or water, is rendered *sample*.

Scam. To *scam* a shoe, is to twist it out of shape by wearing it wrongly. Is not this the orgin of the word *scamp*, a fellow that is distorted from the right?

Sclow, to scratch with the nails, as a cat does. It is most commonly applied to the action of little children, when they scratch each other with their nails. *Sclomb* has much the same meaning.

Scoad, to scatter about, or spill anything. In common language, it is more frequently applied to the spilling of liquids in a scattered manner; but it is the common word among farmers and labourers for scattering or distributing with a shovel the manure, or *dressing*, over the fields.

Scoce, to exchange or barter one thing for another.

Sconce, understanding, intellect, the faculty of comprehension.

Scraw, or *scroe*. Fish are *scrawed* when they are prepared in a particular way before cooking. This *scrawing* consists in cutting them flatly open, and then slightly *powdering* them with salt, and sometimes with pepper. They are then exposed to the sun or air, that as much as possible of the moisture may be dried up. In this state they are roasted over a clear burning coal or wood fire. Thus prepared, and smeared over with a little butter, they are said to be "scrawed."

Scrump, to shrink up together. It is confined to living beings, and is often applied to a child

who, from any cause — as from bad living — is shrunk up and deficient in growth. The word *shrump* has nearly the same meaning, but is often applied to one part only of the body: as that a person is shrump-shouldered, when very narrow in that part. I believe that the crustacean animals, shrimps, are so called from their habit of drawing up their body, when caught, into a contracted form; and our fishermen always call them *shrumps*.

Scutter. It sometimes means simply to slide; but more frequently it expresses the action often practised by boys, of throwing flat stones so as to slide along the surface of water.

Sense, stop. It seems remarkable that this Italian word should be familiarly used by our children when at play, especially at marbles: when they want to stop for a moment without detriment to the play, they cry out *sense*, and the cry is believed to be authoritative.

Shaky. Infirm in inward structure, although not very visibly weak.

Shive. Applied to the motion of a horse that, through shyness, passes quickly by an object, keeping on the opposite or distant side of it. It seems to have some reference to the word *shy*, and to contain the ancient pronunciation; but it expresses an action, rather than the cause which leads to it.

Shoul, a shovel. Sometimes it is pronounced *showel*.

Siff. This, which is common with us, is beyond doubt the ancient way of pronouncing the word *sigh*; and several other words which contain the letters *gh* have also changed their pronunciation. The words *dafter* for daughter, and *nafty* for naughty, are common. Sometimes *soff* is used for *siff* or *sigh*.

Skease, to run along very swiftly.

Skew, a short, smart, flying shower of rain, hurried along by a sudden wind.

Skit, a sarcasm, lampoon. It is derived from the Saxon *skeot*, thrown out; but the application in common use is very wide. In common language, *scout* is a person sent out to get intelligence, to be a spy: to *scout*, is to drive away a person or thing. And I have no doubt it is the root of the name of the fish called a skate; to explain which, it should be known that a fisherman recognises two general classes of fish: such as are saleable in the market, and such as by custom are not so. The latter is termed *rabble-fish*; which means the common, not valued, or properly rejected and thrown aside, and so are not carried to market. The skate is one of the latter, and the largest of them; and it is to be observed that, in this sense, the rabble-fish are not such as form no article of food for any one — as the larger sharks, for instance — but such as are perfectly wholesome, and are therefore the food of the fisherman and his family, but yet are not sufficiently esteemed to be sold in the market. The common thornback, grey gurnard, comber, dog-fishes, and, when engaged in fishing for pilchards, even the flake, are among the rabble-fishes, and, as such, are not returned among the profits of his employer by the fisherman.

Skiver, what is now called a *skewer*; used to fasten meat in cooking.

Slidder, to slide.

Slock, to entice, allure.

Slotter, to dirt, to throw about dirt. Hence, perhaps, the word *slattern* for a dirty untidy woman.

Sneg, a small snail.

Snuggle, to enter into a close embrace, as a child into its mother's bosom. The word *snug* is only the adjective of this verb.

Soce, a common address to companions in conversation; but at present it is used by old people only, and to them seems without any definite meaning.

Sog, to sleep lightly, to doze.

Soup. A verb with much the same meaning as *sip*.

Sowle, to pull about, to hawl lustily.

Soyl, the seal-phoca.

Sparabil, or *sparabeal*, a nail to put into the sole of a shoe, without a head, and therefore different from a hobnail. The meaning seems to be, a spearbill, as being sharp, and finely edged off in shape.

Spile, which miners pronounce *spaël*; to inflict a fine or a penalty for late attendance at work.

Sproyl, the power to move or struggle. It is most commonly used negatively; and a person or animal is said "to have no *sproyl*, when, although not dead, there is little or no power to move."

Stark, bare, exposed. The expression *stark mad* is common everywhere, to express madness without any doubt or disguise; but, with us, the word is employed without any addition: as that a situation is *stark*, to signify its exposure to every wind, and to cold.

Stemming. A turn in succession to be supplied with an article for which many people are waiting. It is most commonly, if not solely, applied to the turn in which people are supplied with water at the common shute, when they are waiting for it, and it runs sparely.

Stitch, a sharp, sudden, pain in the side, often arising from running. Shakspeare uses it in this sense, *Twelfth Night*, Act III. Sc. 2.

Stramm, to strike or thrust with violence. A *stramming* person is one who is strong, rough, and violent.

Strapping, great and robust.

Stubb, and *To stubb*. A *stubb* is a small, short, and blunt bit of wood. To *stubb* is to dig such a

piece of wood out of the ground. The verb is applied for the most part to the digging up the short stems and stalks of furze, after the top has been cut down, or burnt on the ground. It is probable that the word *stubble* has the same origin, although the meaning is different.

Style, the pronunciation of steel; and the word *steel* is used for iron. By some old persons it is used as a verb, to signify the ironing or smoothing of clothes as a launderess does; and this is called "styling" the linen. This is probably the origin of the word *style*, for fashion: as signifying being dressed with garments, set in order as if they had been ironed.

Suart, perfectly uniform and smooth in all its parts. A fisherman's line is said to run through his hand *suart*, when he feels no inequality or roughness, but it is equally soft and flexible throughout.

Sulky. Invariably used intead of *sullen*.

Sych, the edge or foaming border of a wave, as it runs up a harbour or on the land. VIDEO.

MACAULAY ON THE ITALIAN LANGUAGE.

There is a passage in Macaulay's *History of England*, on which it seems to me worth while to make a Note.

Speaking of Charles, Earl of Shrewsbury, the historian writes (vol. ii. p. 318.), that "He spoke French like a gentleman of Lewis's bed-chamber, and Italian like a citizen of Florence." It is to be presumed that the writer intends to say, that he spoke either language in perfect purity. But, in truth, to say of a man that he speaks Italian like a citizen of Florence, is like saying of an Englishman that he speaks his language like a thoroughbred cockney. And in making this observation, it is not intended to understand the word *citizen* in any more restricted sense than the author evidently meant it—as any educated denizen of the city. All Florentines, with rare exceptions, speak a harsh and guttural dialect, marked also—perhaps it may be said enriched—by many peculiarities and provincialisms. The historian has been led into error by the fame of the "Lingua Toscana," not *Fiorentina*. The inhabitants of the mountains of Pistoia, and those of the city of Siena and its environs, have the reputation of speaking a peculiarly pure Italian. But, in truth, the reputation of the "Lingua Toscana," was based on the written style of Tuscan authors, and not on the spoken language; as may be in part gathered from the well-known proverb, which describes the beau-ideal of the spoken Italian as "Lingua Toscana in bocca Romana." The Florentine dialect was at all times characterised by the same peculiarities, which still mark an inhabitant of the "City of Flowers, and Flower of Cities." And it is curious to find, that in writings of the sixteenth century, by some of the most cultivated men of their day, the words are so spelled as to represent as nearly as may be the peculiar pronunciation still heard in the streets and drawing-rooms, though perhaps to a less degree, of Florence. Thus we find *chonto*, *acchordo*, *chasa*, &c., for *conto*, *accordo*, *casa*. The Florentines also, though this is more confined to the lower classes, pronounce *l* and *r* indiscriminately for each other; as *morto* for *molto*, *pubbrico* for *pubblico*, &c. So much so that, in the popular songs, *molto* and *corto*, e. g., would be made to rhyme. T. A. T.

Florence.

DIVINATION BY, OR TOSSING OF, COFFEE GROUNDS.

I met with the following curious advertisement in the *Dublin Weekly Journal*, June 11, 1726. This species of divination is mentioned in a note to Ellis's edition of *Brand's Popular Antiquities*, vol. ii. p. 620., and reference made to the first volume of the *Gentleman's Magazine* (1731), p. 108., where an extract is made from the *Weekly Register*, March 20, No. 90., relating some occurrences the author met with in a visit he lately paid to a lady,—

"Whom he surprised and her company in close cabal over their coffee, the rest very intent upon one whom, by her address and intelligence, he guessed was a tire-woman [Mrs. Cherry?], to which she added the secret of *divining by coffee grounds*. She was then in full inspiration, and with much solemnity observing the atoms round the cup; on the one hand sat a widow, on the other a maiden lady. . . . They assured him that every cast of the cup is a picture of all one's life to come, and every transaction and circumstance is delineated with the exactest certainty," &c.

The same practice is noticed in *The Connoisseur*, No. 56., where a girl is represented divining to find out of what rank her husband should be:

"I have seen him several times in *coffee grounds* with a sword by his side; and he was once at the bottom of a tea-cup in a coach and six, with two footmen behind it."

In the following advertisement one cannot but be struck with the *piety* (?) of Mrs. Cherry, who declined business till prayers were over at St. Peter's Church (a proof of daily prayers, by the way, in 1726), as well as with the *economy* with which she exercised her profession.

"Advice is hereby given, that there is lately arrived in this city the famous Mrs. Cherry, the only gentlewoman truly learned in that occult science of *tossing of coffee grounds*; who has with uninterrupted success for some time past practised to the general satisfaction of her female visitants. She is to be heard of at Mrs. C—ks, or at Mrs. Q—ts, in Angier Street, Dublin. Her hours are after prayers are done at St. Peter's Church, till dinner. N. B.—She never requires more than one ounce of coffee from a single gentlewoman, and so proportionable for a

second or third person, but not to exceed that number at any one time."

E. Ph. Shirley.

Houndshill.

Minor Notes.

That v. *Who or Which.*—"N. & Q." have occasionally contained strictures upon the misapplication of words and terms. Pray admit my protest against the growing use, or rather misuse, of "that" for "who," or "which." I lately met in a published sermon with the following "barbarism:" —"It was that (*ista*) poor, friendless, forlorn widow, that (*quæ*) enlisted his sympathies and won his high encomium; and that (*id*) because of the warm and genuine generosity of her heart." The Latin substitutes are inserted just to point out how much we lose, not only in perspicuity, but also in that beauty which arises from variety of phrase. Wm. Hazel.

Salutation after Sneezing.—The *Athenæum*, in a review of M. Nisard's curious though ill-executed work on the popular literature of France, remarks that the following passage contains evidence of the almost universal practice of salutation after sneezing:

"If you sneeze in the presence of another person, you should take off your hat, turn aside; put your hat, your handkerchief, hand, or napkin before you; and as soon as the paroxysm is past, you ought to salute those who have saluted, or ought to have saluted you, although they may not have said anything."

At different stages of social progress, such instructions may be found occupying positions in the social scale correspondingly various, and helping accordingly to mark the point reached by different nations. In France the above extract, at the middle of the nineteenth century, occupies a page in a chap-book destined for the classes at the bottom of the social pyramid. In Italy I find the following in a child's primer, issued authoritatively in 1553, and stated in the title-page to be "enriched with new and moral maxims adapted to form the hearts of children." Among "the duties of man to society" are enumerated those of—

"Abstaining from scratching your head, putting your fingers in your mouth, crossing one knee over the other in sitting . . . and being prompt in saluting any one who may sneeze, and returning thanks to any who, on such an occasion, may have wished you well."

There is no reason to doubt, I fancy, the accuracy of the commonly current statement, that the practice in question had its origin at the time of a wide-spread epidemic, of which sneezing was supposed to be a premonitory symptom.

Before concluding, I will cite from the little book above mentioned another of the maxims, supposed by its author to be "adapted for the formation of the juvenile heart," as being characteristic and noteworthy. "One ought never," it is taught, "to introduce any conversation on topics unseasonable or *contrary to current opinions*."

A less morally questionable, though more inconvenient precept, is, that you are never to blow your nose in the presence of any one! T. A. T.

Florence.

"*Alma*" *and* "*Balbec.*"—I have been struck with the apparent Scandinavian character of some of the names, now become immortal, in the Crimea. In the river Alma we have the ordinary Scandinavian termination *a*, "water, a river," and the exact name is that of one of the rivers of Norway, the Alma. In Belbec we have the Scandinavian *bec* or *beck*, "a brook," universal in this district, and found wherever the Northmen have lost their traces; while *Bel* is the name of a god common, as Sir E. B. Lytton has observed, among other nations, both to the Anglo-Saxons and the Northmen. Did any wandering Varangians ever settle upon the Crimea, or is this merely a coincidence? If the latter, have we not at any rate a trace of the great deity Baal or Bel, and may not the Belbec be identified with Balbec, his beautiful temple in Syria? That temple stands beside a brook from which it may have derived its name, tracing the word *beck* up to its Eastern origin. You have readers many and wise; can they throw any light upon it? R. A.

Carlisle.

Epitaph.—The following from an old newspaper (1750) appears too good not to have a place in a permanent periodical:

"*Epitaph on a talkative Old Maid.*

Beneath this silent stone is laid
A noisy antiquated maid,
Who from her cradle talk'd till death,
And ne'er before was out of breath."

Timon.

James II. and the University of Dublin.—Please give a corner in "N. & Q." to the following extract from a very interesting and impartial work, Taylor's *History of the Civil Wars of Ireland*, vol. ii. p. 127.:

"The first step taken by James in his war on the University of Dublin, proved that he gave that learned body more credit for common sense than it deserved. He nominated a Roman Catholic to be professor of the Irish language, and was astounded to hear that no such professorship existed in that venerable institution. Doctor Leland (the Irish historian) rates James very severely for having committed such a blunder; but truly the blunder belongs not to him alone. He could scarcely have credited the existence of such a practical jest, as an institution whose professed design was to instruct the Irish in the doctrines of the reformed religion, which yet left the teachers wholly ignorant of the language of those whom they had to instruct. Compared with this, the folly of Goldsmith's attempting to teach English in Holland,

without having first learned Dutch, sinks into insignificance."

The university cannot now, I am happy to say, be charged with so strange an anomaly. In the year 1840 a Professorship of Irish was founded, and for the encouragement of the study of the language, the Board have placed a liberal sum of money for annual premiums at the disposal of the professor. Moreover, the Governors of the Irish College of St. Columba, and also the Committee of the Irish Society, have, with the sanction of the authorities, founded several scholarships in the University, designed for candidates for the ministry. How true indeed is the maxim, "Better late than never!" ABHBA.

1253 *Descendants.* — In "N. & Q." (Vol. vii., p. 547.) is an account of William Strutton, who left 251 descendants, which had appeared before in Vol. v., p. 283.; and in Vol. vi., pp. 106. 209., of Mrs Mary Honeywood, who lived to see 367 lawfully descended from her. Fuller, in his *Worthies of England*, "Buckinghamshire," p. 138., relates that —

"Dame Hester Temple had four sons and nine daughters, which lived to be married, and so exceedingly multiplied, that this lady saw 700 extracted from her body. Reader, I speak within compass, and have left myself a reserve, having bought the truth hereof by a wager I lost."

But the following from the *Annual Register for* 1804, p. 51. of the "Chronicle," throws all these into the shade:

"At Gloves, near Athenry, Ireland, after a short illness, Mr. Denis Coorobee, of Ballindangin, aged 117. He retained his faculties to the last, and until two days previous to his death, he never remembered to have any complaint or sickness whatever, toothache only excepted. Three weeks before his death he walked from his house to Galway, and back the same day, which is twenty-six miles. He could, to the last, read the smallest print without the assistance of glasses, which he never accustomed himself to, with as much ease as a boy of sixteen. It has been acknowledged by the most intelligent men of this kingdom, that, for the present age, he was the most experienced farmer, and the brightest genius for the improvement of agriculture; it is upwards of seventy years since he propagated that most useful article to the human species called the 'black potatoe.' He was married seven times, and when married to the last he was ninety-three years old; by them all he had 48 children, 236 grandchildren, 944 great-grandchildren, and 25 great-great-grandchildren, the oldest of whom is four years old; and his own youngest son, by the last wife, is about eighteen years old."

ZEUS.

Nelson and the Apple-woman. — As the slightest anecdote of our great naval hero appears to me to be not without interest, I am induced to make a note of a passage in Nelson's early life which has not (I am informed) been hitherto noticed in print. Nelson was passing an evening with the family of a London hosier, when the pater-familias, coming in from the street, narrated as an amusing anecdote a misadventure which had just befallen a poor apple-woman. The poor woman had her stall in the street; a man, while pretending to purchase apples, had made fast one end of a cord to a leg of the apple-stall, and the other end to the back of a hackney coach. Off went the coach, dragging the apple-stall along with it; the fruit was scattered in the mud, the apple-woman was in tears and despair: the hosier thought it a most capital joke, and laughed immoderately. But Nelson thought it no laughing matter; his kindly heart was touched by the poor woman's distress, and he at once left the house, sought out the apple-woman, and more than recompensed her for the loss she had sustained.

CUTHBERT BEDE, B.A.

Minor Queries.

The Fire of London in 1666. — The vaticinations of this great calamity, and its forerunner the plague, collected by MR. STERNBERG, are interesting (Vol. vii., pp. 79. 153.); but whether they were uttered before or after the vaticinated events, is now of little consequence. The question, however, is still open. Did the fire originate in accident or design? Historians generally concur in attributing it to the former; but the following seems to point to the latter:

"At the Committee of Trade and Plantations, in the Council Chamber at Whitehall, Thursday the 15th of Dec., 1681: present, His Highness Prince Rupert, Lord Privy Seal, Earl of Craven, &c.

"The petition of Col[l] William Doughty, referr'd by an order of Council of the 18th of Nov. last, is read, wherein, &c.

"Col[l] Doughty does farther acquaint the Comittee, that about two months before the ffire of London, my L[d] Taff's brother, a Capuchin, Col[l] Mort Obryan, and sev[l] others in France, did speak of a great disaster that should happen shortly after in England, and that soon after this discourse he saw at Paris this Capuchin, my L[d] Taff's brother, in gentleman's cloaths and equipage. And as for the particular discourse, he refers himself to a letter written by him the said Col[l] Douglass (*sic*) at that time to Col. Nicholas Carew here in London. Col[l] Doughty does likewise make oath to the truth of what is above mentioned, according to the best of his remembrance; w[ch] their L[d]ps agree to report unto his Maty in Council tomorrow in the afternoon, and Dr. (*sic*) Nich[s] Carew is appointed to give his attendance at that time."

Can any reader of "N. & Q." furnish the substance of the report made by the Council on the following day, and the result of the examination of Dr. or Col. Carew, which no doubt followed? Are the original minutes of the proceedings of the

Board of Trade and Plantations of those days in the State-Paper Office, or where else? Who was "my Lord Taff?" and who were Colonels Doughty and Carew? ERIC.

Hochelaga.

[This is a very loose way of putting a Query. The writer should have sent his authority with the extract.—ED. "N. & Q."]

Dean Smedley.—Can any one give us any account of Jonathan Smedley, Dean of Clogher and Ferns in Ireland, and celebrated as the *diver* in *The Dunciad*. It is stated (see Scott's *Swift*, xiv. 436.) that he went to India (Fort St. George) in 1728, leaving behind a kind of epitaph on himself in Latin, of which the most prominent passage was, that he prides himself as being the first who ventured to say *Patres sunt Octulæ*. Is anything more known of him? C.

Dryden and Addison.—In Addison's versified account of the greatest British poets we read,—

> "But see where *artful Dryden* next appears,
> Grown old in rhyme, but charming even in years.
> *Great Dryden* next, whose tuneful Muse affords
> The sweetest numbers and the fittest words," &c.

And then follow a dozen more lines on Dryden. But is there not here some mistake in the first mention of Dryden? Was not some other poet meant, after whom "Great Dryden *next* appears?" The text appears, as I have cited it, in all the editions of Addison that I have been able to see. C.

Song of the Revolution, 1688.—Some seventy years ago, before dyspepsia came in fashion, a club, composed of the finest specimens of the country gentleman then flourishing, was wont to meet annually on November 5 in our town; and after signalising the day by a consumption of viands perfectly alarming, used to wind up with a song bearing especial reference to the Revolution, of which I can learn only a single terminal couplet. Can any reader help me? It ran thus:

> "The gods adored were gods of wood,
> Sign posts carved and painted."

It could not have been purely local.

R. C. WARDE.

Kidderminster.

Anastatic Printing.—Who is the publisher of a pamphlet on *Anastatic Printing*, by C. J. Jordan? J. P.

Taverner's Testament.—I possess a few leaves of the rare octavo edition of Tindale (revised by Rychard Taverner), 1539. MR. OFFOR, to whom I have submitted them, is only aware of one other copy existing. My object is to ascertain if any other copy is known: the one MR. OFFOR mentions was formerly in the Harleian Collection. The leaves (a portion of St. John's Gospel) formed part of the paper lining of an oak chest *temp.* Eliz., from which they were taken. R. C. WARDE.

Kidderminster.

Manor of Old Paris Garden.—There is, or used to be, a ditch or dyke running across Great Surrey Street, Blackfriars Road; but for some few years past it has been covered and built upon. All buildings thereon are subject to a ground-rent, payable to the steward of the "Manor of Old Paris Garden," and collected half-yearly. If you could give me any information respecting this old manor, you would greatly oblige.

J. EDMUNDS.

Dr. Adam Clarke's MSS.—I have in my possession a rather interesting quarto volume in MS., comprising about six hundred very carefully written pages, and entitled "The Lives of the English Martyrs Epitomised; containing a Particular and Circumstantial Account of the Lives, Sufferings, and Deaths of the Protestants in the Reign of Queen Mary the First," &c. As appears from a note in pencil, it belonged to Dr. Adam Clarke, and is mentioned in p. 58. (No. 94.) of the *Catalogue* of Dr. Clarke's MSS., published by his son. Not having access to a copy of the *Catalogue** in question, and wishing to know particulars of the book (which is one hundred years old, and has no author's name), may I apply to you, or to some of your correspondents, for the required information? ABHBA.

Halfpenny of George II.—Some ten or twelve years ago a workman in my employment, at Rathmines, near Dublin, dug up a curious coin, which I have. On the obverse is the head of George II., with the words and figures "GEORGIUS II. REX;" the reverse bears the crowned harp of Ireland, with "HIBERNIA, 1789." The date is perfectly plain. It appears to be a coin from the mint, milled at the edges, and evidently in considerable circulation. I fear your readers will call it a truly Irish coin, bearing as it does a date twenty-nine years after George II.'s death. I have hitherto been unable to obtain any explanation of it. Y. S. M.

"*The Political Register, and Impartial Review of New Books.*"—Information is desired as to the origin, length of time for which published, principal writers of, and, in short, general history of this periodical, of which the 34th monthly Number, being the 1st Number of Vol. vi., was that for January, 1770. Is it the first periodical, or only periodical, of that name? M. N. S.

[* The *Catalogue* merely notices it as follows: "Fox's Martyrology Epitomised. 4to. bound, pp. 602."—ED.]

Minor Queries with Answers.

Passage in Erasmus. — Will you be so kind as to invite your readers to elucidate a dark place in one of Erasmus's Colloquies?

In a dialogue entitled "Peregrinatio religionis ergo," in which Ogygius and Menedemus are the sole interlocutors, the former tells the latter that he has been to visit —

"Divum Jacobum Compostellanum, et hinc reversus, *Virginem Parathalassiam apud Anglos* percelebrem."

Menedemus is curious to know more of this Virgo Parathalassia, and says:

"De Jacobo frequenter audivi: sed obsecro te, describe mihi regnum istius Parathalassiæ."

His friend replies:

"Equidem expediam, quam potero paucissimis. Celeberrimum nomen est per *universam* Angliam, nec temere reperias in ea insula, qui speret, res suas fore salvas, quin illam quotannis aliquo munusculo pro facultatum modulo salutârit.

"*Men.* Ubi habet?

"*Og.* Ad extremum Angliæ finem inter occidentem et septentrionem, haud procul à mari passuum fere tribus millibus, vicus est vix aliâ re victitans quam commeantium frequentiâ. Collegium est Canonicorum, sed quibus à Latinis Regulæ nomen additur; medium genus inter monachos et canonicos quos seculares appellant."

Though Erasmus indicates the situation of this religious house so precisely, I am unable to discover where it was. Can any of your readers inform me? ABDONENSIS.

Monte Fusco.

[Erasmus's geography is faulty: Our Lady of Walsingham is intended. Mr. Nichols, in his *Pilgrimages to St. Mary of Walsingham*, p. 82., has the following note to this passage: "Erasmus's description would be enough to puzzle any commentator, if it was not ascertained from so many other proofs that Walsingham is intended. Even as respects the distance of Walsingham from the sea, Erasmus had not preserved an accurate recollection. It is about seven miles from the town of Wells, the nearest port, and eight from the sea; but most of the pilgrims coming by sea would probably land at Lynn, at a distance of twenty-seven miles."]

The Revolution of 1688.—Did the Prince of Orange land on the 4th or the 5th of November? D.

[The Prince of Orange arrived in Torbay on the eve of the anniversary of the Gunpowder Plot; but, according to Burnet (who was on board one of the prince's ships), it appears that, "The 4th of November being the day on which the prince was born and married, he fancied that if he could land that day it would look auspicious to the army, and animate the soldiers. But we all, who considered that the day following being Gunpowder Treason day, our landing that day might have a good effect on the minds of the English nation, were better pleased to see that we could land no sooner." (Harl. MS. 6798. art. 49.) See also Trevor's *Life and Times of William III.*, vol. i. p. 281., who says, "On the 4th, the fleet continued to steer their course in order to land at Dartmouth or Torbay. During the night the violence of the wind carried them beyond the desired port; but a favourable change taking place, the following morning the whole fleet was safely carried into Torbay, a place in every way most suited for landing the horse."]

Richard Wiseman the Surgeon. — I cannot find, in any of the Biographies which I have consulted, the date of the birth and death of Richard Wiseman, the father (as he is often styled) of British surgery. Can any of your readers help me? The object which I have in view is to do honour to Wiseman's memory. MEDICUS.

[The following document, preserved in the Lansdowne MSS., No. 255., may probably lead to the discovery of the parentage at least of Richard Wiseman. It is written by Sir Robert Wyseman, the seventh son of Sir Thomas Wyseman, of Rivenhall, in Essex. Sir Robert was advocate to Charles II., and afterwards became vicar-general and dean of the Arches. Obit. August 17, 1684, in his seventy-fourth year: — "Whereas my worthy friend and kinsman Richard Wiseman, Esq., one of his Majesty's Chirurgeons in Ordinary, hath expressed unto me to have my declaration of his alliance and kindred unto myself and family, I do thereupon declare that I do acknowledge the said Richard Wiseman to be my kinsman and descendant of my family, and that I do give free liberty to him the said Richard Wiseman to use and bear the coat of arms and crest of my family, in such manner and with such distinction as my worthy friend Sir Edward Walker, knight, Garter Principal King of Arms, shall confirm and assign unto him. In witness hereof I have hereunto set my hand and seal the 3rd day of April, 1671.—ROBERT WYSEMAN." Nichols, in his *Leicestershire*, vol. ii. p. 71., notices a portrait of Richard Wiseman by Cooper, among the pictures in Belvoir Castle.]

Bishop Dillon. — Can any of your correspondents inform me whether there was an Irish bishop of the family of Dillon, about six generations back; perhaps of the see of Ossory or Meath? and, if so, whether any information as to his pedigree and descendants can be obtained? J. H. T.

[Ware mentions Thomas Dillon, born at Meath, educated at Oxford, promoted to the see of Kildare in 1523, and died in 1531. Archdeacon Cotton adds, "that it appears from the *State Papers*, vol. ii., that the Earl of Kildare asked Cardinal Wolsey to procure the bishopric for *Edward* Dillon, then dean, but failing in this, he seems to have obtained the preferment for a namesake, perhaps a brother."—*Fasti Eccles. Hiber.*, vol. ii. p. 280.]

Tutchin Family. — Information is requested respecting the family of Tutchin, mentioned in Macaulay's History as being condemned by Jeffreys to be flogged through every market-town in Dorsetshire every year for seven years. A. B.

[There is a biographical account of John Tutchin, or Touchin, the celebrated editor of *The Observator*, in Noble's *Biographical History of England*, vol. ii. p. 311. Pope has memorialised him in *The Dunciad*:

"Earless, on high, stood unabash'd De Foe;
And Tutchin, flagrant, from the lash below."

He died Nov. 23, 1707, aged forty-four. Nothing seems to be known of his family connexions.]

St. George's, Hanover Square. — When were houses in the parish of St. George, Hanover Square, first numbered? I will instance George Street. D.

[According to Cunningham's *Handbook*, George Street was built about 1719, and Lord Chancellor Cowper died at No. 23 in 1723; so that the street must have been numbered between those dates.]

Replies.

VOLTAIRE, SOUTHEY, AND PROFESSOR DE MORGAN.

(Vol. x., p. 282.)

It is well known to all who are conversant with the state of literature and public opinion in France, that great anxiety is generally shown in the most distinguished quarters to disavow all sympathy with, or participation in, the sceptical and irreligious opinions and tenets circulated for a time with such fatal effect by Voltaire and his infidel school. Whatever dark traces these crude notions may have left in the literature of the eighteenth century, the best and greatest writers of the present age are happily free from them. A deeper acquaintance with the spirit and character of the literature of other countries,—above all with the works of Dante and Shakspeare in poetry, and in philosophy with the writings of Bacon, Vico, Herder, Reid, and Stewart,—has had a chief part in effecting this happy change. In consequence of this reaction, a new school has arisen in France, deriving its chief inspiration from Christian sources; the school of Chateaubriand, Mme. de Staël, Cousin, Guizot, Villemain, and Lamartine, whose disciples and admirers, now spread all over France, wielding the chief organs of the press, and occupying the most eminent social positions, are zealous in propagating the doctrines and in diffusing the spirit of their great masters. The laudable attempts of many writers in France, as well as in other countries, to free Voltaire from the charge of having written the most horrible blasphemy ever conceived and uttered to the world, are honourable in themselves, as showing that sincere doubts, and often positive disbelief, exist in their minds respecting the justice of the imputation. However bad his character may be, let it not be made to seem worse than it really is by unfounded charges, which only recoil upon their authors. To the exculpatory evidence brought forward by Southey and Professor De Morgan, permit me to add that of a recent writer in *La Presse*, a French newspaper, in the number for February 23, 1853, in an essay on the works and character of Voltaire. The charge is not formally disposed of, but only incidentally alluded to in a way to show that the writer looked upon the dreadful expression as wholly inapplicable, and never meant to be used in the deplorable sense that some would elicit from it. Such, at least, appears to me to be the construction which a candid mind would put upon the following language:

"Ce qu'ils (ses ennemis) ne pardonnent pas à Voltaire, c'est d'avoir si puissamment contribué à couvrir de lumière le peuple, que ses oppresseurs chargeaient de scandales, d'iniquités, et d'impôts. Ce qu'ils ne lui pardonnent pas, c'est la guerre si glorieuse qu'il a faite à l'*infame* (sic), c'est-à-dire, au fanatisme, à l'intolérance, à la superstition, à la tyrannie. Ce qu'ils ne lui pardonnent pas, surtout, c'est de nous avoir laissé des ciseaux et des limes pour rogner les ongles et limer les dents de ce monstre."

JOHN MACRAY.

Oxford.

BISHOP GRIFFITH WILLIAMS.

(Vol. x., pp. 66. 252.)

Your correspondent HIRLAS has fallen into a few mistakes respecting this eminent prelate. Ware states that the time of his birth was 1589, not 1587; and as he took his degree of Bachelor of Divinity A.D. 1616, and Doctor of Divinity A.D. 1627, both at Cambridge, it is evident that Oxford cannot claim him. The truth I believe is, that after being for some short time at Christ Church College, at Oxford, he entered Jesus College, Cambridge. He was ordained deacon by the Bishop of Rochester 1606–7, and priest by the Bishop of Ely three months after, on the 30th of May, 1607. The diocese of Kilkenny owes him a deep debt of gratitude, for on his return to St. Canice after the Restoration, finding the see-house dilapidated, the cathedral desecrated, and the church lands alienated, he devoted his entire energies to the restoration of the three. He lived to the advanced age of eighty-four, and was buried in Kilkenny. He was one of the four bishops to whom King Charles addressed his commission for the restoration of the Irish Church; and on the 27th of January, 1660, he, with Bramhall, Archbishop of Armagh, Lesley, Bishop of Raphoe, and Maxwell, Bishop of Kilmore, at St. Patrick's, Dublin, consecrated together the following twelve Irish bishops:—Margetson for Dublin, Pullen for Tuam, Boyle for Cork, Taylor for Down, Price for Ferns, Wild for Derry, Synge for Limerick, Parker for Elphin, Hall for Killala, Baker for Waterford, Leslie for Dromore, and Warth for Killala.

Some interesting particulars respecting him will be found in Mant's *History of the Irish Church*, as well as in the books quoted by HIRLAS. In addition to the books named as being published by him, in the cathedral library here (Waterford), I find *The Chariot of Truth*, London, Tyler, 1663, which contains a declaration against sacrilege, and

The Great Vanity of every Man, with a curious dedication to King Charles. Ware describes him as "bountiful in his charity, an excellent divine, and an extraordinary preacher." He was offered a pension by Henry Cromwell of 100*l.* per annum, yet he would not accept it. He also refused a living of 400*l.* a year offered him by the Earl of Pembroke. THOMAS GIMLETTE, Clk.

St. Olave's, Waterford.

THE CRESCENT.

(Vol. viii., pp. 196. 319.; Vol. x., p. 114.)

The following passages from the *Koran* and the Turkish *History* I had overlooked in my former communication, as a supplement to which they may now serve to throw some farther light on the subject of your correspondent's inquiry (Vol. viii., p. 196.).

The fifty-fourth chapter of the *Koran*, entitled "The Moon," commences thus:

"The hour of judgment approacheth, and the moon hath been split in sunder: but if the unbelievers see a sign, they turn aside, saying, this is a powerful charm. And they accuse thee, O Mohammed, of imposture."

This is one of the few instances in which Mohammed claimed the evidence of miracle on his behalf. The traditional and orthodox interpretation of the passage will be seen in the following anecdote.

Prince Cantemir in his lively narrative relates, that he one day asked his Turkish instructor, Saadi Effendi, a most learned Mohammedan, and deeply skilled in mathematics, how he could believe "that Mohammed broke the star of *the moon* and *caught half of it* falling from heaven in his sleeve?" He replied, "That indeed in the course of nature the thing could not be done, but as in the *Koran* this miracle was affirmed to have been wrought, he resigned his reason and embraced the miracle. For," added he, "God can do whatever he pleases." (*History of the Othman Empire*, p. 31. ed. 1734.)

The same author farther tells us that when at Constantinople he had frequent conversations with Tekeli, the celebrated Hungarian chief, and had often heard him say,—

"What can we do, my brother? It has pleased God to make us subject to a master, who by his actions very well answers to his shield (*i. e.* his coat of arms). I have found their false prophet mistaken in almost every point; yet in this I believe he spoke with a prophetic spirit, when *he gave his followers a crescent for their arms*; for that very well denotes their inconstancy." — *Ibid.* p. 295.

After having related the institution of the Janizaries, A.D. 1362, the historian adds the following note:

"The janizaries bear in their banners a two-edged sword, bent like a ray of lightning, opposite to a crescent; on their heads they wear a *kiche*, or white handkerchief, in form of a sleeve. In other respects they are dressed like the rest of the infantry." — P. 40.

And in describing the siege of Vienna in 1529, he mentions the crescent as the emblem of Mohammedanism antagonistic to the cross. The Turks say that at the request of the inhabitants, who entreated the sultan to spare the tower of St. Stephen's, —

"He granted a truce both for the city and tower on condition that they would instead of the cross place a crescent on the top of it. This indeed the besieged did do, but they deferred the promised surrender." — P. 192.

From these passages it appears that we are warranted by Turkish history and tradition in inferring, — First, that the crescent has been for several centuries a public symbol of the religion and authority of the Othman (or Ottoman) empire. Secondly, that it was in use, as part of the standard of the janizaries, nearly a century before the taking of Constantinople by Mohammed II. Thirdly, that it was given by the founder of Mohammedanism as a symbol to his followers, in commemoration of some unusual natural phenomenon, which had more the appearance of miracle than any other event to which he could appeal in confirmation of his prophetic mission.

J. W. THOMAS.

Dewsbury.

On the question at what period the crescent became the symbol or badge of the Turks, I beg to refer the querists to what is related of the first Sultan Othman. It is said that he saw in a vision a half-moon, which kept increasing enormously, till its rays extended from the East to the West; and that this led him to adopt the crescent upon his standards, with this motto, "Donec repleat orbem." F. C. H.

BRYDONE THE TOURIST.

(Vol. x., p. 270.)

The extract from M. Dutens' *Memoirs of a Traveller now in Retirement*, which is given by MR. BATES, *antè*, p. 270., as tending to substantiate the statement that the tourist never made the ascent of Mount Etna, furnishes another instance of the unfairness which I complained of in my former communication:

"Mr. Brydone flattered himself," says this extract, "with having seen from the summit of Mount Etna a horizon of 800 miles diameter, the radius of which would have been 400 miles. Now, from an examination of the convexity of the globe, it is proved that it would require that Etna should be sixteen miles high to see that distance, even with the best telescope."

Any person reading this extract would believe that Brydone pretended actually to have seen to a distance of eight hundred miles, and to have

discovered from the top of Etna objects which would only be visible with the best telescope from a height of sixteen miles; and in this sense alone could it substantiate the statement it is brought forward to confirm. The misrepresentation of M. Dutens will be best exposed by subjoining the whole passage from Brydone's work — I cannot in fairness abridge it, — which shows that all the objects described by him from the top of Etna are undoubtedly within the limits of vision; and that the utmost which can be laid to his charge is, that in making a rough calculation of what the extent of the horizon *ought to be*, he has fallen into an error.

"The circumference," he writes, "of the visible horizon on the top of Etna cannot be less than 2000 miles; at Malta, which is near 200 miles distant, they perceive all the eruptions from the second region; and that island is often discovered from about one half the elevation of the mountain; so that at the whole elevation, the horizon must extend to near double that distance, or 400 miles, which makes 800 for the diameter of a circle, and 2400 for the circumference. *But this is by much too vast for our senses*, not intended to grasp so boundless a scene. I find, indeed, by several of the Sicilian authors, particularly Massa, that the African coast, as well as that of Naples, with many of its islands, have often been discovered from the top of Etna. *Of this however we cannot boast*, though we can very well believe it. Indeed, if we knew exactly the height of the mountain, it would be easy to calculate the extent of its visible horizon."—*Tour*, Letter X.

I am not about to deny the incorrectness of the above calculation; the mistake is obvious; for the extent of the horizon at the whole elevation will not be nearly double its extent at half the elevation. But does this in the least affect the author's veracity? The whole thing is a matter of calculation, not of fact; and though his mathematics may be faulty, he is no more guilty of falsehood than a boy who makes a mistake in his arithmetic. I would point out, on the other hand, that the above passage is quite opposed to the inference Mr. Bates seeks to draw from it; for our author states that he failed to discover the coast of Africa and Naples, which were said to be visible, but which, as we now know, are below the horizon; showing plainly that his account of the scene is given from actual observation, and not taken from the descriptions of others.

After criticising Brydone on his inaccuracy, the extract given by Mr. Bates finishes by relating a circumstance in corroboration of the writer's view, the absurdity of which has not struck your correspondent:

"Lord Seaforth told me," says M. Dutens, "that as he was bathing one afternoon in the sea, near the island of Malta, *he saw the sun set behind Mount Etna*, the top of which only he was then able to perceive."

How the sun could be seen setting *nearly due north, or, to be quite exact, a point and a half to the east of north*, which is the bearing of Mount Etna from Malta, I leave others to explain, as the statement is made not by Brydone, but by his criticiser.

As to the last portion of Mr. Bates' Note, I have only to remark that it is quite beside the question at issue. The time has passed by when charges of heresy and infidelity were the common weapons of controversy, and I should regret to see the use of them revived. Suffice it therefore to say, that the opinions which subjected Brydone to this charge are now shared in by all men of science, whether clerical or lay.

In conclusion, let me suggest to your correspondents, first, that before mentioning the truth of any alleged statement of our author, it would be well to ascertain whether he ever made it, the omission of which precaution has filled your volumes with much needless discussion. And, secondly, that when authorities are quoted against him, they should be something more reliable than stories of the sun setting in the north. G. Elliot.

ROMAN CATHOLIC DIVORCES.

(Vol. x., p. 326.)

The Querist D., who conversed "with a member of the Romish communion upon the subject of divorce," and was informed that in the case of "the dissolution of the marriage contract by authority of the pope, the parties are never allowed to marry again," has been perplexed by the employment of terms either not correctly used, or misunderstood.

In the language of the Romish casuists, divorce it but a separation of the parties by a judicial sentence, and does not dissolve their marriage. So Dens, No. 61., *Tract. de Matrimonio:*

"Divortium est separatio conjugum, quoad thorum, vel habitationem, manente matrimonii vinculo."

The same authority declares it to be a consequence of matrimony being a sacrament, that it is indissoluble "jure divino, positivo, et naturali." Dens proceeds, however, to except four cases. His first is "matrimonium infidelium (seu non baptizatorum," No. 55.), respecting which he observes, that if the separating party becomes a Christian, the Church will allow him to marry unless "lapsus sit in adulterium." The two next cases allow that monastic vows, or a papal dispensation, may dissolve a marriage, so long as it has not been consummated. The remaining case is a grave concession, that a marriage may be dissolved by the death of either party, "ita ut *si vir a mortuis resuscitaretur, vinculum matrimonii maneret dissolutum:* casus hic unicus est, quo matrimonium fidelium, ratum et consummatum, dissolvitur."

Lastly, as to any dissolution of the marriage contract by authority of the pope, as understood doubtless by the Querist, Dens says, "Certum est

in matrimonio rato et consummato dispensare non posse summus Pontifex; unde nullus nunquam id legitur attentasse." (*De Matrim.* No. 58.)

There are, however, Roman canonists who would not so limit the pope's authority. Such are cited by Cardinal Nicol. de Tudescis, Abp. of Palermo (Latin, *Panormitanus*), super prima parte 1^mi^ Decretalium, De Electione, cap. Significasti, fol. 119. col. 4, where he quotes, Bal. in c. j. qualiter do. et prie. privé, as saying,—

"*Papa est omnia super omnia.* Et idem Bal. in c. cum super co. j. de caus. pos. et proprie, quod *Papa est supra jus, et contra jus, et extra jus*; et dicit Host. in c. cum venissent, c. de judi. quod *potest papa æquare quadrata rotundis.*"

I leave the abbreviations to be unravelled by the learned in such terms. The plain words in Italics are intelligible, though rather dogmatic than convincing.

Your Querist's words, "marriage contract," might however be treated by a "member of the Romish communion" as meaning no more than *sponsalia*, or espousals. Of these Dens has said: "Sponsalia differunt a matrimonio, quod matrimonium inducat vinculum indissolubile jure naturæ, non sic sponsalia!" (*De Sponsal.*, No. 1.) The dissolution of such marriage contracts by papal authority does not involve any prohibition against contracting another marriage, which it is ordinarily intended to facilitate or legalise.

In any cases which D. may have heard or read of the dissolution of the marriage tie by any court whose decisions are governed by the papal law, he would find, on inquiry, that the arguments and decision turn almost exclusively upon the offered proofs of some reason for disallowing the legality of the marriage. Blackstone has observed that "the canon law deems so highly, and with such mysterious reverence, of the nuptial tie, that it will not allow it to be unloosed for any cause whatsoever that arises after the union is made." (*Comm.*, vol. i. p. 441.) But the papal lawyers have devised impediments of various kinds to the legality of a marriage; so as to leave it at least as liable to be contested as the ordinary title-deeds to English estates. And if any one of these impediments be alleged and proved to have existed at the time of the marriage, a papal court will declare the marriage to have been a nullity; and this sentence is declared to be pronounced for the saving of the souls of the parties, by inhibiting them from regarding each other as man and wife. This of course leaves either party as much at liberty to contract marriage with some other person, as if he or she had continued single up to that time.

By a strange anomaly, our ecclesiastical law continues in the state, in which it was not intended to remain for any longer time than might suffice for the composing and enacting of the "Reformatio legum ecclesiasticarum." Our ecclesiastical courts are still bound to regulate their decisions by the papal canon law, so far as it is not contrary to Scripture, nor to our national laws; and they are consequently unable to allow the husband of an adulteress any other relief than that of a divorce *à mensâ et thoro*. To obtain the dissolution of his marriage, he must appeal to the sovereign authority of the legislature, and procure a special act of parliament, which will generally, but not necessarily, enable him to marry again. It is but too obvious that, under this system, such persons as are not rich are practically refused the relief which would be conceded to the wealthy. HENRY WALTER.

To the Query of D., whether parties divorced by authority of the Pope are ever allowed to marry again, I beg to answer decidedly that *they never are*. See the Council of Trent, Sess. 24. canons 5. and 7. F. C. H.

TOBACCO-SMOKING: QUEEN ELIZABETH.

(Vol. x., p. 48.)

The following extract is taken from the *Itinerarium Germaniæ, Galliæ, Angliæ, Italiæ, scriptum a Paulo Hentznero, J.C.*, published in Nuremberg, A.D. 1612.

The author visited England in 1598, and relates, among many other things, how one of his friends had his pocket picked in London, whilst present at the civic ceremonies and pastimes of St. Bartholomew's Day. He afterwards describes the sort of theatre used for bull and bear baiting, and in the place is found the notice of tobacco-smoking and clay pipes:

"Utuntur in hisce spectaculis sicut et alibi, ubicunque locorum sint Angli, *herba* Nicotiana quam Americano idiomate *Tabacam* nuncupant (*Pætum* alii dicunt) hoc modo frequentissimè; Fistulæ in hunc finem ex argillâ factæ, orificio posteriori, dictam herbam probe exiccatam, ita ut in pulverem facilè redigi possit, immittunt, et igne admoto accendunt, unde fumus ab anteriori parte ore attrahitur, qui per nares rursum, tanquam per infurnibulum exit, et phlegma ac capitis defluxiones magnâ copiâ secum educit."—Pp. 132, 133.

Perhaps also the author's description of Queen Elizabeth, whom he saw at "Grunwidge," may not be uninteresting to some:

"Hos sequebatur Regina, ætatis, uti rumor erat, LXV. annorum, magnâ cum majestate, facie oblongâ et candidâ, sed rugosâ, oculis parvis, sed nigris et gratiosis, naso paululum inflexo, labiis compressis, dentibus fuliginosis (quod vitium ex nimiò saccari usu, Anglos contrahere verisimile est), inaures habens duas margaritis nobilissimis appensis, crinem fulvum sed factitium; capiti imposita erat parva quædam corona, quæ ex particulâ auri celeberrimæ illius tabulæ Lunæburgensis* facta esse perhibetur; pectore erat

[* Two Queries have appeared in our pages respecting this Luneburg table, which still remain unanswered. See Vol. v., p. 256.; and Vol. vii., p. 355.—ED.]

nuda, quod Virginitatis apud Anglos Nobiles signum est; nam maritatæ sunt tectæ; collum torques gemmis nobilissimis refertus circumdabat; manus erant graciles, digiti longiusculi, statura corporis mediocris; in incessu magnifica, verbis blanda et humanissima; induta forte tum temporis erat veste sericâ albâ, cujus oram margaritæ preciosissimæ fabarum magnitudine decorabant, togâ superinjectâ ex serico nigro, cui argentea fila admista, cum caudâ longissimâ, quam Marchionissa pone sequens à posteriori parte elevatam gestabat; collare habebat oblongum, vice catenæ, gemmis et auro fulgens," &c. — Pp. 135, 136.

J. N. BAGNALL.

West Bromwich.

Pasquin — Tobacco-smoking (Vol. x., pp. 46. 48.). — Was it not on the occasion of the Pope's prohibition of tobacco-smoking, that Pasquin appeared holding on a scroll the following very pertinent quotation from the Book of Job:

"Contra folium quod vento rapitur ostendis potentiam tuam, et stipulam siccam persequeris?"

F. C. H.

PHOTOGRAPHIC CORRESPONDENCE.

Talbotype Queries: —

1. In iodizing paper according to DR. DIAMOND's instructions, as given in "N. & Q.," Vol. viii., p. 600., is it absolutely necessary to wash it for *four* hours, or can the time be reduced by often changing the water? Does not the long soaking remove the size?

2. In making the iodized paper sensitive, should the gallo-nitrate of silver be blotted off *immediately* after its application, or should it be allowed to soak in for some time; and if so, for how long?

3. If the sensitive papers are put into the dark slide *dry*, is it necessary to wash the glasses before putting in fresh papers?

4. What is the cause of brown spots appearing on the back of the picture after developing, and how is this to be prevented?

5. Can good pictures be obtained upon *new* paper, as I cannot meet with any old? R.

[1. It may not be absolutely needful to wash the paper for four hours, but it is safe to do so; the better and more compact the paper, the longer the soaking required. Cold water does not appear to remove the size of the paper. We have used *perfectly* good iodized paper, which has been soaked twenty-four hours.

2. After the paper has been well wetted with the gallo-nitrate solution, it is not needful for it to soak, but immediately blot it off. Take care that the solution is applied perfectly all over up to the edges, which prevents the paper from cockling up.

3. When your glasses have been once well cleaned, never wash them, but breathe and rub with a silk handkerchief. Papers are better put in at once after blotting off; they always lay flat when that is the case.

4. The spots in all probability arise from some of the solution staining the back: or, if you developе a paper which has been used for waxing the negatives, it sometimes causes it. New paper will act often in this way from permitting the solutions to permeate through.

5. Pictures can be obtained on *new* paper, but we believe much uncertainty then attends the process. Those who have old paper should value it: often paper obtained from the ordinary stationers, is much better than that made for photographic purposes. The stationers in local towns have often old stock they are glad to get rid of, and it is invaluable for photography. We recently purchased a most valuable article in this way for our own use.]

Bromide of Silver. — The addition of bromide of silver to the double iodide solution, as was some time back recommended by DR. DIAMOND for increasing the sensitiveness of paper prepared with it, cannot, I think, be any advantage whatever, for not one particle of bromide of silver is thereby introduced into the paper, as the following experiment will show, namely: if a portion of bromide of silver, prepared by precipitation from the nitrate, is boiled in a nearly saturated solution of muriate of ammonia, it will be found entirely to dissolve; whereas the precipitate, which forms on adding water to a solution of iodide of potassium saturated with bromide of silver, will, if treated in the same manner, be found to be altogether insoluble. The precipitate in the latter case cannot therefore be bromide of silver; and, as the only other elements which the solution contained were iodine and potassium, it must evidently be the iodide. But if farther proof is required of this, the precipitate may be boiled in a little strong nitric acid, when a piece of paper moistened with starch paste, on being held in the vapour, will immediately assume a blue colour, indicating the presence of iodine. It appears, therefore, that iodide of silver alone is precipitated on adding water to a solution of the double iodide of silver, which contains also bromide of silver. What then can be the advantage of adding the bromide?

JOHN LEACHMAN.

Replies to Minor Queries.

Queen Anne's Farthings (Vol. x., p. 384.). — It is perfectly astonishing to what an extent the notion of there being but three farthings of this queen (and their consequent excessive value) has spread, even supposing it to have been derived from the story mentioned by MR. AKERMAN in Vol. iv., p. 84. MR. GANTILLON'S account appears to be a variety of this. Many a time have I had one of the very common little brass pieces of Queen Anne (perhaps a forgery of the sixpence) brought exultingly to me as one of *the three*, and very rueful has been the expression when I have produced three or four others to prove the contrary. There are five patterns of the farthing:

1. ℞. Britannia as usual, with date 1713 in the legend. Ex. blank.

2. ℞. as last, but with date 1714 in the ex. Both these are comparatively common, and were probably current. They have a broad milled edge, exactly similar to the farthings of Geo. III.

3. "Q. ANNA . AVGVSTA." ℞. Peace in a *biga*, with an olive branch and the *hasta pura* or pointless spear in her hand. Ex. 1713.

4. Obv. as Nos. 1. and 2. Rev. Britannia seated under an arch. Ex. 1713.

5. Legend of both sides, indented on a broad rim, like the early pennies of Geo. III. Rev.

Peace standing with olive branch and spear: "BELLO . ET . PACE." Ex. 1713.

There are also five varieties of the halfpenny, all of which are patterns and were never in circulation:

1. "ANNA . D . G . MAG . BR . FR . ET . HIB . REG." Head to the left. ℞. Britannia seated, holding an olive branch, and surmounted by a crown. No legend or date.

2. As No. 1. ℞. Slightly different. Britannia holds a rose.

3. Obv. as before. ℞. A rose and thistle on a single stem, surmounted by a crown.

4. Obv. and rev. as before, but no crown on rev.

5. Head and legend on obv. and rev. alike: "ANNA DEI GRATIA." E. S. TAYLOR.

Ormesby St. Margaret, Norfolk.

It seems to be in vain to attempt to eradicate some errors; but I confess that I am much astonished to see in the pages of "N. & Q." the thousand-times refuted statement that there were only three farthings struck of Queen Anne. I have seen at least a hundred letters from different individuals, in each of which it is stated that the British Museum has two, and that the writer has the third; and in some instances asks if he is entitled to a reward of 1000*l.* or 1200*l.* Every collector has three or four specimens; the Museum has four in gold, four in silver, and eight in copper. Mr. Miles, who commenced a collector and ended as a dealer, finding it in vain to argue and explain, always kept about half-a-dozen of these farthings in a drawer, which he exhibited to any one who demanded a high price for a specimen he happened to possess, and offered to purchase for three shillings, or sell any or all in the drawer at five shillings each. EDW. HAWKINS.

Peter Burman (Vol. x., p. 363.).—It may, perhaps, contribute in some degree to satisfy H. B. C.'s inquiry, if I send the following extract from a funeral oration on the death of Petrus Burmannus, delivered at Leyden, April 26, 1741, by Hermannus Oosterdyk Schacht, and printed at the end of *Petri Burmanni Orationes*, Hagæ Comitis, 1759.

"Vultus ipsi serenus, placidus, et quadam cum gravitate conjunctam hilaritatem præ se ferens, apud amicos facetus, jocosus, apertus, nunquam simulans, semper veridicus, oderat quippe mendacium ceu omnium vitiorum nequissimum, ab omni assentatione et adulatione alienissimus. . . . . Hæc autem genii hilaritas, hi inter amicos agitati joci, sparsique sales, a tetricis quibusdam et morosis æquo animo subinde haud tolerabantur, quorum indignationem non semper effugere potuit, sed conscius ea quæ dixerat, animo nocendi aut lædendi cupido non fuisse prolata, parum inde movebatur, et siquid in ipsum diceretur inclementius, arma, quibus se defenderet, habebat paratissima, sed quidquam etiam evenerit, memores illi iræ rarissimæ fuerunt, et si quid illarum superesse sentiret, id quamprimum excutere memoriamque illius delere conatus est. Hæc ingenuitas uti hinc ipsi adversarios et inimicos quosdam concitavit, sic illinc plurimos amicos et benevolos conciliavit. . . . .

"Optime noverat Burmannus et aliquando non sine indignatione conpererat, non defuisse quosdam, qui obtrectandi prurigine concitati, ansa ex quibusdam loquendi formulis sumta, contumeliose de ipsius sententiis, quoad veram Religionem fuerunt locuti; at hisce calumniis, saltem aliquibus ex iis, originem forte dedit Latinæ linguæ vel non sufficiens cognitio vel turpis illius ignorantia, qua accidit, ut quædam illius dicta et scripta haud bene intellecta ita ab iis accepta et traducta fuerint, ut fere hæresios adcusari potuerint; sed genuina linguæ illius intelligentia nihil minus in illis dictionibus reperiri satis ostendit. Errasse certe illos nisi fallor norunt illi, qui Burmanno familiarius usi, pluribus occasionibus, quæ illi de sacris mens esset, perspicere potuerunt. Ne tædeat Vos, æquissimi et præjudiciis exuti Auditores, si dixero, defunctum nostrum et Reverendo Honerto et mihi non adeo longo ante fatalem diem temporis spatio ad se vocatis, sponte, nemine incitante, sententiam suam de Deo, Jesu Christo solo hominum redemptore, de peccantium conversione ad Deum, de spe vitæ æternæ per solam Dei clementiam et servatoris Jesu Christi merita adipiscendæ, et de peccatorum pœnitentia, forti, clara, et, quantum permittebat infirmitas, distincta voce protulisse, seque salutem suam æternam non alio fundamento sperare et exspectare testatum fuisse; neque destitisse prius, quam vocis et virium infirmitas ulteriores conatus subflaminaret."

'Αλιεύς.

Dublin.

Hannah Lightfoot (Vol. x., p. 329.).—The "gentleman named Dalton" was James Dalton, Esq., M.D., then high in the H. E. I. Company's medical service at Madras, whence he came to England, and deceased in 1823, leaving by this lady four children: Henry Augustus, of the Royals, or 1st foot regiment; Hawkins Augustus, of the Royal Navy; Charlotte Augusta; (all three of whom died a few years afterwards;) and Caroline Augusta, now the wife of Daniel Prytherch, Esq., of Caermarthen, by whom she has a numerous family. E. D.

"*Albert sur les Opérations de l'Ame*" (Vol. x., p. 102.).—M. Charlier has misinterpreted the passage for which A. J. inquires. It is,—

"So ist auch aus dem obigen Grund viel leichter, als aus denen übrigen bekannten und gemeinen theoremalibus zu erklären, wie die subtile Tractatio de Tarantismo und Hydrophobia aufzusehen; nehmlich dass bey jenem die verletzte und krancke Person nicht elender zu tanzen anfange, biss ihr derselbe *Thon* vorgespielt wird, welchen diejenige Tarantul, so dieselbe Person verletzet hat, zu lieben pflegt; welches ja vorher ein solcher Mensch weder gehört noch erfahren; dannoch verursachet das beygebrachte Gifft eine solche sonderbahre Veränderung; welche specialis relatio animæ gegen dasselbe Gifft sey, kann nicht determinirt werden; so viel ist gewiss, dass dieser *Thon* nicht im Gifft als in der Materie stecke, sondern wie bey der Tarantul nach dem Gehör die Erwehlung eines solchen *toni* geschieht, so kommt bey der verletzten Person das Hauptwerk nicht auf blosse cörperliche Dinge, sondern auf die Seele an. Und eben dergleichen Beschaffenheit hat es mit der Hydrophybia, wann darinnen die Menschen, eben also wie ein Toller Hund vor dem Wasser, einen Abscheu und Furcht haben;

dann nach unterschiedener Beschaffenheit und natürlicher Würkung derer Materien in das Corpus, bringet die Seele unterschiedene Würkungen vor," &c. — D. Mich. Alberti, *Tractatus de occultis Animæ humanæ Qualitatibus, Schriften*, pp. 605, Halle, 1721.

M. Charlier probably used a modern dictionary, in which *Thon* is rendered as "argile" only; but with such a knowledge of the language as did not exempt him from this mistake, his compliment to Dr. Alberti, on having *bien expliqué* its action, is of little value. It will also be seen from the above, that, so far from believing tarantula and hydrophobia to be the same malady, Dr. Alberti points out only one quality common to both.

The *Medicinische und Philosophische Schriften* is a duodecimo of 648 pages, containing seventeen essays. A portrait-frontispiece represents the author as a well-looking man in a large wig. Beneath is inscribed, —

"Dr. Michael Alberti, Regiæ Majest. Boruss. Consiliar. Aulicus, Medic. et Philosoph. Natural. in Regia Fridericiana, Prof. Publ. Ordinarius. Natus An. 1682, d. 13 Novembr."

H. B. C.

U. U. Club.

Oxford Jeu d'Esprit (Vol. x., p. 364.). — I believe I can answer correctly two of the Queries of your correspondent G. L. S.

The very amusing burlesque poem, from which the line

"Η ρά νύ μοι τύρνοισι δόμον διὰ θυρία γοῦνσμεν."

is taken — the 96th line in a composition of 102 lines,—was generally attributed to Σίνκλαιρος Σκιμμήριος, as he calls himself, *i. e.* Wm. Sinclair of St. Mary Hall, and now, if I am rightly informed, the respected incumbent of St. George's, Leeds. It is headed, —

"Uniomachia
Canino Anglico, Græce et Latine.
Ad codicum fidem accuratissime recensuit;
annotationibus Heavysternii ornavit; et
suas insuper notulas adjecit,
Habbakukius Dunderheadius,
Coll. Lug. Bat. olim Soc. etc. etc."

and was published by Talboys in 1833.

Johannis Gilpini iter Latine redditum was first published, I think, about the year 1834. A second edition, published in 1841, lies now before me. Its author was always supposed to be Charles Wm. Bingham, Fellow of New College, and now rector of Melcombe Horsey, Dorset. As I see that he is an occasional contributor to your pages, perhaps he will contradict the impeachment, if it be unfounded.

M. A., Oxon.

Volkre's Chamber (Vol. x., p. 327.). — Allow me to suggest to your correspondent J. B. Whitborne that "Volkre's Chamber" means the people's chamber, *Volk* being the word used for people, or folk, in Norway. In Miss Bremer's *Works*, this word is used in reference to the common room used by the servants, and *volke* or people who came up to the seigneur's house. There appears very little doubt but that the meaning of "Volka Meadow" is people's meadow; as it seems that it is a field appropriated to the use of the town-people in general.

E. S. W.

Norwich.

[Dr. S. R. Meyrick suggests that "Volkre's Chamber" may be a corruption of "Sepulchre's Chamber," where the Host was deposited on Good Friday, together with the crucifix, on which occasion a solemn office was performed called Tenebræ, and apertures made at the sides that the people might witness the ceremonies. See *Gent. Mag.*, vol. xcvi. pt. ii. pp. 396. 584., where will be found an engraved plan of this curious chamber.]

"*Lord, dismiss us with thy blessing*" (Vol. x., p. 288.). — There are two hymns beginning with this line. One of them is in what some hymnologists call "peculiar metre" (8, 7, 4's), and has three stanzas. It begins thus:

"Lord, dismiss us with thy blessing,
Fill our hearts with joy and peace."

The other is in 8 and 7's, and consists of eight lines only, besides a Hallelujah chorus. It begins thus:

"Lord, dismiss us with thy blessing,
Bid us all depart in peace."

One or other of these, but more frequently the former, is to be found in most collections of hymns; and in none that I have searched do I find the author of either named. In one collection, "designed as an appendix to Dr. Watts's *Psalms and Hymns*," and bearing the name of "T. Cloutt," of Walworth, both these hymns are inserted; and at first I thought I had found an answer to your correspondent's Query, as the former hymn (No. 631.) was marked "J. C—n," and the latter (No. 632.) "A—s." On looking, however, to the list of authors, I found that "J. C—n" stands for "Rev. Mr. Jay's Collection," and "A—s" for "Anonymous."

By the way, I may as well add that Cloutt's collection is now better known as "Russell's;" the Rev. T. Cloutt having abandoned his maid-servant-like patronymic, and taken the more aristocratic name of Russell. I quote from the seventh edition of the *Collection*.

H. Martin.

Halifax.

Wesley was the author of the hymn, —

"Lord, dismiss us with thy blessing."

E. T.

This is given in Bickersteth's *Psalmody* with the name of "Burder" attached in the index.

H. G. T.

Weston-super-Mare.

Roman Inscription (Vol. x., p. 205.). — Noticing a communication respecting the Roman inscription found at Irchester, near Wellingborough, I

beg to refer your correspondent to vol. iii. pp. 251–3. of Mr. Roach Smith's *Collectanea Antiqua*, for a full account of it. With regard to the word *Cos*, Mr. R. Smith reads it *Consulis*. Moreover, it seems, the same word occurs in an inscription found at Winchester, referred to in p. 272. of the same work. E. Pretty.

Standard-bearer of the Conqueror (Vol. x., p. 306.). — The office of standard-bearer of Normandy was hereditary in the family of De Toëny, Lords of Toëny and Conches, as appears from the passage of the *Roman de Rou*, referred to by J. M. G., with which compare Ordericus Vitalis in Duchesne's *Script. Norm.*, pp. 493. 576. The Fitz-Rolph mentioned by Mr. Wakeman is the same with the Tosteins Fitz-Rou le Blanc of Wace, to whom Duke William confided the standard on Raol de Conches and Walter Giffard successively declining to bear it. The Malets were either descended from or collaterally connected with this Toustain, as would appear from the genealogy given in Mr. Taylor's translation of Wace, p. 209., compared with the disquisition respecting Lucy, wife of Ivo Taillebois, in the account of the Earls of Lincoln in the first volume of Nichols' *Topographer and Genealogist*. But the precise relationship does not appear. There is a good deal respecting the Malets, and also (I think) regarding Toustain and his family, in the *Memoirs of the Society of Antiquaries of Normandy*, where possibly evidence of the relationship may be found. I have no books of reference at the place from which I write. L.

Another may be added to the four persons mentioned by J. M. G. to whom this honour has been appropriated, viz. Sylvester de Grymeston, who is said to have "come over from Normandy as standard-bearer in the army of William the Conqueror," to whom "he did homage for his lands at Grymstone and Holmpton." (Burke's *Commoners*.) The same statement is repeated in Poulson's *History of Holderness*, vol. ii. p. 60., where it is farther stated, on the authority of Philpot, that Sylvester was "standard-bearer to William at the battle of Hastings." Are these statements recorded as facts in Anglo-Norman history?

F. R. R.

"*The Birch*" (Vol. vii., p. 159.; Vol. x., pp. 73. 116.). — Your correspondent Balliolensis gives a copy of *The Birch: a Poem*, and requests to know the author.

In No. 247. Mr. Hughes of Chester says that he found the lines in Adams's *Weekly Courant*, of Tuesday, July 25th, 1786, and thinks it likely they were the production of one of the scholars of the Grammar School of Chester.

In No. 249., signed Lancastriensis, the writer agrees with Mr. Hughes in the probable emanation of this poem from the King's School, Chester, with some finishing touches from its master, the Rev. Thomas Bancroft, afterwards Vicar of Bolton-le-Moors. He thinks he had seen it in Dr. Bancroft's MS. folio of his own poetical compositions, mixed with others by his pupils.

I have read the above conjectures with considerable interest and surprise, because, for the last forty years, I have always believed this poem of *The Birch* to have been the undoubted production of the Rev. Thomas Wilson, B.D., head master of Clitheroe Grammar School, Lancashire, and author of *The Archæological Dictionary*. Such has been to this day the general tradition and belief of the whole neighbourhood, and of all who have been connected with Clitheroe School.

I have a copy of verses very similar to *The Birch* in style and character, though on a different subject, which had been written for recitation in the school; this copy I received from Mr. Wilson himself, a few years before his death, and it is subscribed with his initials, "T. W. 1784."

Since the question was mooted in "N. & Q.," I have communicated with a gentleman, who has now Mr. Wilson's papers and MSS. in his possession, and he informs me that on searching through them, at my request, he finds a copy of *The Birch: a Poem*, unquestionably in Mr. Wilson's handwriting, and to which are subjoined the initials "T. W."

These simple facts will be sufficient, I may hope, to establish the claim of Mr. Wilson of Clitheroe as the true author of the verses on *The Birch*.

J. T. Allen.

Stradbrooke.

Two Brothers of the same Christian Name (Vol. viii., p. 338.).—Two sisters of the same Christian name occur in the family of Thomas Holland, Earl of Kent, who married Alice, daughter of Richard Fitzalan, Earl of Arundel. Alianore the elder married, first, Roger Mortimer, Earl of March; and, secondly, Edward Cherleton, Lord Powis. Alianore the younger sister married Thomas Montague, Earl of Salisbury. M. P.

Battle-door (Vol. x., p. 385.). — The passage to which F. C. B. refers is as follows:

"To Francis the Watchman, at Coaledome's, for a skuttle and a battle-door, and other necessarys, 8*d*."

When I published the third volume of my *Annals of Cambridge*, I was unable to explain the word *battle-door*, or I should have added a note. I have since formed the conclusion that it means a washing betel. See *Promptorium Parvulorum*, p. 27.

With the concluding part of the *Annals of Cambridge* I intend to give a glossarial index.

C. H. Cooper.

Cambridge.

Alefounders (Vol. x., p. 307.).—The alefounders are ale-tasters or ale-conners. In the Old Court Rolls they are called "gustatores cervisi," the term commonly used in the records of Courts Leet. During the Commonwealth, when the Rolls of the New Buckenham Leet were kept in English, these officers are called "alefounders;" and this term is again used upon the reintroduction of the English language. A short time since, when the books came under my notice, as steward of the Court Leet, I determined to send a Note as to this use of the term *alefounder*, which Mr. Lower classes with "ale-draper," and calls "a ridiculous designation" (*English Surnames*, edit. 1849, vol. i. p. 112.). Can any of your readers give another instance? A. F. B.

Diss.

English Words derived from the Saxon (Vol. x., p. 145.). — Botolph is referred to the *Edinburgh Review*, Oct. 1839, pp. 221—224., where, speaking of Dr. Bosworth's *Anglo-Saxon Dictionary*, it is said:

"By an ingenious contrivance this dictionary not only answers the purpose of a Saxon-English, and of a Saxon-Latin dictionary, but of an English and Saxon, Latin and Saxon dictionary."

I may add, that the English index refers to all the English words immediately derived from Saxon, of which Dr. Bosworth not only gives the derivation, but the cognate words from other Gothic languages. It was published in one thick volume 8vo., by Longman & Co., in 1838.

Saxonicus.

The Rowe Family (Vol. x., p. 326.). — The arms of Rowe of Lewes, co. Sussex, as correctly given by C. J. R., were granted, or rather confirmed, May 24, 1614, by Sir William Legars, to John Rowe, Gent., of Lewes. The crest borne by this branch of the Rowes was as follows: "Out of a ducal crown or, a demi-lion gules, holding in the paw a Polish mace in pale sable, spiked and pointed argent." T. Hughes.

Chester.

Army Precedence (Vol. x., p. 305.). — In reply to the Query of O. S., I beg to offer the following suggestions. Our military titles are mostly of French derivation. A company is the basis on which an army is founded, and the officer who is at the head of this body is therefore called a *captain* (probably from *caput*); his deputy, as holding his place in his absence, is called his *lieu-tenant*.

The next body of men is called a regiment, and is composed of a column of companies, and the officer commanding a regiment is therefore called a *colonel* (from the French *colonne*). His deputy, as holding his place, is the lieutenant-colonel. But it sometimes happens that two or more companies are detached from a regiment (as in the case of a depôt), and the officer in command of this detachment, though inferior to the lieut.-colonel, is superior to a captain, and is therefore a *major* (greater); as in the non-commissioned ranks of the army the sergeant-major is superior to the sergeant. The army in the field being composed of infantry, cavalry, and artillery, the officer who commands this general levy is the *general*, who also has his deputy in the lieutenant-general; and as an officer inferior to lieutenant-general, and yet eligible for a mixed command, and superior to the colonel of a regiment, we find the general who is major (or superior) to the colonel, and called the major-general. R. A.

"*Auke*" (Vol. x., p. 53.). — Preferring my sermon at home yesterday, I took up *Scotland's Welcome*, 1603, where, among the exultations of Master Moses Mosse over the disappointed Papists upon the death of Elizabeth, I read the following:

"Full confidently did they expect, that so soone as euer the breath was knowen to be out of the queene's bellie, they should have beene ringing *auke*, and ffiering of houses, and spoiling of goods, and leuying of armies, and bringing in of forraine power from beyond the seas; yea, cutting of our throates, and burying of vs in the dust."

J. O.

Lines at Jerpoint Abbey (Vol. x., pp. 308. 355.). — I have no distinct recollection of a publication in octavo of *Lines written at Jerpoint Abbey;* but I remember to have seen, full fifty years ago, a thin quarto poem entitled *Jerpoint Abbey*, with a vignette of the ruins on the title-page. The name Sheffield Grave in W. H.'s note is evidently a mistake for Sheffield Grace, a gentleman who printed for private distribution a large and handsome octavo volume of *Memoirs of the Grace Family;* and the *Lines at Jerpoint Abbey* may have been his production, or perhaps a portion of his volume, which I have not at hand. Jerpoint Abbey ruins are near Thomastown, in the county of Kilkenny, in Ireland. C.

Gresebroke in Yorkshire (Vol. viii., p. 389.; Vol. ix., p. 285.) is about three or four miles from Rotherham, and was in the possession of the Grazebrookes till about 1300. If the Querist can consult the papers of this family, he will find full particulars as to the descent of the manor and its ancient lords. In these days of trade, there are many reasons which make our old families jealous of their papers; but I should think, if the Querist can show cause, he would be allowed to inspect these MSS. The present Mr. Grazebrooke's address is Michael Grazebrooke, Esq., Audnam, near Stourbridge, Staffordshire. I have recently seen a draft of the pedigree in the hands of a member of the family in Liverpool. B.

Liverpool.

Lines in "Childe Harold" (Vol. iv., p. 223.; Vol. x., p. 314.). — Your correspondent CERVUS does not seem to be aware that the reading of this line has been indisputably settled. In Murray's last reprint of the poem (12mo. 1854) it is given, —

"Thy waters wash'd them power while they were free."

and the editor appends the following note:

"This line has hitherto been printed, —

'Thy waters wasted them while they were free,'

which is not sense. Lord Byron wrote to Mr. Murray to inquire what it meant. The present reading, which is extremely fine, is from the original MS."

W. S. B.

Bell on leaving Church (Vol. x., p. 332.). — The inscription "Signis cessandis," &c., if it is on a bell at Weston, in Gordano, is also on the "sancte" bell of the adjoining parish of Clapton, in Gordano, in Lombardic characters. I should suggest a very different interpretation to that of MR. ELLACOMBE, and should construe *signis*, signs, mysteries; and *servis*, servants, that is, "of the Lord." C. E. W.

Colonel Carlos (Vol. x., p. 344.). — Some years ago a family named Prior, descended from Gregory Carlos of Portsmouth, believing the family of Carlos to be extinct, assumed the arms and crest of that family.

On the 14th of February, 1844, died, in his seventy-second year, the Rev. James Carlos, of Frostenden Grove, Suffolk, formerly of Caius College, Cambridge (B. A. 1794, M. A. 1797), and for forty years Rector of Thorpe by Haddiscoe, Norfolk. He believed himself to be the last descendant of Colonel Carlos, and was only son of the Rev. James Carlos, many years Rector of Blofield, Norfolk (probably the same gentleman who had been Fellow of Caius College, B. A. 1747, M.A. 1752).

On January 20, 1851, died at York Place, Walworth, Edward John Carlos, Esq., aged fifty-two. He was only child of William Carlos, and also claimed to be descended from Colonel Carlos, through Edward Carlos of Bromhall, Staffordshire. Mr. E. J. Carlos left two sons and two daughters, the eldest son being nine years old.

The statement in the *Boscobel Tracts*, that Colonel Carlos had no son, is inaccurate, as there is a monument to his son in the chancel of Fulham church. (See Strype's *Stowe*, ii. App. 73.; Faulkner's *History of Fulham*, 4to. p. 70.; *Gent. Mag.*, N. S. xxi. 548. 562., xxxv. 442. 458.; *Graduati Cantabrigienses*, edit. 1823.) THOMPSON COOPER.

Cambridge.

"Rattlin' Roaring Willie" (Vol. x., p. 325.). — The note appended to the Query of W. is not very clear. It states that "another version is given in Cromek's *Select Scottish Songs*, vol. ii. p. 4., edit. 1810; who states that 'the last stanza of this song is mine,' &c." The reader would naturally infer that Cromek is speaking of himself, and that he was the author of the last stanza of the above song. But this sentence Cromek has transcribed from *Remarks on Scottish Songs* by Burns himself, so that the reader must understand the poet himself to say, "the last stanza of this song is mine." See "Strictures on Scottish Songs and Ballads" in the *Relics of Robert Burns*, collected and published by R. H. Cromek, 1808.

F. C. H.

Earthenware Vessels found at Fountains Abbey (Vol. x., p. 386.). — Vessels of a similar character were discovered underneath the choir at St. Peter's Mancroft Church, in Norwich, three years ago. One of these is in my possession. It is a jar of common reddish earthenware, glazed in the inside, nine inches deep, and six across the mouth. A dozen or more of these jars were found at intervals, in a line, in the masonry under the stalls of the choir, exactly in the position in which those were at Fountains Abbey, though it did not appear that the mouths of these jars ever protruded from the wall. There was no appearance that they had ever contained anything. I could not learn any conjectures of others as to their use or intention, but from having read of similar vessels being found in other churches, I think in France, with evident remains in them of human bones or ashes, I am of opinion that these urns were intended to receive the ashes of the heart, or some other portion of the body, in case any of the canons attached to the church should will that any part of his remains should be so deposited.

F. C. H.

St. Peter's at Rome (Vol. x., p. 386.). — In a French work by M. Le Roy, entitled *Histoire de la Disposition et des Formes différentes que les Chrétiens ont données à leurs Temples, &c.*, will be found a ground plan of St. Peter's at Rome, and another of the original design for it by Bramante. Also a description, such as WM. EWART desires, of the difference between the *façade* designed by Michael Angelo, and that actually executed. The author shows at the same time that neither the general plan of this unrivalled temple, nor the idea of erecting the glorious dome on the arches of the naves, can be attributed to him, but to the original architect, forty years before him, Bramante D'Urbina. F. C. H.

Slaughtering Cattle in Towns (Vol. x., p. 287.). — The reason why Berwick and Carlisle were excepted, no doubt, was because they were both border towns, continually exposed to the incursions of the Scotch. Had the inhabitants been obliged to slaughter their cattle without the walls, they probably would have had to fight for the carcases with the Scottish *reivers*. K.

Curiosities of Bible Literature (Vol. x., p. 306.). — The general truth of the statement quoted by W. W. will be found confirmed by an examination of a good harmony of the New Testament (see "N. & Q.," Vol. viii., p. 415.), or of the *Dissertation on the Origin and Connexion of the Gospels*, by James Smith, F.R.S. (1853). T. J. Buckton.

Lichfield.

Recent Curiosities of Literature (Vol. ix., p. 31.). — I have long felt some curiosity to know what fault Mr. Cuthbert Bede has detected in the lines:

> "The winter storms come rushing round the wall,
> Like him who at Jerusalem shriek'd out 'Wo!'"

The author is of course alluding, not to any passage in the Scriptures, but to one in Josephus' *Wars of the Jews*, book vi. chap. v. sect. 3. The story there told of Jesus the husbandman, son of Ananus, who, for seven years and five months before the destruction of Jerusalem, wandered through the streets, shrieking out by day and night — "Wo, wo to Jerusalem!" — must be well known to all your readers. His ill-boding cry seems a very fair subject for poetic allusion; and I cannot see any reason why the wailing of the storm should not be compared to the wailing of the human voice, or *vice versâ*, either in poetry or in prose. C. Forbes.

Temple.

Raphael's Cartoons (Vol. x., p. 294.). — Your correspondent W. H. is slightly in error as to the number of the cartoons. The original order was for *ten*, to be worked in tapestry, to decorate the lower portion of the walls of the Presbytery in the Sistine Chapel. These were —

1. Death of Ananias.
2. Christ's Charge to Peter.
3. Paul and Barnabas at Lystra.
4. Elymus struck blind.
5. The Conversion of St. Paul. [This cartoon is lost; but the design has been engraved from the tapestry.]
6. St. Paul preaching at Athens.
7. The Stoning of St. Stephen. [This cartoon is lost; but the subject, like No. 5., has been engraved from the tapestry.]
8. The Miraculous Draught of Fishes.
9. Peter and John at the Beautiful Gate.
10. Paul and Silas in Prison. [The width of this cartoon was only 4½ feet. It is now lost.]

To these was afterwards added an eleventh cartoon (now I believe lost) for a tapestry to adorn the altar. The subject was the coronation of the Virgin, with the representation of the Holy Trinity. Your correspondent will find farther particulars in the second volume of Dr. Waagen's *Treasures of Art in Great Britain*, a work which I have not now at hand. W. H. G. P.

Storm in Devon in 1638 (Vol. x., p. 128.). — In Lysons' *Magna Britannia*, Devonshire, p. 557., is given an account of this storm; and a curious record of it in verse, written by a person present, and still preserved in the parish church of Widdecombe. Lysons mentions that the tract — *A True Relation, &c.* — is reprinted in the *Harleian Miscellany*. W. C. Trevelyan.

St. Barnabas as a Church Dedication (Vol. x., p. 289.). — There are three ante-Reformation dedications to this Saint, viz. Mayland in Essex; Great Tey, Essex; and Brampton Bryan in Shropshire. In London there are three, but all modern: at Kensington, Pimlico, and the district of St. Luke's. I was not aware there was one at Clapham, as mentioned by your correspondent Mr. Acworth. Norris Deck.

Cambridge.

"*Chare*" *or* "*Char*" (Vol. ix., p. 351.). — Dan. *Kjær*, low marshy land. The gutturals of these Norse words are commonly softened in East Anglia, retaining their original sound in the north. Ex. *carr*, char; *keel*, chill; *kist*, chest. Apropos:

> "Some ran to cupboard, and some ran to kist,
> But nought was away that could be mist."

One or two who have quoted this couplet from the *Monastery* have, with a laudable desire for correctness, written the last word *missed;* thereby making nonsense of the passage, and (unless the couplet be a *Surtees*) conferring a respectable antiquity on a bit of modern slang. *Mist* is the p.-part. of "to mist" (Dan. *miste*, to lose), an old word still used north of the Humber. In *Harold the Dauntless:*

> "The Prior of Jorvaulx next morning hath *mist*,
> His mantle," &c.

To *miss* (a mark, for instance) may no doubt claim kindred with this word; but I doubt whether our grandfathers *missed* a friend or a spoon. And "at miste livet" could scarcely be rendered "to *miss* one's life." Has this been noticed before? F.

Miscellaneous.

NOTES ON BOOKS, ETC.

Gifted with a retentive memory, which has been enriched by extensive and varied reading, a keen sense of the humorous, and a happy knack of telling a story in print, Dr. Doran was the very man to write *Table Traits, with Something on them;* and it is little wonder that such a chatty gossiping book, which contains stories enough to make the fortune of a regular diner-out, should have reached a second edition. But Dr. Doran is a bold man. Not satisfied with having once risked, and happily escaped, the fate of Denon, who after his return from Egypt used to be knocked up at night by demands from anxious hearers that he should tell them some of his good stories, Dr. Doran has come forward a second time, and dis-

coursing now, not of the comforts of the inner, but of those of the outward man, has in his *Habits and Men, with Remnants of Record touching the Makers of both*, given us a volume which answers exactly to what Horace Walpole so happily defined as "lounging books." For from its arrangement it will admit of being taken up at any time, and opened at any place, with a certainty of finding it a pleasant companion. Had Dr. Doran only given *his authorities and an index*, we should have looked upon it as our Handbook on all Queries touching the *habits* of men which we are destined to receive from this day forward.

The Rev. John Booker, B.A., acting on the suggestion thrown out by White in his *Selborne*, that if stationary men would publish what they know of their own neighbourhoods, they would furnish the best materials for county histories, has chosen the scene of his earliest ministrations for such an object; and has given us, in a *History of the Ancient Chapel of Blackley in Manchester Parish*, a very valuable contribution to the history of Manchester, ecclesiastical as well as civil. To show how many curious materials Mr. Booker has hung upon the peg which he has chosen, we will give the remainder of his title-page, which tells us that the work includes—*Sketches of the Townships of Blackley, Harpurhey, Moston, and Crumpsall, together with Notices of the more Ancient Local Families, and Particulars relating to the Descent of their Estates.*

A copy of David Lindsey's *Godly Man's Journey to Heaven*, octavo, 1625, a book which has lately received some attention in "N. & Q.," sold last Saturday, at Messrs. Puttick and Simpson's auction, for 5*l.* 2*s.* 6*d.* Our advertising columns contain an announcement by the same auctioneers of the forthcoming sale of Mr. Thomas Crofton Croker's library and collection of antiquities.

Books Received. — *Burke's Works*, Vol. I. of Bohn's *British Classics*' edition, containing the Vindication of Natural Society, the Essay on the Sublime and Beautiful, and Political Miscellanies. — *Locke's Works. Philosophical Works*, Vol. II.; *with a Preliminary Essay and Notes*, by J. A. St. John, is the new issue of the same publisher's *Standard Library.—Remains of Pagan Saxondom, principally from Tumuli in England*, by J. Y. Akerman, Parts XI. and XII. In these Numbers,—which are illustrated with engravings of beads found in Lincolnshire, Gloucestershire, and Wiltshire; an urn and its contents found at Eye, Suffolk; war axes; and sword-hilt from Graves in East Kent,—the antiquary will find some interesting remarks by Mr. Akerman on the fact of the spear, and not the sword, being the weapon of the Anglo-Saxons.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Pope's Dunciad, Editions of 1728, 1729. Wanted by the Editor. See Notice on p. 418. of the present Number.

*** Letters, stating particulars and lowest price, *carriage free*, to be sent to Mr. Bell, Publisher of "NOTES AND QUERIES," 186. Fleet Street.

Particulars of Price, &c. of the following Books to be sent direct to the gentlemen by whom they are required, and whose names and addresses are given for that purpose:

Quarterly Journal of Microscopical Science. No. 3.

Wanted by *C. Weeks*, 83. Union Street, Torquay.

Eckhel's Doctrina Numorum Veterum, Vols. VII. and VIII., together with the Supplement.

Wanted by *Rev. D. M. Clerk*, Rector of Kingstone Deverill, Warminster, Wilts.

Norfolk Archæology. Vol. I.

Wanted by *Mr. Weston*, 89. Chancery Lane.

Descamps (J. B.), Voyage Pittoresque de la Flandre et du Brabant. (Boards.) (Forming Vol. V. of the Paris edition of the "Vies des Peintres Flamands, Allemands et Hollandais.")

Farlati (Dan.), Illyricum Sacrum. Venetiis, 1751—1819. 8 Vols. folio; and the Supplement.

Servian Minstrelsy. 4to. London, 1826. (Privately printed.) See *Quarterly Review*, No. 69.

Prudenzio Narentino, De Regno Bosniæ ejusque interitu Narratio Historica. Accedit de Narentina Urbe ac Civitate pars altera. Venet. 1786.

Appendini, Notizie Ist.-Critiche sulle Antichita, etc., de Ragusei. Raguss, 1802. 2 Vols. 4to.

Stredowsky (Joh.), Sacra Moraviæ Historia, sive Vitæ SS. Cyrilli et Methudii. 4to. Solisb. 1710.

Memoriæ Populorum olim ad Danubium incolentium. Petropoli, 1771—81. 4 Vols. 4to.

Wanted by *C. W. Franks, Esq.*, 5. John Street, Berkeley Square.

Ord's History of Cleveland.
Parker's Description of Browsholme Hall. 1815.
Fawcett's Churchrides near Scarborough.
Hugall's Churches near Scarborough.
Hunter's Historical Tracts. No. 2.
Costume of Yorkshire. 1814.
Peck's History of Bawtry and Thorne. 1813.
Dixon's Description of the Environs of Ingleborough. 1781.
Seward's Tour to Yordas Cave.
Maude's Verbeia or Wharfdale.
——— Wensleydale. 1816.
Savage's History of Howden Church. 1799.
——— History of Wressle Castle. 1805.
Crosfield's History of Northallerton. 1791.
Bainbla Foaks Annual, from commencement to 1850.
Comic Almanac for years 1849 and 1850.

Wanted by *E. Hailstone, Esq.*, Horton Hall, Bradford, Yorkshire.

Junius Identified with a distinguished living Political Character, by Woodfall, Junior.

Wanted by *William Short, Esq.*, 1. Newman's Court, Cornhill.

Junius' Letters, edited by Heron. 2 Vols. 8vo. 1802.
Marshall's Character of 500 Authors of Great Britain now living. 8vo. London, 1788.
Literary Memoirs of Living Authors. 8vo. 1798.
A Compleat Key to the Dunciad, by E. Curll. 12mo. 1728.
Letters, Poems, and Tales, &c., between Dr. Swift, Mrs. Anne Long, and several Persons of Distinction. Curll. 8vo. 1716 (or thereabouts).
Familiar Letters to H. Cromwell, by Mr. Pope. Curll. 1727.
Gay's Miscellaneous Works. 4 Vols. 12mo. 1773.

Wanted by *William J. Thoms, Esq.*, 25. Holywell Street, Millbank, Westminster.

The Canterbury Tales of Geoffrey Chaucer. Edited by Thomas Wright, Esq. Vols. I. & II. Percy Society.
Leland's Demosthenes. Vol. I. 8vo. London, 1802.
Baker's Livy. Family Classical Library. Vols. IV. & VI. Cloth.
L'Eneide. Traduite par Jacques Delille. 8vo. Paris, 1804. Vol. I.
Dacier's Horace. Latin and French. 12mo. Vols. III. & IV. Paris, 1709.

Wanted by *J. Wilson*, Berwick.

New Year's Gift, in Six Parts. 1821. Rivingtons.

Wanted by *C. & H. Blackburn*, Leamington.

The Gagg of the new Gospel, by R. Kellison. A Tract published between 1616 and 1623. 4to.
Charles Butler's Miscellaneous Tracts. 12mo. 1812.

Wanted by *Archdeacon Cotton*, Thurles, Ireland.

Finance Accounts of Great Britain for the years ending Jan. 1814, Jan. 1815, and Jan. 1820.
Penny Cyclopædia, Vol. XII. 1838.

Wanted by *Edward Cheshire, Esq.*, Statistical Society, 12. St. James's Square.

Burns' Works, by Cunningham. 8 Vols. 8vo. Cochran.
2nd Vol. Tytler's Scotland. 10-vol. Edition. 8vo. Tait.
M'Intyre's Gaelic Poems.
Ossian's Poems, Dr. Smith's Edition.
M'Kingie's Collection of Gaelic Poems.
7th Vol. of 17-vol. Edition of Byron's Works.

Wanted by *R. Stewart*, Bookseller, Cross, Paisley.

Recollections of some Particulars in the Life of Shenstone. 12mo. London, 1788. Dodsley.

Wanted by *Frederick Dinsdale, Esq.*, Leamington.

Virgilii Opera, Vol. I., ed. P. Masvicius. Leovardiæ, 1717.

Wanted by *Mr. Hawley*, East Leak, near Loughborough.

Notices to Correspondents.

BOOK FOUND. *The Editor having picked up at a book-stall the 2nd vol. (half-bound) of* Aikin's Translation of D'Alembert's Eulogies, *with numerous MS. Notes apparently very recently written, will be very happy to restore it to the gentleman from whose library it has strayed.*

J. P. (Birmingham). *A newly-married man is called* Benedict *from* Benedict *in* Much Ado About Nothing, *whose avowal,* "*When I said I would die a Bachelor, I did not think I should live till I were married,*" *must now be numbered among our Household Words.*

A. B. R. *Yes. We could not give the proposed copy of the handwriting.*

W. G. *The passage* —

" where ignorance is bliss
'Tis folly to be wise,"—

is from Gray's Ode on Eton College.

C. S. *We have a letter for this Correspondent. How shall it be forwarded?*

GEO. SAYLE. *Your long extract has been forwarded to* BURIENSIS.

C. M. G. (Market Bosworth). *How shall we forward a letter to this Correspondent?*

T. S. A., *who asks when swords ceased to be worn in public, is referred to our* 2nd Vol., pp. 218, 219.; *and to the chapter on* "Swords" *in Dr. Doran's* Habits and Men, *noticed by us to-day.*

ERRATA. — Vol. x., p. 110. l. 3. of the extract from Montgomery's *Christian Poet* (not *Christian Poets*, as there printed), *for* "general ideas," *read* "germinal ideas;" p. 411. col. 2. l. 5., *read* "Wherever it is in excess, it reduces the silver so intensely under the pyro., as to produce black blotches: in ribbed films, black lines appear," &c.

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NICHOLAS UPTON, THE FATHER OF HERALDIC LITERATURE.

There are few lovers of heraldic pursuits who have not frequently heard of Dr. Nicholas Upton, the first English writer of any note upon this apparently dry, but in reality most interesting, study. He is supposed to have been a native of Devonshire, and to have been a younger son of Upton of Puslinch, in that county, a cadet of the still older family of Upton of Trelaske, county Cornwall. Be that as it may, — and it is certainly, so far, an open question what county may claim the honour of his birth, — our author became early in life a companion in arms of Thomas de Montacute, Earl of Salisbury, and served with that nobleman in the French wars, though whether in a military or clerical capacity is not now clearly definable. Certain it is he was honoured with the patronage and friendship of Humphrey Plantagenet, "the good" Duke of Gloucester, to whom he dedicated his *Tractatus de Armis, et Libellus de Officio Militari*, a work written during his campaign with the army in France.

In the dedication, which, together with the remainder of the work, is in Latin, he apostrophises his patron as "that excellent prince, my singular and illustrious Lord Humphrey, the son, brother, and uncle of a king, Duke of Gloucester, Earl of Pembroke, and Great Chamberlain of England." By Duke Humphrey's influence Upton was, on his return from the wars, made Canon of Salisbury, Wells, and St. Paul's, and would probably have attained to still higher dignities, had not his patron's death inopportunely occurred to prevent his farther rise. Mr. Lower, in his *Curiosities of Heraldry*, pronounces the latinity of Upton to be "very classical and pure for the age in which he lived," and that his treatise "forms altogether a systematic grammar of heraldry." It was printed in 1654 by Sir Edward Bysshe, Garter, and is now, I believe, somewhat scarce. Mr. Lower mentions MS. copies of the work as existing in the College of Arms and *elsewhere*. I myself possess one of these MS. copies, made by Baddesworth in 1458, in beautiful condition, and in the original binding, with all the arms neatly executed in trick. On the fly-leaf is the following autograph note:

"Liber mei Robti Treswell Somersettivus heraldus ad arma Serenissimæ Reginæ Elisabeth, et quem mihi dedit Mr. Hals generosus primo die Aprilis, anno Incarnat. Christ. 1598."

Below, in a much later hand, apparently of the last century, I find the autograph of "Robert Walker."

I shall be pleased if this rambling Note proves the means of eliciting where the other MS. copies of this work, if more there be, are at present located. My copy is certainly coeval with the author himself, and may possibly have been transcribed under his own immediate sanction and superintendence. T. HUGHES.

Chester.

[In the Harleian MS. 3504. will be found the following: "1. Tractatus de armis Nic. Upton, &c., in 4 books, extending to 198 leaves. Liber 1. De coloribus in armis depictis, et eorum nobilitate et differentia. 2. De regulis in signis et armis depictis. 3. De animalibus et avibus in armis portatis, et eorum proprietatibus. 4. De veteranis quos modo Haraldos appellamus." In the Cottonian MS. Nero, C. III.: "Nicolaus Upton, ecclesiar. cathed. Sarum et Wellensis canonicus, de armis et pertinentibus ad officium militare; quatuor libris, viz. (in pergamena), (*a.*) De officio militari. (*b.*) De bello justo, et ejus speciebus. (*c.*) De coloribus in armis depictis, et eorum nobilitate ac differentia. (*d.*) De diversis signis in armis depictis."]

ORIGINAL ENGLISH ROYAL LETTERS TO THE GRAND MASTERS OF MALTA.

(*Continued from* Vol. ix., p. 445.)

No. XVIII.

James the Second by the grace of God, of Great Britain, France, and Ireland, King, Defender of the Faith.

To the most illustrious and most high Prince, the Lord Eugenius Caraffa, Grand Master of the Order of Malta, our well-beloved cousin and friend — Greeting:

Most illustrious, most high Prince, our well-beloved cousin and friend.

As the letter of your highness, expressive of your highness' grief at the decease of our much-beloved brother of happy memory, is an undoubted proof of that friendship with which your highness honoured him while living, so your second letter, in which your highness congratulates us on our succession to his crown and kingdoms, is abundant testimony of your highness' respect and affection towards us. We also on our part are desirous that your highness should rest persuaded that we shall willingly embrace every opportunity to evince in every possible manner in how great esteem we hold your highness' person, and how dear to us are all the interests of the military Order of St. John the Baptist, on account of its high merits, and the valiant deeds it has performed for the benefit of the world, and the Christian faith.*

* Whether Gerard, in selecting his patron saint, had reference to St. John the Baptist, St. John the Evangelist, or to a pious inhabitant of Cyprus, surnamed the Almoner, who was canonised for his many Christian deeds, is now a matter of doubt. Hallam has stated that it was the Cyprist saint, and when we trace the similarity of cha-

It remains for us heartily to recommend your highness to the Most High and Most Good God.

Given from our castle of Windsor on the 24th day of the month of August, in the year of our Lord 1685, and of our reign the first.

Your Highness' good Cousin and Friend,

JAMES REX.

To the Grand Master of
the Order of Malta,
the Earl of Sunderland.

Early in March, 1680, Nicholas Cotoner, to whom so many of the previous royal letters had been sent by Charles II., being seized with a fatal disease, and informed by his confessor that he could not live, called his councillors around him, and begged, as his last earthly request, that his friend Don Orlando Seralto, the Grand Prior of Catalonia, might be chosen as his successor. Though many of the electors were disposed to gratify their prince in this his dying wish, yet the Italians in a body objected, saying that for the long period of 128 years no countryman of theirs had governed the Order; and though they had no personal objection to Seralto, yet they intended to name one of their own language to fill the vacancy, should the Almighty afflict them by his removal.

On the 29th of April, the Grand Master breathed his last, in the seventy-third year of his age, and seventeenth of his reign. A beautiful tomb bearing a Latin inscription now remains in the Arragonian Chapel of St. John's Church, opposite to that of his brother's and predecessor's in princely rule, which marks the site of his burial. Early in May, 1680, and after various ballotings, Gregory Carafa, a Neapolitan (not Eugenius, as stated in the above letter of James II.), with a bare plurality of votes, came to the vacant throne. In 1687 the Maltese knights so much distinguished themselves at the reduction of Castel Novo, which gave to the Venetians the command of the Adriatic, that the Roman pontiff, Innocent XI., addressed a letter to the Grand Master, in which he cordially congratulated him on the gallantry of his subjects, and expressed a hope that those who had perished on this occasion were enjoying an immortality in heaven, which it was the duty of all who were spared, as champions of the Cross, to strive to attain.

In 1689 the allied commanders of the Venetian, Roman, and Maltese squadrons sailed again for the Morea, and being encouraged by their great success on their previous cruises, were induced rashly to attempt the reduction of Negropont. After a siege and hard-fought battle, the Christians met with a signal and cruel defeat. Carafa hearing of this repulse, which had cost the Order thirty knights and three hundred men, suffered so much that a fever ensued, from the effects of which he never recovered. Dying on the 21st of July, 1690, when in the seventy-sixth year of his age, and tenth of his reign, he was entombed in the Italian chapel of St. John's Church, and a modest epitaph of his own writing (which he left for the purpose) was engraven on the marble which covered his remains. (Vide Boisgelin's, Alexander Sutherland's, and Lacroix's Histories of the Order.)

No. XIX.

Anne by the grace of God, of Great Britain, France, and Ireland, Queen, Defender of the Faith.

To the most illustrious and most high Prince, the Lord Raymond Perellos, Roccaful, Grand Master of the Order of Malta, our well-beloved cousin and friend — Greeting:

Most illustrious and most high Prince, our well-beloved cousin and friend.

It was with great pleasure that we received your highness' letters of the 31st of March, in which your highness demonstrates your good will towards us and our subjects so clearly, that there can be no room for doubt on that head.

We return thanks as in duty bound to your highness for the assistance afforded to our subjects during the course of this last war, and we will not omit any good office by which we may be able to prove to your highness in how great esteem we hold your friendship, and with what benevolence we regard you and all your affairs.

It remains for us heartily to recommend your highness to the protection of the Most High and Most Good God.

Given from our palace of Kensington on the 8th day of the month of July, in the year of our Lord 1713, and of our reign the twelfth.

Your Highness' good Cousin and Friend,

ANNE R.

No. XX.

George by the grace of God, of Great Britain, France, and Ireland, King, Defender of the Faith.

To the most illustrious and most high Prince, the Lord Raymond Perellos, Roccaful, Grand Master of the Order of Malta, our well-beloved cousin and friend — Greeting:

Most illustrious and most high Prince, our well-beloved cousin and friend.

Highly esteeming, as we are bound to do, your highness' friendship, it cannot be a matter of

racter in this person with the profession of the monks, we are disposed to think him correct. Mills has written, "that when the Order became military, the knights renounced the patronage of the Almoner, and placed themselves under the more august tutelage of St. John the Baptist." The Maltese historians have asserted that in every age St. John the Baptist was the patron saint of their Order.

doubt that your highness' letters, congratulating us on our accession to these kingdoms, were a source of gratification.

We shall always endeavour to nourish that friendship which existed between your highness and our royal predecessors, by all those benevolent offices which may serve to promote and increase it, and which may tend to demonstrate how great is the affection we entertain towards your highness and your Order.

It remains for us heartily to recommend your highness to the protection of the Most High and Most Good God.

Given from our palace of St. James, the 25th day of the month of June, in the year of our Lord 1715, and of our reign the first.

Your Highness' good Cousin and Friend,

George R.

J. Stanhope.

No. XXI.

George by the grace of God, of Great Britain, France, and Ireland, King, Defender of the Faith.

To the most eminent Prince the Lord Anthony Manoel, Grand Master of the Order of Malta, our well-beloved cousin and friend — Greeting:

Most eminent Prince, our well-beloved cousin and friend.

The grief which we experienced at the decease of your most eminent predecessor was greatly alleviated by the receipt of your letter dated Malta the 23rd of last June, by which we were informed of your elevation to the Grand Mastership of that most celebrated order of knighthood. We certainly entertain such feelings of affection for persons coming from so many noble families of Europe, the flower and choice of different countries, that it is a source of great rejoicing to us that the serious prejudice occasioned by the recent death is now repaired by the elevation of your eminence, whom so many noble persons have reputed to be the most worthy among them.

We therefore prognosticate that your renowned military Order will continue from day to day to flourish more and more, and that the memory of the deeds formerly performed by it will continue to excite it in furtherance of the ancient glory of its name.

It remains for us to recommend your eminence, and all your Order, to the protection of the Most High and Most Great God.

Given from our palace at Kensington on the 24th day of the month of August, 1722, and of our reign the ninth.

George R.

Carteret.

No. XXII.

To my Cousin the Grand Master of Malta.

My Cousin,

Having recently requested the Pope to have the kindness, on the opportunity presenting itself, not to dispose of the Grand Priories of my kingdom, nor to grant coadjutors to the present Grand Prior, without previously hearing what I might have to represent to him on that head, his holiness answered he had told your ambassador that he would allow the Order to act for itself in all affairs which regarded it; so that all such matters depending on the Order, it is with full confidence that I address myself to you, requesting that I may be treated with the same consideration as is shown towards other princes on similar occasions. No way doubting, after all the marks of your attention and friendship which I have received, but that you will confer on me this farther favour, which will engage me so much the more to entertain the most perfect esteem and friendship for your Order, and your person in particular.

On which I pray God to have you my cousin in His holy and worthy keeping.

Rome, 14th September, 1725.

Your affectionate Cousin,

James R.

To the Grand Master of Malta.

Anthony Manoel de Villena, who succeeded Zondodari in 1722, was the Grand Master of Malta when the above letter from James (the Pretender) was sent. With every wish on the part of the Order, still the request contained in it could not be complied with.

William Winthrop.

La Valetta, Malta.

OCCASIONAL FORMS OF PRAYER.

I possess the following Forms of Prayer, in addition to those in my former list (Vol. viii., p. 535.), which was only brought down to the accession of the House of Hanover. The present list contains some few which were omitted in my previous communication.

Form of Prayer. Fast. During the Plague. 1603.
Form, &c. Nov. 5. 1634.
Form, &c. Fast. During the Plague. 1665.
Form, &c. Fast. 1672.
Form, &c. Thanksgiving. 1691.
Form, &c. Thanksgiving. For Suppression of the Rebellion. 1716.
Form, &c. Fast. 1720.
Form, &c. Fast. 1739.
Forms of Prayer with Thanksgiving to be used on the 5th day of November, the 30th day of January, and the 29th day of May. 1728.

These were published in a separate form, on the accession of George II.; and it is remarkable that the title only

specifies "Thanksgivings," whereas one of the offices is for a fast.

Form, &c. Thanksgiving. The Victory over the French. 1759.
Form, &c. Thanksgiving. For Victory by Sir E. Hawke, 1759.
Form, &c. Fast. 1760.
Form, &c. Thanksgiving. For Birth of a Prince. 1762.
Form, &c. Fast. 1796.
A Prayer to be used every Day, after the Prayer in Time of War, &c. 1740.

The following were put forth at Dublin, by the Lord Lieutenant's authority:

Form, &c. Fast. Dublin. 1747.
Form, &c. Thanksgiving. For Peace. 1763.
Form, &c. Fast. 1779.
Form, &c. Fast. 1782.
Form, &c. Thanksgiving. 1789.
A Prayer, appointed by his Excellency the Lord Lieutenant to be used on Litany Days before the Litany, and on other Days before the Prayer for all Conditions of Men, during his Majesty's present Indisposition. 1788.

The above are in one volume, and were collected and preserved by Archbishop Synge.

Forms of Prayer and Services used in Westminster Abbey at the Coronation of the Kings and Queens of England. Folio. 1689.
Ceremonies of the Coronations of Charles II. and Queen Mary (Consort to James II.), with the Prayers. 1761.
The Form and Order of the Service that is to be performed in the Coronation of their Majesties King George III. and Queen Charlotte, on Tuesday the 22nd of September, 1761.
Forms to be used yearly on the Second Day of September, for the dreadful Fire of London. 8vo. 1721.

This is a reprint of the Form put forth after the Fire in 1666, and for some years affixed to the Book of Common Prayer. It is given with "An Account of the Fire of London," &c., and the reason assigned for the reprint is this, that "for many years it had been left out of the Book of Common Prayer."

A Form of Prayers used by his late Majesty King William. 24mo. 1704.
Another edition, printed at Dublin. 1704.

This little volume was published by the Bishop of Norwich, with a preface. The bishop states that the prayers were "faithfully printed without the least variation from the original papers which his Majesty constantly used."

I give the following as a curious volume:

"The Devotions and Formes of Prayer daily used in the King of Sweden's Army. 4to. London, 1632."

One prayer is given as having been uttered *extempore* by the king during a storm, when he was anxious to embark his troops. It is stated that the wind changed as soon as the king rose from his knees, and that he succeeded in his enterprise.

THOMAS LATHBURY.

WORDS AND PHRASES COMMON AT POLPERRO, BUT NOT USUAL ELSEWHERE.

(*Continued from* p. 420.)

Table. We have the phrase, "both legs were put under the table," to signify that on a visit to a neighbour's house the visitor was well received, and entertained sumptuously.

Tack, a blow, not very smart, with the flat of the hand.

Tah (applied to little children), *Caco*, to discharge the bowels.

Taildor, a tailor.

Tail-on-end. A proverbial phrase to describe a person standing full of expectation, and ready to act or snatch an advantage.

Teary, soft, like dough.

Teel, a common pronunciation of the word *till*, as signifying cultivation of the ground. But, originally, it appears to have meant simply to bury in the earth; and in this sense it is commonly employed in the west of Cornwall, where even the nearest friends of the deceased speak of *teeling* a corpse instead of burying it. With us it is usual for a person, who has gone through mud or water, to say that it "*teeled* him up" so high as he was immersed or covered. A corresponding word is *stogged;* but the latter conveys the meaning, the being *held fast*, in addition to being *teeled* up. The original meaning of *stoggan* appears to be clay.

Tend. In some places and books this word is printed and pronounced *tien;* but with us it is distinctly *tend.* It means to set fire to, or to light up, and is the root of the word *tinder*, here pronounced *tender*, which means something that will take fire easily.

Thick, intimate; closely united one to the other.

Thikkè. This word is the same with *thilkè*, as it appears in old writers; but the meaning, or at least the emphasis, appears to have been misapprehended by most readers. *Ilk* is used in Scotland to signify "that same:" as Mr. ——, of that *ilk*, or who lives in a place of the same name with his own. And it is not strange that we should proceed from Cornwall to Scotland for the explanation of a word, for we have seen in several cases the advantage of this. The word *thikkè* is perpetually in the mouths of people of the old school here, and is especially used by children, and is composed of three words — "the *ilk* he" — that same he, or that same one person or thing; which therefore is far more emphatic than merely to say, "that person or thing."

Tho, *Dho*, then, at that time. It is so used by the poet Gower: Tooke's *Diversions of Purley*, vol. i. p. 444.

Thorl, very thin, emaciated. It is applied to a man or animal, and means that they are so thin

that the belly and back are almost brought together.

Tiddy, a mother's milk. To give *tiddy*, is to suckle the child. It is, no doubt, connected with the word *teat;* but the latter is now confined to the organs of a beast, whereas the word *tiddy* is only used with reference to human milk.

Timberin, made of wood.

Tittle, a small talk; probably the same as *tattle*, but is used as a verb.

To. This word is constantly employed instead of *at:* as, "he has been *to* Plymouth," "he is *to* Falmouth," and "where are you going *to?*"

Totelish, foolish, like an idiot. It is applied to one who has had understanding, but has lost it, either from age or other cause.

Tottle, *Toddle*. To walk along unsteadily, as a child learning to go alone.

Trapes, to walk along heavily, slowly, yet with perseverance. It means a slouching sort of motion, and is commonly used in a contemptuous sense.

Tricker, a dancer. It seems much the same with *tripper*.

Trone, a small furrow, or shallow line made in the ground.

Truckle, a small wheel. It is probably an original Cornish word for any kind of wheel; but now it is applied to a small solid wheel or short roller. To *truckle along* is applied to a person or thing that moves as if conveyed with such a kind of wheel; steadily, without noise or apparent effort.

Trule, to roll. A person is said to *trule* a ball, when he rolls it from him without throwing it aloft.

Tubbot, short and thick. It is probable that this is from the same root as the word *tub;* meaning a short and thick vessel for holding liquids; and also of the name of the tubfish (*Trigla hirundo*), which is the shortest and thickest, in proportion to its bulk, of any of its kind.

Turmet, turnip.

Vady, damp, but only so much as to be slightly felt. Bishop Berkeley, in his *Farther Thoughts on Tarwater*, p. 9., uses what appears to be the same word, *fade*, in the same sense.

Vamp. It is used only by knitters, as applied to stockings; to *vamp* which, is to work in new feet to the old legs; first ripping off the old worsted, and then carrying on the new work from its junction with the old. But the word has been used for a sort of stocking, which comes no higher than a little above the ankles. That the word has a particular reference to the feet, appears from the expression *famp;* which means, to tread along heavily, with a firm use of the feet. Pope uses the word *vamped* for a piece of writing formed of old and new joined together; but this is the figurative, and not literal employment of it.

Vang, to receive actually into the hand. It seems to have meant originally to grasp; and the word *fang*, as meaning the claw of a beast, is from the same root. The Cornish word *vang* is therefore the lost verb of the substantive *fang*, the claw or talon for grasping or holding.

Vester. A feather stripped of its vane all except the point; and used by children at a dame's school, to point out the letter or word they are studying, to save the print from being dirtied or worn by the touch of the finger, if the latter were employed. When hornbooks were in common use, as I remember well, a little feather of this sort was employed to point out the letter. This word has been printed *fescue*, but *vester* (perhaps a false pronunciation) was the only one known here.

Vineyd, mouldy, covered with mildew. In Evelyn's *Works* (on the making of cider) it is spelled *finewd*.

Vish, for fish; and so also, often *vour* for four.

Vitty, fit, proper, appropriate.

Vogget, to hop on one leg.

Voitch, to tread on by trampling; to trample on a thing over and over again. VIDEO.

MASTERPIECES OF THE EARLY ENGLISH DRAMATISTS.

Will you allow me, through your pages, to suggest a literary undertaking which I feel confident, if well executed, would be very successful? I mean a selection of the "Masterpieces of the Early English Dramatists:"—not scenes, but complete plays. Surely one chief cause of their being so little read is, that they wrote so much and so unequally. Each of them, with hardly an exception, has one or more pieces far superior to the rest, both in quality and fame; but these lie imbedded in the mass of the "Opera Omnia," which few care to sift or purchase. The selection should be made sparingly, with due regard to the general taste, and with a preference of plays, the *name* of which is already well known either through the stage, or in any other way,—as Marlowe's *Dr. Faustus*, since Göthe's *Faust* appeared. Take Ben Jonson for example: give us *Catiline*, *Sejanus*, the *Fox*, the *Alchemist*, and *Every Man in his Humour*. Would not this be the cream? enough to satisfy the general reader, and attract many farther? The form of publication should be pleasing, though not expensive; no double columns. Give us the best text; *notices* if you like, but as few *notes* as possible.

Two considerations have occurred to me, which perhaps you will allow me to mention:—1. In the case of authors celebrated also for poetry not dramatic, should the best specimens of this be given? Ben Jonson's smaller poems are an instance, and Marlowe's *Hero and Leander*. 2. Should a few tragedies of later date be added, taking celebrity, not merit, as the test of selection?

& Master of the Crown Tavern, near Cripplegate

I mean two or three of Dryden's best, and such plays as the *Mourning Bride*, *Cato*, the *Fair Penitent*, and *Venice Preserved*. These additions would not be quite in conformity with the title I have suggested, but they would certainly enhance the attractions of the work as a collection, which every gentleman of taste, possessing even a very small library, would be desirous to secure.

S. C. G.

Liverpool.

GRANDISON PEERAGE.

The following extract will not be without its interest to the parties claiming coheirship in the barony of Grandison, as furnishing, from family muniments, decisive evidence of the Northwoode line of descent; and as a most satisfactory confirmation of that part of the case which relates to the Northwoodes, the whole of which has been so ably worked out by Mr. W. Hardy. The extract which I send is from a case for counsel's opinion, temp. Henry V., among the muniments of the manor of Thurnham in Kent, in the Surrenden collection. After setting out the descent and entail of the manor, beginning with Sir Roger Northwoode and his five wives, it states that, by the first of these (Juliana Say), Sir Roger had his eldest son and heir, Sir John, who married Joan.

"Lez qux au' issu Rog. Northwode Chr, Will., et James, et ps le dit Ric. et autres [viz. the trustees of the estate] lessere m' la man' a lez ditz John Northwode et Johñe sa fe, a t'me de lor deux viez; et John baron Johñe m'ust; et ps le dt Ric ate Lese [*i. e.* one of the trustees] gãnta la reu' de m' la man' a le dt Rog. Northwode, chr, fitz le dit John, p force de quel le dt Johñe attorna; et ps le dit Rog. fitz le dt John, relessa tt le droit qil au' a le dt Johñe mier' le dt Rog' et ps le dt Johñe leua un fin ou' garr a certez psons qu' estat lez tũuts du dt man' ore ount," &c.

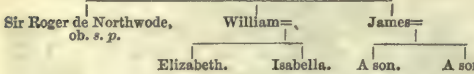
"Et Rog. fitz John m'ust sanz issu; et Will. fitz John p'st a fe, &c.; et au' issu Elizabt et Isabell, et m'ust; et ps James au' issu ij fitz," &c.

"Lun question est, si le dit man' soit taille a le dit Rog., et sez he'rs de son corps engendrez, si lez ij fitz du dit James s'r' barr p la garre Johñe de la moite del gaulekende," &c.

[In dorso.] "Euidencie ad cognoscend' demisam man'ii de Thornham, et que tre dict. manerii sunt t'r de gauilkendes.

"Cause querlle. J. Martin et Northwode."

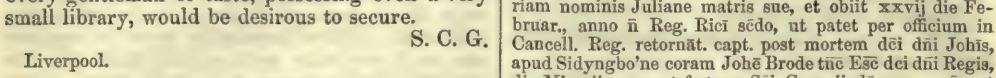
From the above we get this descent:



Among the same muniments is a minute genealogical history of the Northwoodes. It is set forth in an original roll, *circiter* temp. Hen. IV., and details the history and descent of the family from Sir Stephen de Northwoode (*init.* Hen. III.) downwards. From this roll I subjoin the following extract:

"De quibus quidem dño Johẽ et Johña exe'runt dñs Rogerus de Norwode, Willms de Norwode, Jacobus de Norwode, Juliana de Norwode jam ux Johis Digge, et Johã iam ux Johis Dengeyne mil', de com. Cantebrigg., et fecit dictam antenatam filiam suam vocari Juliana, ob memoriam nominis Juliane matris sue, et obiit xxvij die Februar., anno ñ Reg. Ricī sẽdo, ut patet per officium in Cancell. Reg. retornãt. capt. post mortem dẽi dñi Johis, apud Sidyngbo'ne coram Johẽ Brode tũc Esc dei dñi Regis, die M'curii px. post festum Sẽi Georgii dẽo anno sẽo, et q̃d dẽus Rogerus, tunc etatis xxiij annor', fuit filius et her. dẽi dñi Johis quoad man'ia, terr, et tenta, teñ. p s'rvic. militar, et quoad ten. de Gauilkynde, ejus coheredes p'dẽi Willms et Jacobus," &c.

From which we acquire this descent:



I have original charters confirmatory of many of the above points, and a large amount of collateral evidence; and there are references to suits at law, from the records of which still more decisive evidence might be obtained.

L. B. L.

Minor Notes.

Funeral Parade in 1733. — Extract from the will of Seth Adams, Esq., citizen and vintner, and major of the trained bands of London, dated 27th February, 4 Geo. II.:

"I hereby direct that in case I shall happen to dye in London, that the five companys of granadiers be invited to march at my funerall in manner following, viz. the Artillery Company, St. Clement's Company, St. Giles Without, Cripplegate Company, Southwark Company, and White Chappel Company, of granadiers, to whom I order and direct the sume of thirty pounds to be paid, viz. to each company the sume of six pounds to defray the expence of their march; but my will and mind is, that each of the said companys shall march six and thirty granadiers at least, or otherwise they shall not be entituled to the said sume of six pounds; and that the said companys shall march from the house wherein I now dwell at Cripplegate, London, up Wood Street, along Cheapside, round St. Paul's Churchyard, through Ludgate, and strait forwards to Pall Mall, up St. James's Street to Hyde Park Corner, *and there to give three vollies*, and that four coaches, with six horses each, shall attend the corps to be decently buried in the parish church of Stanmore Magna, in the county of Middlesex, and that I be buried by daylight. Proved 8th August, 1733."

E. D.

Cheap Postage.—It has often been remarked that the British public are far ahead of their rulers in a perception of what would be beneficial for the interests of the community. Hence the blessing of a free press, which affords scope for the expression of our wants and wishes, and compels governments to listen to it. We want a sys-

tem of cheap postage, which would allow merchants and literati to correspond in all parts of the world on the penny system. ALPHA.

Reading-society Rhymes. — Some years ago a volume of Dr. Adam Clarke's *Sermons* was passing through a reading society in this neighbourhood, and the following lines, which I give *literatim*, were found pasted on the cover:

"From greasy wast,
And blaching past,
And every candle end;
From mutton roast,
And butter toast,
The Doctor Clarke defend."

H. MARTIN.

Halifax.

Forester's "Ordericus Vitalis." — In Mr. Forester's note (2) at p. 25. of *Ordericus Vitalis*, vol. iii. (Bohn's edition), there appears to be a slight inaccuracy, which may be worth noticing. The text having mentioned "Alberede, wife of Ralph, Count of Bayeux," in connexion with "Hugh, Bishop of Bayeux," the annotator describes Hugh as "*their* eldest son;" whereas, if the *Neustria Pia* may be trusted, neither Hugh nor his brother John (the Archbishop of Rouen) was a son of Alberede, but both were children of Eremberga, Ralph's second wife:

"Mortuâ itaque Alberedâ, Radulfus aliam desponsavit mulierem, nomine Erembergam, ex quâ duos genuit filios, scilicet, Hugonem et Joannem, præsules præfatos." — *Neustria Pia* (Artur. du *Monstier*), Rothomagi, 1663, p. 670.

Emma, the mother of William Fitz-Osbern, appears to have been another of Eremberga's children. (Conf. Dugdale's *Monasticon*, vol. vi. par. ii. p. 1101.) On the other hand, it is worth observing that Hugh himself had a daughter called Alberede, who was wife of Albert de Crenento, and who is described by Vitalis as "Hugonis Bajocensis Episcopi filia." (And. Du Chesne's *Hist. Norm. Script.*, Lut. Par., 1619, p. 613.)

J. SANSOM.

George Whitefield. — I take the following notice from a recent New York journal:

"In Savannah, Georgia, the last blood kin of George Whitefield, the eminent divine, who came to America with Oglethorpe, was followed from a garret to the grave."

W. W.

Malta.

Telegraphing through Water, not a recent Discovery. — Dr. Franklin, in 1748, thus wrote to his friend Peter Collinson of London:

"Chagrined a little that we have hitherto been able to produce nothing in this way of use to mankind, and the hot weather coming on when electrical experiments are not so agreeable, it is proposed to put an end to them for the season, somewhat humorously, in a party of pleasure on the banks of the Schuylkill. Spirits at the same time are to be fired by *a spark sent from side to side through the river without any other conductor than the water; an experiment which we some time since performed to the amazement of many.* A turkey is to be killed for our dinner by the electric shock, and roasted by the electric jack, before a fire kindled by the electrified bottle; when the health of all the famous electricians of England, Holland, France, and Germany, are to be drunk in electrified bumpers, under a discharge of guns from the electrical battery."

"Professor Morse, we have understood, made similar successful experiments nine years ago in communicating across the Susquehanna River, and has been for some time prosecuting experiments with the view of forming a telegraphic communication between the United States and Great Britain." — Vide *Washington Intelligencer*, Oct. 5, 1854.

W. W.

Malta.

The oldest Church in America is one in the state of Virginia, and built of timber imported from England during the reign of Charles I.

W. W.

Malta.

Queries.

SHAKSPEARE AUTOGRAPH.

I venture to trouble you with a communication, hoping through the medium of your valuable journal to elicit some information respecting a very curious old Italian book, which was lately picked up at an old book-stall in this town.

Not being an Italian scholar, I cannot say what may be the character of the book, but the title is as follows: *Commento Di Ser Agresto Da Ficarvolo Sopra la prima Ficata del Padre Siceo. Con la Diceria de Nasi.* It bears neither printer's nor publisher's name, but commences with what appears to be a preface, headed, "L'Heride di Barbagrigia Stampatore agli amatori delle Scienze, S.;" and dated at the end, "Di Bengodi a 12. di Gennaio, MDLXXXIV." The running title through the book is "Commento delle Fiche." The second part of the book, commencing on the 103rd page, and extending through fourteen pages, is entitled, "Nasea Overo diceria de Nasi del Medesimo Ser Agresto, al Sesto re della verto, detto Nasone." This (which is also the end of the book) concludes, "Raccomandatemi à tutti i nostri Virtuosi di Corte & resto seruidore del vostro Naso, alli x. d' Aprile, MDXXXVIII." The book is in good preservation, and is bound in limp vellum; but that which excites the most curiosity in connexion with it is, that on turning back the vellum which had been folded over to form the edge of the corner, there was found written on the inside of it "William Shakspere."

The character and appearance of the writing, together with the apparent age of the book, seem to fix this as a *bonâ fide* autograph of the great poet; and all to whom it has been shown coincide

in this opinion. Whether there is really any probability of this being a genuine autograph or not, I hope some light may be thrown upon it by you or some of your numerous antiquarian readers.

I inclose a fac-simile of the writing, and shall feel greatly obliged by your insertion of this communication in "N. & Q." J. W. Fisher.

25. Moss Street, Liverpool.

[If our correspondent will forward the book, we will submit the autograph to the examination of some competent authority, although recent experience in Shakspearian relics does not encourage us to hope that such examination will establish the genuineness of the autograph. — Ed. "N. & Q."]

MEDALLIC QUERIES.

I have received three medals from Florence: as I have not met with them in any book, I send a description of them, in hopes some of your numismatic readers may be able to tell me if they are ascribed to the right persons.

1. A head, with a monk's hood drawn on in very high relief. "PORTIO . MEA . IN . TERRA . VIVENTIVM." Reverse: Beneath, a city; above, on the left, a hand and arm, holding a dagger, issuing from clouds; on the right, a dove, surrounded by a nimbus. "POST . GLADIVM . SPS . DŌNI . SVP . TERRAM."

This is sent to me as a medal of Fra Girolamo Savonarola. It is said to be very rare. The gallery at Florence do not possess it, and offered 7*l.* for it.

2. A head with monk's hood drawn on, in high relief. "ANIDEOTIBIQVIA FAVSTONOMINE VOCARIS." Reverse: A full-length figure of Faith to the left, holding in the right a chalice and host; in the left a cross, *treflée fitchée*. "FIDES."

This is said to be the medal of Fra Domenico da Pescia, principal follower of Savonarola, with him imprisoned in 1498, and afterwards burnt. The consecrated cup in the reverse alludes to his offer, and that of his companion Fra Silvestre da Firenze, to walk through the flames holding the consecrated vessel, in order to prove the truth of the doctrines preached by Savonarola.

3. A tonsured head in high relief. "IN . QVIETV . EST . COR . MEVM . DONEC . REQVIESCAT . IN . TE." Reverse: The head of our Saviour to the left, surrounded by a nimbus. "IESVS . CHRISTVS . SALVATOR . MUNDI."

This is said to be a medal of Fra Bondinelli, "Dei nuovi observanti."

Of the three coins, No. 3. is about the size of a crown piece, but excessively thick. No. 2. is considerably larger, but flatter; and 1. again larger. They are all of copper, and their workmanship rude though very effective. Loccan.

Minor Queries.

Coverdale's Bible. — Are either of the earlier editions of the Vulgate illustrated with the exact cut of the Creation, that appears on the first page of Coverdale's Bible, 1535? I make this Query, because I find a similar frontispiece in an edition, printed at "Lugduni in officina Jacobi Saconi anno dñi decimo quinto supra millesimū Duodecimo Kalendas Octobris." This bears in detail so striking a resemblance to Coverdale's, that I am inclined to regard it as the pattern cut. I should feel obliged by a decision. R. C. Warde.

Kidderminster.

Sebastopol, or Sevastopol. — I have some reason for thinking that it should be always spelt with the *b*, but that the single *b* is pronounced like a *v*; and the double *b* only has the proper sound of *b* given it by the Russians. The present confusion cannot be right. Will no one, through "N. & Q.," set this straight? A. H. M. White.

Castle resembling Colzean Castle. — Can any of your readers inform me where in the United Kingdom is situate the following castle? I have looked for it without success in my limited library of views.

A castle, the residence within the last twenty years of a nobleman, on the top of lofty and precipitous cliffs, going perpendicularly down into the sea, with trees about it and hills rising behind it, and a view of the open sea; it is believed either a part was ruinous, or else a ruin in the immediate vicinity; there was a walk half-way down the cliff overhanging the water, with a descent from above by steps with railings. On the opposite side of an arm of the sea, or wide river (up which large ships frequently passed), was another castle or residence within sight, belonging to a relative of this nobleman.

Colzean Castle on Frith of Clyde resembles it in some respects, but is not the castle described.

Percy Fitzherbert Jones.

Dr. John Dee. — Can you or any of your numerous and learned subscribers inform me on what day in the year 1608 the above learned man died (in Mortlake), or upon what day he was interred (in the chancel of the church)? Where are portraits of him to be seen? J. J. H.

Booksellers' Stocks burned. — Can any of your readers give a list of the great fires at the houses of booksellers and printers, occasioning the total or partial destruction of valuable works, with a list of the works so destroyed? J. M.

Molines of Stoke-Poges. — Sir John Molines is known to have been the possessor of this manor in 1331, leaving it to his widow Egidia. He is reported

to have died in prison, as no record remains of him save a black tablet on the north side of the chancel, which is called his tomb, he being the reputed refounder of the church. His son William succeeds on his mother's death to the estate, the event taking place in 1367. He quits this earthly sphere in 1381, leaving his son Richard, who dies four years afterwards, that is to say, in 1385. Richard leaves a son, seven years old at the time of his death, who dies in 1425, aged forty years. His name is William; he also leaves a son named William, who is nineteen years of age then. In 1429, four years after, he is killed while defending a bridge at the siege of Orleans. He leaves a daughter Eleanor, who is thirteen years old at her father's death, and at fifteen marries Robert, Lord Hungerford. This marriage takes place about 1441. I should like to be set right here; there is some mistake evidently between the two last-named Williams. The date 1425 of the first William is right as regards his death; four years afterwards his son William, aged twenty-three, falls in battle. The last-named (as above) dies in 1429, his daughter's marriage takes place about 1441, a period of twelve years afterwards. Consequently, if the above dates are right, she is twenty-seven at her marriage; if she is born at all during his life she is one year of age at her father's demise, 1428; if she marries at fifteen she is born in 1416, thus making her father ten years old at her birth. When did the siege of Orleans take place, in 1429 or 1439? If the latter date is correct, she is born in 1426, when her father is twenty years old, and her age of fifteen in 1441 correct. I have not at hand any works I can refer to for this event. W. H. B.

First Literary Newspaper in Dublin. —

"The first literary newspaper that appeared in Dublin was commenced by the Pastor Droz, who long officiated as a clergyman in that city, and who founded a library on College Green." — Weiss, *History of the French Protestant Refugees*, p. 273.

Query, Does the above-mentioned library still exist? and if so, what is its present state, and of what description are the books in it? J. M. O.

Sir Henry Johnes. — Can any of your correspondents answer the following Queries respecting Sir Henry Johnes of Abermarlais, co. Carmarthen, who was created a baronet in 1643? Was he twice married? What issue did he leave? When did he die?

In the Heraldic Visitation of South Wales, one wife only is mentioned, viz. Elizabeth, daughter of Richard Herbert; by whom he had Thomas, Edward, Magdalen, and Priscilla. According to the Baronetage, Magdalen, daughter and co-heiress, married Sir John Stepney, Bart.; and Priscilla his brother Thomas Stepney: yet in another part, Sir Price Rudd, Bart., is said to have married Magdalen for his first wife. Again, Sir Francis Cornwallis, Knt., is described of Abermarlais, having married Elizabeth, daughter and co-heiress of Sir Henry Johnes, by Margaret, daughter of Sir Henry Williams, Bart., of Gwernevet. J. P. O.

Pasigraphy. — In the *English Encyclopædia*, art. "Alphabet," is the following passage:

"Mr. Dow, author of the *History of Indostan*, lately formed a new language and alphabet. This language, and the characters formed for its notation, were so easy that a female of his acquaintance acquired the knowledge of them in three weeks, and constantly corresponded with him therein."

Was this system ever explained in print? Does it still remain in MS., or is it irrevocably lost? DREXELIUS.

"*Star of the twilight grey.*" — There is a very charming Jacobite lyric, beginning "Star of the twilight grey." I cannot by any means discover who was its author. Can any of your intelligent correspondents enlighten me? A. S.

Printers' Marks. — What is the origin of the printers' marks, ? ! * ¶ § ‖? Are they merely arbitrary signs, or possessed originally of some intrinsic significance? J. T. JEFFCOCK.

Handel's Wedding Anthem. — The *Daily Gazetteer* of May 8, 1740, gives the "Wedding Anthem for the Princess Mary," as composed and set to music by Mr. Handel. It was on the same day that she was married to the Prince of Hesse.

Is this Anthem to be found in any MS. or printed collection of Handel's work? H. E.

Spanish Epigram. — There is a little Spanish epigram in praise of small things, as enfolding in themselves the largest value; taking the diamond as an example. Can any reader help me to the words, or the author? J. P. R.

The Boyle Lectures. — Can any of your readers explain why these lectures have not been regularly published? Bishop Van Mildert, in the preface to his *Sermons preached at the Boyle Lecture*, from the year 1802 to 1805, says:

"Although the noble founder of the lecture did not expressly direct that the discourses should be printed, yet, as the design of it could not otherwise be effectually answered, it is hardly to be doubted that such was his intention."

In the preface to the seventh edition of Derham's *Boyle Lectures* (Physico-Theology), 1727, it is stated that, to remedy an inconvenience in the original mode of paying the lecturers, —

"His present Grace of Canterbury procured a yearly stipend of 50*l.*, to be paid quarterly for ever, charged upon a farm in the parish of Brill in the county of Bucks."

The lectures published last, so far as my inquiries inform me, were preached in 1821 by Mr. Harness, and published in 1823. Y. Z.

Minor Queries with Answers.

Spanish Reformation. — I want speedily a good list of works respecting the Reformation and Martyrs in Spain. Will you kindly aid me?

B. H. C.

[Consult *History of the Reformation in Spain*, by Thomas M'Crie, Edin., 1829, 8vo.; *The Spanish Protestant Martyrology*, amongst the Tracts of Dr. Geddes; *The Spanish Protestants*, by Señor Don Adolfo de Castro, translated by Thos. Parker, 1851; *History of Religious Intolerance in Spain*, by the same author, and translated by the same translator, 1853. The materials for history lie scattered in many books of modern authors; the chief are: *Ensayo de una Biblioteca de Traductores*, por Señor Don Jose de Pellicer; *Historia Critica de la Inquisicion*, por Señor Don Juan Antonio Llorente, Paris, 1817-18, 4 tom. 8vo.; *La Inquisicion sin Mascara*, por Señor Don J. Puigblanch. An examination of the notes in the works of Dr. M'Crie, and of Señor Don Adolfo de Castro, will furnish our correspondent with the less obvious sources of the history of religious opinion in Spain at the era of the Reformation.]

Barrington's "Historic Anecdotes." — Sir Jonah Barrington's *Historic Anecdotes of the Legislative Union between Great Britain and Ireland:* respecting this work, will you allow me to make four inquiries? Was the work completed? To how many Parts did it extend? Is it considered of much weight? Also, is it scarce? S. S. S.

[A portion of this work was first published in 1809 by G. Robinson, 25. Paternoster Row, with the following title: *Historic Anecdotes and Secret Memoirs of the Legislative Union between Great Britain and Ireland*, by Sir Jonah Barrington. But it seems to have been subsequently completed in ten parts, and republished, with a new title-page, by Mr. Colburn in 1833, viz. *Historic Memoirs of Ireland;* comprising Secret Records of the National Convention, the Rebellion, and the Union, with Delineations of the Principal Characters connected with these transactions, by Sir Jonah Barrington, 2 vols. 4to. Sir Jonah died at Versailles, April 8, 1834.]

"Miss Bayley's Ghost," Latin Translation. — Can any of your correspondents learned in such matters, say where is to be found a Latin translation of the old English song, "Miss Bayley's Ghost?" It commences thus:

"Seduxit miles virginem, receptus in hibernis."

B.

[This clever version will be found in the *Gentleman's Magazine* for August, 1805. It is the production of the Rev. G. H. Glasse, and, as the following verse (the first) will prove, is a very happy translation:

"Seduxit miles virginem, receptus in hybernis,
Præcipitem quæ laqueo se transtulit Avernis:
Impransus ille restitit, sed acrius potabat,
Et, conscius facinoris, per vina clamitabat —
'Miseram Bailiam! infortunatam Bailiam!
Proditam, traditam, miserrimamque Bailiam!'"]

Busbequius' "Epistles." — Can you inform me if the following has been translated into English? A. G. Busbequii *Legationis Turcicæ epistolæ quatuor*, &c. The work is written in good Latin, and an entertaining style; and contains an account of the author's experiences in Turkey in 1554, and some following years. My copy is Oxford, 1660.

B. H. C.

[This work was translated by N. Tate, and published in 1694 with the following title: "The Four Epistles of A. G. Busbequius, concerning his Embassy into Turkey; being Remarks upon Religion, Customs, Riches, Strength, and Government of that People: as also a Description of their Chief Cities and Places of Trade and Commerce. To which is added, his Advice how to manage War against the Turks. Done into English." London: 12mo., 1694.]

Hinchliffe, Bishop of Peterborough. — Any gentleman, who can communicate particulars of Dr. Hinchliffe, Bp. of Peterborough, beyond those to be found in the Cole MSS. and the biographical dictionaries, or who can tell of any extant portrait of him published or otherwise, will much oblige by addressing the information to "N. & Q.," or (if too long) to M. P., Post Office, Wandsworth, Surrey.

[Our correspondent may consult the *Georgian Era*, vol. i. p. 508.; and Britton's *Hist. of Peterborough Cathedral;* but the account of the Bishop in the latter is copied from the *Gentleman's Mag.*, vol. lxiv. pt. i. pp. 93. 99. A portrait of the Bishop is noticed in Musgrave's Collection of Portraits, ix. 4.; also of his wife and daughters, ix. 9.]

Richard Lovelace. — The admirable Colonel Lovelace, author of those spirit-stirring lines, *To Althea in Prison*, has been the subject of some correspondence in "N. & Q." I am by no means sure as to the ultimate fate of this brave man. Where were his remains interred, if he died in confinement here? A. S.

[In 1648 Lovelace returned to England, and upon his arrival in London was committed prisoner to Peterhouse, where he amused himself with arranging and committing his poems to the press. After the death of Charles I. he was set at liberty, but found himself in the world without the means of support, and reduced to such a hopeless condition, that "he grew very melancholy (which brought him into a consumption), became very poor in body and purse, was the object of charity, went in ragged clothes (whereas, when he was in his glory, he wore cloth of gold and silver), and mostly lodged in obscure and dirty places, more befitting the worst of beggars," &c. In this sad reverse of fortunes did this gallant and spirited being linger out his wretched existence until 1658. He expired at very mean lodgings in Gunpowder Alley, near Shoe Lane, and was buried at the west end of St. Bride's Church, Fleet Street. Wood's *Athenæ* (Bliss), vol. iii. p. 460.]

Hazlitt's Essay on Will-making. — I cannot find the above essay in any edition of the collected works of Hazlitt. Can any of the readers of "N. & Q." tell me where the essay is to be found?

B. M. Y.

[It will be found in Hazlitt's *Table-Talk*, vol. i. p. 171., edit. 1845.]

"*Lives of Alchymistical Philosophers.*"—Will some reader kindly state who is the author of the piece (pp. 293—297.) in the *Lives of Alchymistical Philosophers*, 8vo., 1815, or whence the extract in question was made? ANON.

[The article is evidently written by the editor of this anonymous work, Francis Barrett, Professor (as he styles himself) of Chemistry, Natural and Occult Philosophy, &c., and author of *The Magus, or Celestial Intelligencer*, 4to., 1801.]

"*Ex quovis ligno non fit Mercurius.*"—The following sentence I have just noticed in Apuleius:

"Non enim ex omni ligno, ut Pythagoras dicebat, debet Mercurius exsculpi."—*De Magiâ Oratio.*

The common proverb, "Ex quovis ligno non fit Mercurius," is generally taken I think to mean, that you cannot make a genius out of a blockhead; but the quotation I have given quite does away with this application, and shows that it is a saying with a mystical meaning which wants illustration. Will some of your readers furnish it?

WILLIAM FRASER, B.C.L.

Alton, Staffordshire.

[For an explanation of this sentence we cannot do better than quote the comment of the Delphin edition on this passage: "Plin. lib. xvi. 'Quidam superstitiosius exquirunt materiam, unde numen exsculpant; et, quanquam Priapus ille Deus facilis et crassus haud gravatur ficulnus esse, non tamen idem liceat in Mercurio, Deo tam ingenioso, totque prædito artibus.' Proverbium est: 'Non ex quolibet ligno Mercurius.' De quo vide Erasmum, in Chiliad."]

Mummy.—In some MS. poems of an author who will date back 230 years, which I am endeavouring to decypher, I find an allusion made to the importation of "mummy" into this country. It is conjectured to have been *whole* or *part* of the bodies of such as now pass under the name of "Egyptian mummies." In early times, when the medical art was in a kind of *superstitious* state, it seems to have been believed that certain portions of the animal, as the heart, liver, lungs, &c., were good to be applied in corresponding diseases afflicting the human subject, and hence "mummy pills" and "boluses" are said to have been resorted to for cures. Again, "mummy" is asserted to have been a species of gum brought from the East, also anciently used for medicinal purposes. As opinions are various, contradictory, and doubtful, if any of the readers of "N. & Q." can give me some precise notices on any of the foregoing points, it would be esteemed a favour. G. N.

[See Nares's *Glossary*, and the authorities there quoted, for an excellent article on the medicinal use of mummy; also the extract from Dr. Hill's *Materia Medica*, quoted in Johnson's *Dictionary*, *s. v.*]

Replies.

AONIO PALEARIO.

(Vol. x., pp. 384. 406.)

It may possibly be of some service to MR. BABINGTON's inquiry, whether there be any earlier edition of the *Trattate utilissimo del Beneficio di Giesu Cristo crocifisso verso i Crestiani*, than that in the library of St. John's Coll. Cambridge, *Venetiis apud Bernardinum de Bindoni*, 1543, to know that there recently existed another copy of the original Italian, and a Sclavonic version of it by Primus Truber. They appeared in a MS. catalogue, and subsequently in a printed sale catalogue of the private collection of Barthol. Kapitar, one of the imperial librarians at Vienna. After his death, the Austrian government purchased the whole collection, and presented it to the college library at Laybach in Carniola. If upon inquiry this should be found to be an earlier edition, it might tend to clear up the point of authorship. I owe this information to the late Richard Garnett of the British Museum, who himself possessed a copy of the first edition of the English version. I know of no traces of the Spanish translation inserted in the Index.

The authority for the immense circulation of the Italian, during the years 1543—1548, 40,000 in six years, is P. P. Vergerio. It is quoted in a communication I made to *L'Eco di Savonarola*, printed in the number for August this year, p. 118.; and may be now, not unsuitably, repeated here. The passage is found in—

"Il Catalogo de libri, li quali nvovamente nel mese di Maggio nell' anno presente M.D.XLVIII. sono stati condannati, et scomunicati per heretici. Da M. Giouan della casa legato di Venetia et d' alcuni frati. E' aggivnto sopra il medesimo catalogo vn iudicio et discorso del Vergerio."

At sig. G. V. are these remarks:

"Segue questo benedetto Catalogo, et dice, il benefitio di Cristo, et di sotto vi sono queste parole. Vn libro cosi intitolato, sono accorti, et hanno voluto dicchiarire, che non condannano immediate quel beneficio che . . . Christo fece agli eletti suoi morendo in croce, ma il libro. Et che differentià è condannar quel istesso benefitio, o condannare vn dolce libricino, che ci mostra, et ci insegna a conoscer quel benefitio? Or di questo libro ascoltate, o è buono, o è triste, per che ne hanno prima lasciati vender XL mille, che tanti io so, che da sei anni in qua ne sono stati stampati et venduti in Venetia sola, perchè hanno lasciato andar attorno tanta quantità di tosico di anime (secondo loro)."

There are two editions: one of Pisa, and Florence, 1849; being Italian translations of Mr. Ayre's English, published within three months of each other. If not different translations, they vary in the language in many places from each other.

It appears by Morgan Crowe's *Catalogue of Manuscripts and Rare Books in the Library of St. John's Coll., Cambridge*, that the copies of

Paleario's *Treatise*, and other books of a similar class, were deposited there by Signore Antonio Ferrari, a Neapolitan gentleman. Those persons who may be fortunate enough to come into possession of Mr. Babington's fac-simile reprints, may naturally wish to know something about Sig. Ferrari, whose care and foresight have preserved these curious little volumes, as it were for them, perhaps for the purpose that they might again be brought to light by an editor who loved the labour. B. B. W.

I have looked into Hallbauer's *Life of Paleario*, and am sorry to inform Mr. Babington that it contains nothing which would assist him in ascertaining with more exactness the date of his quitting the Siennese. In fact, the whole treatise is remarkably destitute of dates, and almost all the references for the events of his life are to his works, and particularly to his third speech, or that in his own defence. The following are Hallbauer's words, for which he makes two references to that speech:

"Interim quum Senis nihil sibi tutum videret, Romam avolavit, ibique Bellantis monitu ob incredibilem scelestissimorum contra se conspirationem, per aliquos menses hæsit."

Ἀλιεύς.

Dublin.

"ROBINSON CRUSOE."

(Vol. x., p. 345.)

I possess a book which I conjecture to be now rather scarce, which, if Mr. Scott be not already aware of it, might assist his investigations in *Robinson Crusoe*. It is entitled, —

"Providence Displayed, or the remarkable Adventures of Alexander Selkirk, of Largo, in Scotland, who lived four years and four months by himself in the Island of Juan Fernandez, from whence he returned with Captain Woodes Rogers, of Bristol, and on whose Adventures was founded the celebrated novel of 'Robinson Crusoe,' &c., by Isaac James. Bristol, printed by Biggs and Cottle, 1800. 8vo., pp. 194."

"I began," says this author, "to collect materials for Mr. Selkirk's history, Sept. 3, 1792, and my success has exceeded the expectation I then had; nevertheless, if any of my readers can communicate any additional information, I shall feel myself much obliged to them for it," &c.

After having given what he considers the whole true narratives of Selkirk's foreign adventures, and various accounts of him "soon after his arrival in England in the year 1711," he mentions at p. 152.:

"I shall now give the sentiments of a few authors upon this subject (*Robinson Crusoe*, publication of first volume in April 1719, of second August following; and in August 1720, *Serious Reflections, &c.*), from which it will appear that even De Foe has not always been thought the author of *Crusoe*."

The authorities quoted are, —

"1. Entick, *Naval History*, 1757. 2. *Biographia Britannica*, 1766. 3. Watson, *Hist. of Halifax*, 1775. 4. Dr. Beattie, *Dissertations, Moral and Critical*, 1783. 5. *Gentleman's Magazine*, March 1788, letter under sig. of W. W. 6. Chalmers's *Life of De Foe*, 1790."

Authority 5. is much of the same tenor as the "Mem. July 10, 1774," in "N. & Q.," and on which letter Mr. James remarks:

"It is certain the Earl (of Oxford) was in possession of Selkirk's history, the pamphlet called *Providence Displayed* being preserved in the *Harleian Miscellany*."

Mr. James does not appear to pass any judgment as to the authorship of *Crusoe*. It seems to me, after carefully reading all the different extracts produced, that the preponderance of evidence would lie in favour of De Foe, and that unless a new ray of light can be struck out from some hidden corner, he must continue to wear the honour.

The author had taken some pains in 1794, through the Rev. Mr. Spence Oliphant of Largo, and the Rev. Greville Ewing (then Minister of Lady Glenorchy's chapel in Edinburgh, and latterly Independent Minister in Glasgow), to collect particulars as to Selkirk when he last resided at Largo*, from which he had made rather a clandestine elopement to avoid, at the instance of the Kirk Session, appearing before the congregation on the place of public penitence, for having unmercifully beaten a boy who broke two "earthen vessels" fetching water to him. His friends then living "understood he was much about Bristol and Liverpool." A woman from England, supposed to be his widow, subsequently appeared at Largo to claim some of his patrimonial inheritance.

"John Selkirk, a weaver in Largo in 1794, was in possession of the gun and chest which his great-uncle brought from Juan Fernandez. They also had a drinking-cup of cocoa-nut shell tipped with silver, which had been his property; but the silver is now gone, and the cup only remains."

The author concludes:

"Thus unfortunately ends the history of Alexander Selkirk, as far as I have been able to recover materials *strictly true*. By his last adventure he verified the truth of his own remark to Steele, '*That he was never so happy as when he was not worth a farthing.*'"

May I add a Query to the foregoing? Are there any particulars known when and where Selkirk died and was buried? In making searches it should be under the names of Selkirk, *Selcrag*, or *Selcraig*. G. N.

If Lord Oxford wrote the first part of *Robinson Crusoe*, he must have been a diligent student and successful imitator not only of De Foe's style, but

[* Notices respecting Alexander Selkirk, from the parish registers of Largo in Fife, will be found in Collet's *Relics of Literature*, p. 341.]

of his trains of thought. Continuations are proverbially inferior to first parts; but were the printer of *Robinson Crusoe* to make no distinction, though the interest might be thought to flag towards the conclusion, I think few readers would agree upon the place where the inferiority begins.

I have no doubt that the Rev. Benjamin Holloway faithfully repeated what Lord Sunderland told him. He was, as Dr. Warton says, "a grave conscientious clergyman." He was a Hutchinsonian, — a class of theologians then famous, but I believe now extinct; and set forth their manner of interpretation in *Originals*, *Letter and Spirit*, and other works, marvels of labour, erudition, and perverseness. He was also a tolerable artist. I have a pencil copy by him of a portrait of Cardinal Wolsey, very fairly done. He was godfather to my grandmother, who delighted in repeating anecdotes of him, Dr. Warton, and Mr. Hawkins, the professor of poetry at Oxford, who were frequent guests at my grandfather's house near Bicester. In me she found a willing listener, but as she died when I was about nine years old, I had not then learned to "make a Note," and the good things which they said, and the epigrams which they wrote, have faded from my memory. One story, suited to my age, remains, and it will show that Mr. Holloway was somewhat credulous.

At the end of my grandfather's orchard was a dilapidated and haunted summer-house. On the eve of St. Barnabas, Mr. Holloway, in his full canonicals, with four wax candles, four books, the parish constable, a man-servant, and the cook, went out at half-past eleven to meet the ghost. Some neighbours were in the house, and one or two offered to join him; but he chose his followers, and would not allow the party to exceed four. Though a whist player, he refused his rubber in the evening, and insisted that cards should not be used that night. The man had a blunderbuss, but was obliged reluctantly to leave it at the house. A slight thunderstorm came on. The constable and man ran back to the house, and could not be persuaded to return; but the cook was firm, and said, "she was afraid of no man, and Parson Holloway was a match for the devil any day." They waited till one. The ghost did not come.

Strange stories were told of what was seen and done; but Mr. Holloway declared, and was supported in his testimony by the cook, that they saw nothing unusual. The summer-house ceased to be haunted. That it had been so was, I think, the opinion of Mr. Holloway and my grandmother, for she generally expressed regret at my grandfather having laughed at the ghost, and gone out with a horsewhip to look for him, saying "he was over-bold, what you might call fool-hardy." I cannot fix the date, but from various circumstances believe it to have been between 1758 and 1765. H. B. C.

In answer to Mr. Scott's second Query, I can say that in the summer of 1813 I was at Largo in Fifeshire, and was shown the chest of Robinson Crusoe (Alexander Selkirk), which he had with him on the island of Juan Fernandez. It was in the possession of a poor woman of the same family, to whom it seemed to have descended as a sort of heir-loom. She had parted with his musket to the laird of the parish (I think his name was Mackenzie, but I am not positive), so that I did not see it, though I was told strangers were allowed to do so upon calling at the house.

The chest was a stout common seaman's chest. A. S. was cut on the lid, I think, in several places. Although I forget the narrative that accounted for the relic being where I saw it, I had no doubt whatever of its accuracy. I recollect mentioning the subject to Mrs. Grant of Lurgan (authoress of *Letters from the Mountains*, &c.), whom I met at Edinburgh soon after, and that she was perfectly satisfied as to the identity of the chest.

A. W. Davis, M.D.

Tenbury, Worcestershire.

THE DIVINING ROD.

(Vol. viii., pp. 350. 400.; Vol. ix., p. 386.; Vol. x., pp. 18. 155.)

As this subject appears to possess interest for some of the readers of "N. & Q.," perhaps the following desultory memoranda may not be unacceptable, in continuation of the articles which have already appeared.

About the year 1780 great excitement was produced in the south of France by the extraordinary power of discovering, or divining, subterranean springs and waters, manifested by a poor herdsman of Bouvantes in the province of Dauphiny, named Antoine Bléton. These marvellous talents were soon put into requisition, and Bléton speedily acquired great fame by his numerous discoveries of water, by which the estates of many who employed him were enriched. He shortly attracted the notice of a well-known *savant*, M. Thouvenel, who devoted a pamphlet to a relation and investigation of the facts which had come beneath his notice; it was entitled, —

"Mémoire Physique et Médicinale, montrant les rapports évidens entre les Phénomènes de la Baguette Divinatoire, du Magnetisme, et de l'Electricité, avec des Eclaircissements sur d'autres Objets, non moins importans, qui sont relatifs, par M. T . . . . (Thouvenel). 12mo., Paris, 1781."

Three years later M. Thouvenel, whose adherence to *Blétonisme* had drawn upon him a host of antagonists, published a *Seconde Mémoire Physique et Médicinale, &c.*, 8vo., Paris, 1784, a pamphlet replete with interesting and important matter, among which will be found a summary of the

discussion, the affidavits by which the alleged discoveries of Bléton were authenticated, and a most curious narrative of the excursions made by M. Thouvenel, with Bléton and another person similarly endowed, as his assistants, in pursuance of a commission from the king, to analyse the mineral and medicinal waters of France. These two pamphlets, from their minuteness of detail, and the impartial and philosophical tone which appears to characterise the discussion, are perhaps the most curious and valuable which have yet appeared on the subject. They are not readily to be met with; but an abstract of their contents, and some review of the controversy, will be found in the *Monthly Review*, vols. lxv. lxvii. and lxxi. They are also noticed in *The Lounger's Common-Place Book*, articles "Bléton" and "Virgula Divinatoria."

About the year 1690, a power was attributed to the divining rod, which till then it had not been held to possess. A poor mason of Saint-Véran, also in Dauphiny, asserted that with his "baguette de coudrier" he could not only discover water and metals, but also "les maléfices, les voleurs, et les assassins." The fullest narrative of his proceedings will be found in a pamphlet by a M. de Vagny, procureur du roi, at Grenoble. This is entitled, —

"Histoire merveilleuse d'un maçon, qui, conduit par la baguette divinatoire, a suivi un meurtrier pendant 45 heures sur la terre, et plus de 30 heures sur l'eau."

The illustrious Mallebranche became implicated in the controversy which ensued; some details respecting which will be found in the *Recreations in Mathematical and Natural Philosophy* of Ozanam, translated by Hutton, 1st edit. vol. iv. p. 260. See also *Biographie Universelle*, tom. i. p. 350. (Aimar-Vernai).

The Abbé de Vallemont, a man enjoying a reputation for some erudition, was inclined to favour the pretensions of Aimar, and published a pamphlet in their defence, entitled —

"La Physique occulte, ou Traité de la baguette divinatoire, et de son utilité pour la découverte des sources d'eau, des minières, des trésors cachés, des voleurs, et des meurtriers fugitifs," &c., 1693, 12mo. (republished afterwards at Amsterdam, 1696, Paris, 1709, and La Haye, 1722-47, 2 vols. 12mo.)

This, a curious but unsatisfactory performance, was speedily attacked and its theory demolished by a more learned man, Pierre Lebrun, of the Oratory. His work is entitled, —

"Lettres qui découvrent l'illusion des Philosophes sur la Baguette, et qui détruisent leurs systèmes. 1693, 12mo."

This treatise is entirely recast, and considerably augmented, in a subsequent publication:

"Histoire critique des pratiques superstitieuses qui ont séduit les peuples, et embarrassé les savants, avec la Méthode, et les Principes pour discerner les effets naturels d'avec ceux qui ne le sont pas. 12mo., 1702."

A well-authenticated narrative is to be found in the *Quarterly Review*, vol. xxii. p. 373., to the effect that a certain Lady N. (Noel) having witnessed the successful efforts of a peasant to discover a spring to supply a chateau in Provence, where she happened to be staying, became aware that she was endowed with the same faculty herself. When Dr. Hutton published in 1803 his translation of Ozanam's *Mathematical Recreations*, where the belief is treated as absurd, she wrote a long letter to him containing a narrative of her own experiences. At Dr. Hutton's request she visited him at Woolwich, and discovered a spring in a field which he had lately purchased. She afterwards showed the experiment to others, but rather wished to conceal her mystic power, from the fear of the imputation of witchcraft or imposture. To this the reviewer adds, —

"The *fact*, however, of the discovery of water being effected by it (the divining rod), when held in the hand of certain persons, seems indubitable."

This story is also quoted in *Sketches of Imposture, Deception, and Credulity*, p. 310.

In the *Gentleman's Magazine* (vol. xxii. p. 77.) is an account of an experiment made by the celebrated Linnæus to test the alleged efficacy of the rod; and with such satisfactory results that the botanist is reported to have said "that such another experiment would be sufficient to make a proselyte of him."

An account of an *unsuccessful* trial made by Lilly the astrologer, to discover hidden treasure by the hazel rod, will be found in the *History of his Life and Times*, by that worthy, p. 32.

A tract recently published, —

"Narrative of Practical Experiments, proving to Demonstration the Discovery of Water, Coals, and Minerals in the Earth, by means of the Dowsing Fork, or Divining Rod, &c., collected, reported, and edited by Francis Phippen." London, 12mo., Hardwicke, 1853, pp. 24.

appears to merit attention as a calm and truthful statement of facts.

Billingsley, in his *Agricultural Survey of the County of Somerset* (Bath, 8vo., 1797), also speaks of the faith held in that county, by the Mendip miners, in the efficacy of the divining rod:

"The general method of discovering the situation and direction of these seams of ore (which lie at various depths, from five to twenty fathoms, in a chasm between two benches of solid rock) is by the help of the *divining rod*, vulgarly called *josing*; and a variety of strong testimonies are adduced in supporting this doctrine. Most rational people, however, give but little credit to it, and consider the whole as a *trick*. Should the fact be allowed, it is difficult to account for it; and the influence of the mines on the hazel rod seems to partake so much of the marvellous, as almost entirely to exclude the operation of known and natural agents. So confident, however, are the common miners of the efficacy, that

they scarce ever sink a shaft but by its direction; and those who are dexterous in the use of it will mark on the surface the course and breadth of the vein; and after that, with the assistance of the rod, will follow the same course twenty times following, *blindfold*." — P. 23.

M. Thouvenel arrived at the conviction that the phenomena of the divining rod were attributable to magnetism or electricity; a similar opinion is also formed by M. Formey, secretary of the Academy of Berlin, in his article on the subject in the *Dictionnaire Encyclopédique*. It appears that Bléton became aware of the presence of water, &c., by an internal "commotion," as he termed it, and was in no way dependent for the discovery upon the "electrometrical caduceus," the *virgula, baculus*, or hazel rod, which from the time of Moses and the Chaldæan soothsayers, to that of Sidrophel and Dousterswivel, cuts so important a figure in the *modus agendi*.

So also the *Zahories* of Spain, to whom is ascribed the same faculty of discovering hidden water without the agency of the rod; together with a keenness of percipiency not possessed by others. Upon this the *Quarterly Review* remarks:

"Rejecting, however, the supernatural powers of vision which have been ascribed to them, and in which children born on Good Friday are also believed to share, it is not unlikely but that by long experience, and attending to indications which escape the less experienced eye, they may be able to give a tolerable guess at the existence of subterraneous waters. Something similar is told of the Arabs of the Desert by a modern traveller, who says that they have an uncommon facility in discovering distant wells by atmospherical or other signs, which do not affect the senses of an European."—Vol. xi. p. 264.

It would seem, on the other hand, that the rod itself has been held to possess independent powers, and to be able to make the discovery without the intervention of the human operator. The following instructions are given in a rare chap-book, to make —

"*The Mosaic Wand to find hidden Treasure.* — Cut a hazel wand forked at the upper end like a Y. Peel off the rhine, and dry it in a moderate heat; then steep it in the juice of wake-robin or nightshade, and cut the single lower end sharp, and where you suppose any rich mine or hidden treasure is near, place a piece of the same mettal you conceive is hid, or in the earthe, to the top of one of the forks by a hair, or very fine silk or thread, and do the like to the other end; pitch the sharp single end lightly to the ground, at the going down of the sun, the moone being in the encrease, and in the morning at sun-rise, by a natural sympathy, you will find the mettal inclining, as it were pointing to the places where the other is hid." — *The Shepherd's Kalendar, or the Citizen and Countryman's daily Companion*, 12mo., London; p. 61.

William Bates.

Birmingham.

(To be continued.)

BIOGRAPHICAL DICTIONARY OF LIVING AUTHORS.

(Vol. x., pp. 220. 313. 331.)

A work of this kind is a desideratum in our literature. In my opinion, it should be a bare statement of facts, without any other pretensions than as a faithful record, leaving posterity to award whatever praise or censure may be in store for future critics and biographers. In the compilation of the work mentioned by Mr. Bates, and ascribed by him to Mr. Upcott, there must have been more than one writer concerned: for the Dedication to the Prince Regent is subscribed by "The Editors." Mr. Corney is therefore likely to be accurately informed on this head, as he is well known to be on most subjects of bibliographical research. I doubt if Mr. Upcott was acquainted with German literature, to which reference is made in the *Bibliog. Dict.*; while it is well known that Mr. Shoberl was a veteran in that language, from which he translated very many works.

Oxon.

I have an interleaved copy of this of 1816, in which, opposite to the name of John Watkins, a former proprietor has written "The Author of this book." The *Literary Memoirs of Living Authors*, 1798, is, upon the good authority of Mr. Chalmers, the compilation of the "Rev. David Rivers, a dissenting minister at Highgate;" which is confirmed by his passing his own name and works without a word of comment.

J. O.

All that is found in the advertisement of my copy is —

"It is evident that the idea of this undertaking has been derived from a Catalogue of Five Hundred Living Authors, published about ten years ago."

This passage I had seen; but my object was to state what I knew from actual inspection, and to induce others to do the same. I could have got more works from Watt, and I might have mentioned various French works, the German work cited by the compiler of 1816, &c. I suspect the list would not be very brief.

Your correspondent has the work he mentions before him, as is evident from the precise form of his statement. Watt mentions the following work:

"Marshall. Characters of 500 Authors of Great Britain, now living. London, 1788. 8vo."

Those who compare this title with that given by B. L. A., will either suspect Watt of much inaccuracy, or will conclude that there must have been a run of such works at the period mentioned. This is among the points to be settled. Again, there are the dictionaries of living artists, of musicians, &c., of which several are mentioned: and also the satirical dictionaries — such as the *Glorie*

degli incogniti, Venice, 1647, 4to., which is confined to authors. In order to draw a line, those works only should be included which confine themselves to *living* authors: those which also include *deceased* authors, may form a separate inquiry. If every person who has one such dictionary would describe it distinctly, with some short comment from his own reading, the indices of your volumes would soon show a much better article than exists at present on the subject. M.

PHOTOGRAPHIC CORRESPONDENCE.

Collodionized Glass Plates in a Sensitive Condition.—The details of my preservative process having been published *verbally* at the Photographic Society, the report of the same, which appeared in the *Journal*, was nothing more than a condensed abstract; consequently it is not so easy for an operator to follow out the principles enunciated, from merely reading that report, as would be the case from having *heard* what was said; I am therefore the more gratified to find, from the communication (Vol. x., p. 411.) of Dr. Mansell, which has just appeared in "N. & Q.," that he has singularly followed out the principle, though his *modus operandi* has considerably differed from that adopted by myself. Amongst astronomers, in noting the time of an occurrence, a quantity is sometimes taken into the account called a "personal equation," which it is requisite not to neglect before comparing the observations of different individuals. In like manner with photographers, there are certain peculiarities of manipulation that each individual operator naturally adopts in preference (and reasonably so far as he himself is concerned), that is not necessarily the best that can be adopted by every individual; but a *principle*, if correct, should not be departed from. Now one of the chief points insisted on by me, in the preservative process, was the washing away *all* but a mere trace of *free nitrate of silver*, a portion of which must however be restored previously to developing a picture. Now Dr. Mansell, in his manipulation, has acted precisely upon this principle; and though I am of opinion that he has done it at the expense of a very unnecessary waste of syrup, he appears to have been successful, with the exception of certain drawbacks to which he refers: one of the two, *at least*, being to my mind accountable to the use of horizontal instead of vertical baths; because there is a greater surface exposed to dust, &c., which is less easily removed in one case than the other. I generally keep my bath of distilled water (with about one grain nitrate of silver) in my operating room, simply with a sheet of paper over it; but with its *glass dipper always immersed* in it; and just before operating, I remove it in such a way as, by a little dexterity, to take with it all particles of reduced silver, dust, or other impurities on the surface, then wash and wipe the dipper previously to using it. If the dipper be not *kept* in the bath, the surface impurities will adhere to it on its first immersion, but will for the most part quit it again on its withdrawal; hence the object of leaving the dipper in the bath. With the precaution above stated, I never find my negatives spotted, provided the fault is not traceable to the collodion being too recently iodized. With regard to the unequal development of the picture complained of, I never *had but one case*; and here again the vertical bath may be the cause of my success on this point, as the plate can be left for any length of time, gravity aiding in the removal of the syrup, which may be farther assisted by gently lifting it up and down in the bath. The case alluded to, in which I did experience an unequal development, was when I rather hastily prepared my plate, and placed it in the sliding frame without properly drawing off the syrup at first. In all the above observations, plates 8½ by 6½ are alluded to; I am therefore in hopes that Dr. Mansell will be kind enough to test the mode of operating as amended in Vol. x., p. 372., and I am confident he will not have cause to repent so doing. I may as well remark that, if practicable, I prefer to keep the preserved plates either in a racked box or plate-holder in a horizontal position, with the collodion side downward; placing them so, as soon as they have assumed what Dr. Mansell most appositely terms a "perfectly nitrated surface."

My principal reason for washing the plate in distilled water previously to the application of the syrup, was the experience that in a *very elevated temperature* the honey commenced the reduction of the silver, if kept long, even without exposure to light. The temperature is always a point of far greater importance than is usually attached to it. Geo. Shadbolt.

Replies to Minor Queries.

Dryden and Addison (Vol. x., p. 423.).—There is no "mistake," I apprehend, in the first mention of Dryden in the lines quoted by C. from Addison's versified account of the greatest English poets:

> "But see where *artful Dryden next* appears,
> Grown old in rhyme, but charming ev'n in years—
> *Great Dryden next* . . . . . ."

Does not the repetition of the poet's name, as nearest in fame and time to those who preceded him, give strength and emphasis to these lines? In this poem, it is rather singular how frequently Addison repeats, as in the present instance, in the compass of two or three lines, the name of the poet of whom he is speaking. Mark the following instances, which, we must admit, are prosaic enough:*

> "The courtly Waller next commands thy lays:
> Muse, tune thy verse, with art, to Waller's praise."
>
> "Harmonious Congreve . . . .
> Congreve! whose fancy's unexhausted store
> Has given already much, and promised more,
> Congreve shall still," &c.
>
> "To Dorset he directs his artful Muse,
> In numbers such as Dorset's self might use."

In confirmation of the opinion here expressed, I may observe that the second line doubtless refers to the various works which Dryden gave to the world in his later years†, and the epithets or terms "artful" and "charming," used in the first two lines, are thus adverted to in the ninth and tenth.

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* Still Bishop Hurd remarks, that the poetry is better than the criticism.

† "The Account of the English Poets" was written in 1694; in the preceding year, in a poem addressed by Addison to Dryden himself, he says:

> "Can neither injuries of *time or age*,
> Damp thy poetick heat, and quench thy rage?"

When speaking of Dryden's "tuneful Muse," Addison says:

"From her no harsh *unartful* numbers fall,
She wears all dresses, and she *charms* in all."

J. H. M.

Bath.

Major André (Vol. ix., p. 111.).—The following inscription, copied from a tombstone in the churchyard of Bathhampton, near Bath, may be useful to your correspondent:

"Sacred to the Memory of Louisa Catherine André, late of the Circus, Bath: Obit. Dec. 25, 1835, aged 81. Also of Mary Hannah André, her sister, who died March 3, 1845, aged 93 years."

B. S. ELCOCK.

Bath.

Thomas Fuller, D.D. (Vol. x., p. 245.).—You mention that a good life of this witty and charming writer would be an acquisition to our biographical literature: you are perhaps not aware that such a work has been done by the Rev. A. F. Russell, Vicar of Caxton, Cambridgeshire; and was published a few years since by Mr. Pickering under the title of *Memorials of Thomas Fuller, D.D., &c.*, price 6*s*. NORRIS DECK.

Cambridge.

The Poor Voter's Song (Vol. x., pp. 285. 350.).—As the author of "The Poor Voter's Song," may I be allowed to observe, that, in the transcript sent to you by my kind friend NEWBURIENSIS, there were two lines interpolated by the composer, which greatly mar the reading of the verses, as will be evident, if you will oblige me by printing the following:

The Composer's Version.

"They judged me of their tribe,
Who on dirty Mammon dote,
So they offer'd me a bribe
For my vote, boys, vote!
So they offer'd me a bribe for my vote.

"O shame upon my betters,
Who would my conscience buy!
But shall I wear their fetters?
No, no, no, no, no,
Not I, indeed, not I!"

The Author's Version.

"They judged me of their tribe,
Who on dirty Mammon dote,
So they offer'd me a bribe
For my vote, boys, vote!

"O shame upon my betters,
Who would my conscience buy!
But shall I wear their fetters?
Not I, indeed, not I."

Nothing can be more wretchedly prosaic than the line of five No's; and I may be excused for repudiating it altogether. THOS. NOEL.

Boyne Cottage, Maidenhead.

"*The Perverse Widow*" (Vol. x., p. 161.).—The lines, "Surely a pain to love is," are a translation from Anacreon's "Χαλεπον μεν το φιλησει;" and another English version of them by Addison will be found in Bohn's *Anthologia*. J. H. L.

Pensions to Men of Science and Literature (Vol. x., p. 322.).—

"Quelques pensions accordées aux gens de lettres n'exerceront jamais beaucoup d'influence sur les vrais talens. Le génie n'en veut qu'à la gloire, et la gloire ne jaillit que de l'opinion publique."—MME. DE STAËL.

"Fame is the spur that the clear spirit doth raise
(That last infirmity of noble minds)
To scorn delights, and live laborious days."

MILTON.

These quotations from two of the most illustrious ornaments of literature, show the high animus that prompts and sustains the mind in the prosecution of its congenial pursuits; but as it often happens that the rewards of literature and science are insufficient to endow their enthusiastic votaries with a sufficient portion of this world's goods, what more noble and grateful task can be undertaken by a civilised and Christian nation than to evince its regard for letters in the persons of its ill-starred cultivators; and to save them from the pangs and the degradation of neglect, misery, and want? Thank God! such generous feelings are not extinct in England: although, with regret it must be owned, they are not so conspicuously and systematically manifested as could be wished towards unfortunate men of letters. LIBERAL.

The Sultan of the Crimea (Vol. x., p. 326.).—In reference to the Query, I well remember the Sultan Kata (not *Kala*) Ghery Grim Ghery coming to Ireland, and being introduced to some friends of mine, at whose house I have seen his cards, and he also spoke at some Missionary meetings; after losing sight of him for some years, I heard a great deal of him again in Edinburgh, where he married a Miss Thompson. They went out to some part of Tartary, I think as missionaries. They had a family, and she used always to be styled "the Sultana" by her sister, whom I knew. M. D.

Keble's "Christian Year" (Vol. x., p. 355.).—Notwithstanding the high poetical merit and popularity of this beautiful outpouring of a refined and Christian mind, it is generally felt that there are occasional blemishes that disfigure both its harmony and lucidity of expression—blemishes that only require a slight effort of the master's hand to remove. Is it true that Mr. Keble is sensible of the defects alluded to, and that, as I have heard it said, he refuses to alter them?

OXONIENSIS.

Aristotle (Vol. x., p. 267.).—Your correspondent ANON. will find that Dutens, in his curious but not very common work *On the Discoveries attributed to the Moderns*, endeavours to trace the origin of the principle,—

"That there is nothing in the understanding, which has not entered into it by the senses."—Part I. ch. i.

If ANON. is not acquainted with the book, it will be worth his while to refer to it. It is no doubt in the British Museum. Q.

Bloomsbury.

"*Nought*" *and* "*Naught*" (Vol. ix., p. 419.; Vol. x., pp. 173. 355.).—I venture on an additional waste of your space on this (as I think it) very idle question, in the hope of stopping it, and perhaps preventing others of the same character, by quoting Johnson's decisive authority:

"Custom has irreversibly prevailed of using *naught* for bad, and *nought* for nothing."

Ought for *aught*, anything, is certainly a mere carelessness. C.

"*Cur moriatur homo*" (Vol. x., p. 327.).—In the *Haven of Health*, by Thomas Cogan, Maister of Artes and Bacheler of Phisicke, imprinted at London by Richard Field, for Bonham Norton, 1596, the hexameter inquired for is quoted as from *Schola Salerni*, in the following account of Sage, p. 32.:

"Of all garden herbes none is of greater vertue than sage, insomuch that in *Schola Salerni* it is demaunded,—

'Cur moriatur homo, cui salvia crescit in horto?'

As who should say, such is the vertue of sage, that if it were possible, it would make a man immortall. It is hot and dry in the third degree, and hath three speciall properties contained in these verses following:

'Salvia confortat nervos, manuumq. tremores
Tollit, et ejus ope febris acuta fugit.'"

And after some other accounts of the virtues of sage, the author concludes his article as follows:

"Moreover, sage is used otherwise to be put in drinke overnight close covered, or two or three houres before we drinke it, for so it is good against infection, especially if rew be added thereto, as witnesseth *Schola Salerni*:

'Salvia cum ruta faciunt tibi pocula tuta.'"

The same author, in his article on "Cinnamon," says:

"I have read in an old author of phisicke this meeter following:

'Cur moriatur homo, qui sumit de cinamomo?'"

J. G.

Exon.

To the question of G. S., "where is the well-known hexameter,

'Cur moriatur homo, cui salvia nescit in horto?'

to be found?" it has been answered, that it is quoted in Rees' *Cyclopædia* as an axiom of the school of Salernum. It is the 177th line of the *Regimen Sanitatis Salernitanum*, a poem written towards the end of the eleventh century by the doctors of the medical school of Salerno, and addressed to a King of England, "Anglorum Rege scripsit schola tota Salerni," though the royal name is never mentioned. Giannone conjectures it to have been Robert of Normandy (*de jure* the successor of William Rufus), who, by lingering too long at Salerno on his homeward journey from Palestine in 1099, lost England to his younger brother. N. L.

In addition to the notice taken in "N. & Q." of this by no means uninteresting Query, I can give your correspondent the reference for the line. It is line 177. in the *Regimen Sanitatis Salernitanum*:

"Cur moriatur homo, cui salvia crescit in horto?
Contra vim mortis non est medicamen in hortis."

By which disappointing reply it would seem that the reputation of sage had induced some enthusiastic person to make the query before the writing of the poem. The poet goes on,—

"Salvia confortat nervos, manuumque tremores
Tollit, et ejus ope febris acuta fugit.
Salvia, castoreum, lavendula, premula veris
Nastur: athanasia, sanant paralytica membra.
Salvia salvatrix, naturæ consiliatrix."

The whole poem, with an old English rhyming translation, was republished and illustrated with learned notes by Sir Alexander Croke in 1830. It was printed by Talboys at Oxford; and as it is so easily accessible, I will not occupy valuable space by merely quoting the learned editor.

D. P.

Begbrook.

Shakspeare Queries (Vol. vi., p. 221.).—The book MR. HALLIWELL inquires for is entitled:

"An Historical Dictionary of England and Wales: in Three Parts. I. Geographical. Of the most Memorable Places, &c., in E. and W. II. Historical. Of the most Memorable Persons, Nobles, Scholars, Ladies, Soldiers, Seamen, &c., of England. III. Political. Of the Chief Offices in the Government, &c. London: printed for Abel Roper, at the Mitre in Fleet Street, near Temple Bar, 1692."

The second part is a *Biographical Dictionary*, and includes the following short notice of—

"SHAKESPEAR (WILL.), B. at Stratford in Warwickshire, was in some sort a compound of three eminent poets, Martial, Ovid, Plautus the comedian. His learning being very little, Nature seems to have practised her best rules in his production. The genius of this our poet was jocular, by the quickness of his wit and invention; so that Heraclitus himself might afford a smile at his comedies. Many were the witty combats between him and Ben Jonson. He died 1616, and buried at Stratford."

J. O.

"*Rather*" (Vol. x., p. 252.).—We could not, agreeably to usage, substitute *sooner* for *rather* in the expressions—"*Rather* a handsome woman," "*Rather* unwell," though preference or precedence in comparison is plainly denoted. Q.

Bloomsbury.

Miscellaneous.

NOTES ON BOOKS, ETC.

The eminent services rendered by DR. DIAMOND to Photography, and through Photography to Archæology, have given rise to a general feeling that he is entitled to some public acknowledgment in the nature of a Testimonial. Scarcely any of the practisers of photography have not received great benefit from the suggestions and improvements of DR. DIAMOND. Those improvements have been the results of numerous and costly experiments, carried on in the true spirit of scientific inquiry, and afterwards explained in the most frank and liberal manner: without the slightest reservation or endeavour to obtain from them any private or personal advantage. DR. DIAMOND'S conduct in this respect has been in every way so peculiarly honourable, that we cannot doubt that many persons will be rejoiced to have an opportunity of testifying their sense of his high merits and their own obligations to him, by aiding the suggested Testimonial. A meeting of gentlemen favourable to the proposal is about to be held, and we shall be happy to receive any communications upon the subject, or contributions towards the proposed end.

"We hear," says *The Athenæum*, "that it is at length positively determined that the State Papers shall be removed from their present custody, and deposited in the new Record Offices. After the manner in which the impropriety of this arrangement has been shown, and the policy of placing these documents where their counterparts are already arranged and accessible—namely, in the British Museum—has been urged, perseverance in the scheme of placing them under the charge of Her Majesty's Keeper of Records, looks like a deliberate refusal to attend to the express wishes of literary men. Surely Her Majesty's Government cannot be ignorant of what has been so often proved—namely, that when it was determined to publish the collection of State Papers, it was found necessary to get nearly one-half of the materials for the eleven volumes from the collections at the British Museum:—a fact which establishes the propriety of the transfer to that establishment of the documents now proposed to be sent to the Record Offices. We may add, that the rumour is in circulation, that the amount of papers forwarding to the Record Office from all the different public departments is such, that the new buildings will not be sufficient to contain them."

THE ARUNDEL SOCIETY continues its praiseworthy endeavours to promote the knowledge of Art. It has just issued its publications for the past year, which consist of six engravings on wood (concluding the series of fourteen) by Messrs. Dalziel, from Mr. W. Oliver Williams' Drawings from the Frescoes by Giotto in the Chapel of S. M. dell' Arena, at Padua, and, what will be sure to be even more prized by the subscribers to the Society, the first part of Mr. Ruskin's *Giotto, and his Works in Padua*. This, which is explanatory of the subjects engraved at the fourth and fifth years' publication of the Society, is well calculated to accomplish the object which Mr. Ruskin had in view, namely, to render this series of plates intelligible and interesting to those among its members who have not devoted much time to the examination of mediæval works.

We have received from our accomplished friend, Professor Worsaae, of Copenhagen, a work which we have no doubt will be received with great satisfaction by English antiquaries. It is entitled *Afbildninger fra det Kongelige Museum for Nordiscke Oldsager i Kjobenhavn. Ordnede og forklarede* af J. J. A. Worsaae; and, as the name implies, contains a series of engravings of objects of archæological interest from the Royal Museum of Antiquities at Copenhagen, selected and explained by Professor Worsaae. The intimate relations which have, even from the remotest period, existed between Denmark and these islands, must ensure for the present volume a wide circulation in this country.

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T. W. D. B. *will find his Query respecting Bishop Thornborough's Monument in Worcester Cathedral answered in* "N. & Q.," Vol. iii., p. 299.

J. S. *We have to repeat that there is no charge for the insertion of Queries in our columns.*

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"O soul devout," immediately subjoins the author, "if a man have been cccIx year without having cold, ne heat, ne hunger, ne thirst . . . to hear only one only angel of paradise sing," &c.

This beautiful illustration of "The Joyes of Paradyse" is versified by Mr. Longfellow in his *Golden Legend.*

This book, with a most ambitious, if not presumptuous title, is a sad medley of pieces (comprising rabbinic fables, false gospels, miracle plays, &c.) jerked into a most unnatural plot. There is a good deal of beauty, however, here and there, which is owing not so much to the compiler as to the pieces themselves which he has collected. There is a beautiful episode, for instance, entitled

* See *Libellus de Raptu Animæ Tundali et ejus visione tractans de pœnis Inferni et gaudiis Paradisi.* This vision of Tundal, which is supposed to have taken place in 1149, seems to have been a popular book formerly, as we have many editions of it in different languages; several of them are early printed books. An introduction to Dante's Vision, giving an outline of the various accounts of Trance, and rupture of the soul into heaven and hell, is a desideratum which remains to be supplied. In any edition of Dante that I have examined, we have isolated references, but no attempt at a bibliographical introduction. Thus, one writer refers to the *Vision of Alberico*, another to the *Somnium Scipionis*, another to a story told by the famous Hildebrand in a sermon preached at Arezzo, as immediately suggesting the germ of his work to Dante.

† See *Legenda Aurea*, and Colgan's *Acta Sanctorum.*

‡ This translation is by Andrew Chertsey. There is another by Caxton: "*The Arte and Crafte to knowe well to dye.* Translated out of Frensshe into Englysshe, by William Caxton, the xv day of Juyn, the yere of our Lord a M.IIII^{c}.LXXXX.," folio. "The origin of this performance," observes Dr. Dibdin, "was probably the celebrated *Ars Moriendi*, the composition of a Polish monk, and printed, as it is supposed, before the middle of the fifteenth century." See Dibdin's edition of the *Typographical Antiquities* of Herbert and Ames, from whence I have taken the above legend.

"Monk Felix," which is a literal translation of a fine old German legend, commencing

> "Ein heil'ger Mönch einst was
> Der gern' von Gott las,
> Was er geschrieben fand,
> Der war Felix genannt.
> 'Nes Morgens ging er
> Mit einem Buche aus dem Münster," &c.

It may be found in Count Mailäth's *Auserlesene Alldeutsche Gedichte*, Stuttg. and Tübing., 1819, 8vo.

The editor remarks:

"Die Idee, dass Zeugen der Wahrheit auf eine wunderbare Weise durch Jahrhunderte erhalten werden, ist sehr alt und vielsach gestaltet worden. Sie liegt auch dem 'Mönch Felix' zum Grund. Friedrich Kind hat in seinen Gedichten eine Legende einerlei Inhalts mit dem Mönch Felix."—P. 34.

This legend is identical with that I gave from the *Ars Moriendi*, and is related also of the Abbot Erro of Armentaria, of Friar Alfus of Olmutz*, and others. The idea is a favourite one; we find it embodied in *The Seven Sleepers of Ephesus*, Peter Klaus, Rip Van Winkle, &c.

A writer in Brayley's *Graphic Illustrator*, p. 143., gives a Welsh legend of this kind respecting the trance and rapture of a shepherd's son named Sion Evan o Glanrhyd, but it is too long for transcription. The following passage, however, I shall quote from this paper, though not altogether to my present purpose:

"The popular German tale of the Slumbers of the Emperor Frederick Barbarossa is unquestionably only a later version of the Seven Sleepers; and the old Welsh tradition respecting King Arthur bears a strong likeness to the German legend. For example: the emperor was once compelled to conceal himself with a party of his followers amongst the Kyffhausen Mountains, where he exists, under the influence of magic, in a state of almost perpetual sleep. Sometimes his slumber is interrupted, probably every hundred years or so; and he sits with his adherents, nodding before a stone table, through which his red beard has grown down to his feet. In Wales the tradition runs that King Arthur also exists in a state of enchanted slumber, but before the last day arrives he will appear again on the earth, and join in the holy wars of the times. The first tradition forms the source of many others of a similar nature (but infinitely varied) in Germany; amongst which is the well-known tale of 'Peter Klaus the Goatherd,' a story which has excited notice, not only from its own merit, but from its being the undoubted origin of the admirable tale of 'Rip Van Winkle' in the *Sketch-Book*."

The writer then gives the Welsh legend of Owen Lawgoch, the Red-handed, which corresponds with that of King Arthur.† The late Mr. Faber refers these legends (as he does almost everything he comes across) to the capacious womb of Noah's ark. Thus with

"The legend of the Wandering Jew; who, for insulting the Messiah while upon his mock trial, is doomed to await in the flesh the Second Advent. Like the fabled Great Father, he rambles over the face of the whole globe, and visits every region. At the close of each revolving century, bowed down with age, he sickens and falls into a death-like slumber; but from this he speedily awakes in renovated youth and vigour, and acts over again the part which he has so repeatedly sustained. As these romances have originated from the periodical sleep of the Great Father and his family, so that of St. Antony has been copied from the various terrific transformations exhibited in the funeral orgies of Dionusus, or Osiris, or Mithras."*—P. 332.

EIRIONNACH.

(To be continued.)

* See Duffy's *Irish Catholic Magazine*, Dublin, 1848, vol. ii. p. 108.

† Cf. "The Home of the Spell-bound Giants," in the Castle of Rushen, as related by Waldron (*Descr. Isle of Man*, p. 98.), quoted by Brand, iii. 90.: cf. also Faber, iii. p. 320.

POPIANA.

Satirical Prints of Pope, &c.—The Query which I propounded (Vol. vi., p. 434.) not having received a reply, I therefore venture to repeat it, because so much inquiry about Pope is now afloat, that the anecdote of which I am in search will probably be discovered by some of the investigators. In a small duodecimo print, Pope is represented in an unhappy plight suspended under the arm of a gentleman; while another, standing by in laughter, holding both his sides, enjoys the scene. Pope exclaims: "Damn me if I don't put you both in *The Dunciad*." Both gentlemen wear ribbons, but not stars. To what does this refer?

The investigators of Pope's history may perhaps stumble upon a cotemporaneous anecdote, I think relating to Bolingbroke, which I recollect to have read, but where I know not. I have a satirical print of it, which represents Bolingbroke, if it was he, as having occasion to write a letter, or sign some state paper; and for want of a more commodious writing-desk, making use of the bare back of the partner of his bed. I have been told that the female figure represents a mistress of Bolingbroke, and the paper he is signing the draft of the Treaty of Utrecht. What are the real circumstances, and who the personages?

GRIFFIN.

Pope's Skull (Vol. x., p. 418.).—The following is an extract from Howitt's *Homes and Haunts of the British Poets*, which throws some light upon the subject of P. S.'s Query:

"By one of those acts which neither science nor curiosity can excuse, the skull of Pope is now in the private

* See a curious chapter in Mr. Faber's learned work *On the Origin of Pagan Idolatry*, which treats of the "Origination of Romance from old Mythologic Idolatry," vol. iii. p. 314.

collection of a phrenologist. The manner in which it was obtained is said to have been this: On some occasion of alteration in the church, or burial of some one in the same spot, the coffin of Pope was disinterred, and opened to see the state of the remains; by a bribe to the sexton of the time, possession of the skull was obtained for the night, and another skull returned instead of it. I have heard that fifty pounds were paid to manage and carry through this transaction. Be that as it may, the skull of Pope figures in a private museum."—2nd edit., vol. i. p. 175.

R. V. T.

James Moore Smyth.—C. says (Vol. x., p. 102.) that this gentleman was the son of Arthur Moore, M. P., &c.; and Mr. Carruthers (Vol. x., p. 240.) repeats this, and adds, that his father was the Commissioner of Trade and Plantations. This is probable, and has been often stated before; but as Mr. Carruthers seems to have studiously avoided such assertion in his edition of Pope (Vol. iii., p. 199.), where he merely records certain facts from which it might be inferred, I should be glad to know what are the circumstances and authorities which have led him to form a positive opinion on the subject. S. J. M.

Letters of Swift and his Cotemporaries.—There is a passage in the *Literary Memoirs of J. Cradock*, vol. i. p. 132., which at this moment seems to me especially deserving the attention of some of your correspondents. Speaking of the election at Cambridge, and a visit to the Duke of Rutland, he says:

"During our protracted stay at Cheveley, Mr. Pitt and I were entrusted with the key of a very large old cabinet, which contained manuscripts and letters from Lord Bolingbroke, Dean Swift, and many of the first literati of those times. They had belonged, as I understood, to the great Lord Granby; but at this very season there was no leisure to examine them; and though an appointment was agreed upon afterwards for that purpose, yet other avocations interfered, and no progress that I know of has since been made in the inquiry."

L. S. C.

"Annotated Edition of the English Poets:" Oldham.

It is with great reluctance that I make any observation unfavourable to such a work as the *Annotated Edition of the English Poets*, a work which I have read with much pleasure, and for which the public cannot but feel greatly indebted to Mr. Robert Bell; but yet, when such an extraordinary slip as the following occurs, I cannot but think that a "Note" should be made thereon, if it be only to show that Bonus Homerus can not only sleep sometimes, but sleep as though he had drank mandragora to boot.

In that virulent satire against the Jesuits by Oldham, entitled *Loyola's Will*, the poet makes the general of the Order, whilst lamenting the publication of the Holy Scriptures, speak thus:

"But charge him chiefly not to touch at all
The dangerous works of that old Lollard, Paul;
That arrant Wickliffist, from whom our foes
Take all their batteries to attack our cause.
Would he, in his first years, had martyr'd been,
Never Damascus, nor the Vision seen;
Then he our party was, stout vigorous,
And fierce in chase of heretics like us;
Till he at length, by the enemy seduced,
Forsook us, and the hostile side espoused."

Is it credible that any reader of these lines should have supposed that they alluded to any but the Apostle of the Gentiles? And yet we have a tolerably long foot-note, informing us gravely that the person in question is "The famous Father Paul Sarpi!" Was *he* at Damascus? What vision did he see? I can hardly believe Mr. Bell to have written this note, and yet he is responsible for it. W. J. Bernhard Smith.

Temple.

Curious Predictions.

Inclosed are translations from my short-hand notes of curious predictions relating to the present eventful times. I shall be glad if you can find a corner for them in your valuable periodical, to stimulate your readers to similar contributions.

From the Nonconformist of Wednesday, May 17, 1848.

"We copy the following curious document from the *Caledonian Mercury* of May 7, 1842. 'A circumstance of a very remarkable kind has just come to our knowledge, to which we would call the attention of the friends of the Church at this very interesting period. It would appear that, at the beginning of the present century, the chaplaincy of the Edinburgh jail was filled by an old man named Lunn. He was a very learned man, and had given much attention to unfulfilled prophecy. About the year 1804, he commenced publishing a series of papers on the subject; but on account of the indifference of the public, they were discontinued, and his expositions were confined to conversational lectures to the young men with whom he came in contact. Our informant, who is about seventy years of age, had the good fortune to be one of them; and as he carefully marked the chief points alluded to by his venerable instructor, he has been in the habit of alluding frequently to passing events, as fulfilling predictions of Mr. Lunn. The apparently remarkably correct fulfilment of several of these predictions, has induced us to record as possible, not only of the past, but supposed future events. We need scarcely remind our readers . . . Our object in bringing this matter before the public, is partly to record those predictions which are yet to be proved, but more especially to get our friends to search among their old pamphlets for the lost papers, which may probably contain a development of his principles of interpretation. Those printers who were in business about the period referred to, 1804, would do well to examine their vouchers. We would also suggest, that the surviving friends and relatives of Mr. Lunn ought to search for such papers, and collect from those who remember his conversations the statements which he made upon the subject. The following are given us by our

informant: —1. In 1827 the Russians would show to the world that they were able to conquer the Turks. 2. The French royal family, then in Holyrood House, would be restored; but would not continue on the throne beyond 1830, when they would be driven from power *never again to return*. About the year 1830 there would be a reform in Parliament, and our informant was to know that this was to take place when he saw the different trades uniting like the masons. The Tories would be thrown out for a time, and great convulsions would follow in the political world. In 1840 there would be a great effort made to extend the Church of Scotland; but this would be the cause of much opposition and contention, and would not be successful. In the year 1843, the Church was to be thrown into great difficulties, and infidelity and irreligion would prevail to a fearful extent for a long time . . . In 1848 there would be a terrible convulsion, and there would be no peace till 1863. In 1863 there would be restoration of peace to the Church, and all the true churches would be united. The Jews are to be restored to their own land, and to be a political power there as in the days of Solomon. Russia is to be the 'instrument for restoring them.'"

Extracts from German Prophecies, Blackwood's Magazine, May, 1850.

"Brother Herrmann, a monk of the monastery of Lehnin, who flourished about A.D. 1270, wrote prophecies in Latin verse which refer to the present times, and were printed in 1723 by Professor Lilienthal from an old manuscript. It is chiefly in the form of a brief prophetic history of the House of Hohenzollern, the now royal house of Prussia. One line relating to Frederick the Great is curious: 'Flantibus hinc Austris, vitam vult credere claustris'—When the south wind blows, he trusts his life to the cloisters. In fact, Frederick, when hard pressed by the Austrians, was once compelled to conceal himself in a monastery. Of the present King Frederick William III. he says: 'At length he bears the sceptres who shall be the last of his race.' Other prophecies coincide with this in predicting that the present will be the last King of Prussia. Joseph Von Görres, who died Jan. 1848, before the last revolution in France, on his death-bed lamented the misfortunes about to come on Poland, described Hungary as appearing to him one huge field of carnage, and wept over the approaching downfall of the European monarchs. Jaspers, a Westphalian peasant, who died soon after 1830, predicted as follows: 'A great road will be carried through our country from east to west, which will pass through the forests of Bodelschwing. On this road carriages will run without horses, and cause a dreadful noise. At the commencement of this work, a great scarcity will here prevail; pigs will become very dear; and a new religion will arise, in which wickedness will be regarded as prudence and politeness. Before this road is quite completed, a frightful war will break out. The railway from Cologne to Minden, which was not completed in 1849 when wars broke out . . . After this, another war will break out: not a religious war among Christians, but between those who believe in Christ, and those who do not believe. This war comes from the East; I dread the East. This war will break out suddenly. In the evening they will cry 'Peace! peace!' and yet peace is not. In the morning the enemy will be at the door; yet it shall soon pass, and he who knows of a good hiding-place for a few days is secure . . . In the year in which the great war will break out there will be so fine a spring, that in April the cows will be feeding in the meadows on luxuriant grass . . . A great battle will be fought at the *birch tree*, between Unna, Hamm, and Werl; the people of half the world will there be opposed to each other. God will terrify the enemy by a dreadful storm. Of the Russians, but few shall return home to tell of their defeat . . . The Poles are at first put down; but they will, along with other nations, fight against their oppressors, and at last obtain a king of their own . . . France will be divided internally into three parts. Spain will not join in the war . . . Austria will be fortunate, provided she do not wait too long. The Papal chair will be vacant for a time . . . Germany shall have one king, and then shall come happy times.' Spielbahn, who died in 1783, says: 'In that time it will be hardly possible to distinguish the peasant from the noble. Courtly manners, and worldly vanity, will reach to a height hitherto unequalled. Human intellect will do wonders, and on this account men will more and more forget God. They will mock at God, thinking themselves omnipotent because of the carriages which shall run through the whole world without being drawn by animals. And because courtly vices, sensuality, and sumptuousness of apparel are then so great, God will punish the world. A poison shall fall on the fields, and a great famine shall afflict the country . . . The whole city of Cologne shall then see a fearful battle. Men of foreign nations shall here be killed, and men and women shall fight for their faith . . . Men will then wade in blood up to their ancles . . . &c.'"

W. H.

Hull.

LETTER OF MRS. HANNAH MORE.

I think that the following letter may interest many of your readers. As it is written comparatively speaking lately, I give merely the initials of the persons whose names are mentioned.

My dear General,

Tho' those barbarous R——s have run away from *me*, I am determined that they shall not monopolise *you*. To be sure, they do all the good in the world; but if the maxim be true, that to do good is only to make "un ingrat et mille mécontents," it must be better to do no good at all, and so poor I sit down contented *not* to do any, to escape so wide a mischief. I am really anxious to know how you are, and I will thank you for a line, especially if it tells me you are better, as I earnestly hope.

I wish you had been here yesterday, you would have met an interesting trio; Mr. B——, home secretary to the Bible Society, Mr. L——, our secretary, spick and span new from Constantinople, and Dr. P——, from Russia. My friend from the land of the Turks thinks war inevitable. Let us join our prayers that this worst of evils may be averted. You will be glad to hear from them that the Bible Society is in a flourishing state. The Scotch have just sent a handsome subscription. All is peace.

My present companion, Miss T——, is gone today to the Annual Bible Meeting at Bristol, where these gentlemen will make important communications. She longs to know you.

Condole with me, my dear Sir, on my unhappy lot; it is my hard destiny to have been born in

the age of autographs, albums, and bazaars. It is purely the age of perfection in small things. *Half* my time, and what is worse, *all* my eyes are embarked in this hard service. The dimensions of the mind shrink up to nothing in this incessant frivolity. Do, my dear Sir, invent a plan for exerting our energies on something a little bigger. I must tell you that I am a great enemy to books of extracts, beauties, &c.: the young misses learn a few passages from these, and having picked out the plums, leave the plundered pudding for those who have more curiosity or patience; thus we have quoters and reciters, but not substantial readers.

Adieu, my dear Sir;
Believe me to remain your very obliged and faithful servant,

Hannah More.

Barley Wood, 13th March, 1828.

One of the obstacles, I would observe, in the way of publishing a good memoir of great men and women is, that their most interesting and characteristic letters, which ought to be in the hands of the biographer, are lying carefully secreted in the secretaries of relatives and friends.

Eustace W. Jacob.

Crawley, Winchester.

Minor Notes.

English Lady Attendants on the Army. — The zeal and energy of our countrywomen, in going forth to the Crimea to nurse the sick and wounded, needs no comment from us. Their devotion is of European fame. That women of high rank and station, endowed with every gift of fortune, should thus make a sacrifice so great, fills us with admiration and respect. Let me however assure your readers, that this same noble spirit has ever animated the breast of Englishwomen. There is a curious circumstance mentioned in Ballard's *Memoirs of several Ladies of Great Britain*, which is deserving of a nook in your curious volumes. Speaking of Margaret, Countess of Richmond, mother of Henry VII., he quotes Camden's *Remains* (edit. 1657, p. 271.). She would often say,

"On condition that the Princes of Christendom would combine themselves, and march against the common enemy the Turks, she would most willingly attend them, and be their laundress in the camp."

Though the circumstance is not exactly parallel, as "the common enemy" is now our ally, the spirit is surely the same. And I am sure our gallant army would be glad of a laundress (what shall we say to a Royal one?), judging from the reports we have of the scarcity of water, even to wash their faces. All honour to Miss Nightingale and her devoted band! All honour to some noble hearts, who are now preparing to go forth! Let them however know, that the mother of a king has expressed a similar solicitude for that brave profession which nobly fights our battles.

Richard Hooper.

Pall Mall. — "Bowling, horse-racing, cock-fighting, the fight of quails and of partridges, bull-baiting, *pall-mall*, billiards, and all other games," &c., are the words of Jeremy Taylor, *Duct. Dub.*, iv. i. § 31. W. R. C.

Second Blooming and Bearing of Fruit. — I send you two records: one rather singularly corroborative of an ancient credence, perhaps not peculiar to this remote part of the kingdom; and the other illustrative of the splendid autumnal weather in these parts, and affording to myself and several aged folks the first *known* instance of fruit-trees in England bearing two crops in one season.

1. Last year I was walking in the garden of a neighbouring farmer, aged seventy-one. We came up to an apple-tree, heavily laden with nearly ripe fruit; and perceived a sprig of very late bloom, a kind of second edition. He told me, rather gravely, that in his boyhood this occurrence was invariably held to herald a death in the family within two or three months. On my joking him about Welsh credulity, he pretended *not* to believe the idle lore; but evidently was glad to pass from the subject. His brother, aged sixty-eight, in perfect health then, who resided in the same house, was dead within six weeks! A few weeks afterwards, walking in our own orchard, I discovered a still later blossom on a Ripstone Pippin tree; and called a man-servant, aged sixty-three, to look at it. He at once told me, with some concern, that it always foretold death in the family; he had known many instances. Singularly enough, he himself was dead within a very few weeks! I build no theory upon these instances, but merely record them as coming within my own knowledge.

2. A Jargonelle pear-tree, in the garden of a friend at Pembroke, having borne a good crop this summer, has a second now; the fruit being at present as large as a bantam's egg. Twice to blossom is not very unusual, and in this case the second was a beautiful and luxuriant bloom; but twice to form fruit — and there is a good crop this time as well as before — I suppose is not well established. Perhaps this paper will call forth some other cases from distant correspondents.

B. B.

Tenby.

The Forts of Sebastopol. — It has been lately stated, more than once, in several of the leading journals, that the fortifications of Sebastopol are composed of granite. Now, in books of travels worthy of credit, the stratification of the Crimea is compared to that of the Isle of Wight, and the

houses and forts are said to be built of limestone. Granite may have been conveyed from a distance, but my impression is that there is none. In consequence of this error (if such it be) unfair comparisons are made between the operations of the Baltic fleet and that of the Black Sea. The true inference, in my opinion, is this; that if so little damage was done to the soft limestone, still less injury could have been inflicted on the granite batteries of Cronstadt; and that it would have been the height of rashness and folly to have made the attempt. A young middy informed his parents in a letter, that the admirals had reconnoitered Cronstadt, and were of opinion that it could not be taken, adding, "but *I* differ from them." Depend upon it, our brave commanders know best. C. T.

Mountains of the Crimea. — The following extract from Pallas is descriptive of the chain of mountains, on the western extremity of which the Allies are attacking the eastern water-gate of the Russian empire:

"Dans un pays qui a des montagnes si élevées, que quelque part la neige et la glace s'y conservent pendant tout l'été, qui d'ailleurs est isolé par la mer, on devrait, selon les lois générales de la nature, s'attendre à trouver *les trois ordres* de montagnes: les *primitives* granitiques pour centre d'élévation; les schisteuses *sécondaires;* et les *tertiaires* à couches horizontales, mêlées de pétrifactions; ou bien, comme en Sicile, un noyau ou *centre volcanique* et les couches sécondaires et tertiaires sur les contours. Mais en Tauride il n'existe ni l'un ni l'autre de ces arrangements observés dans tous les autres pays de montagne. L'on ne voit, dans l'escarpement maritime de toute la haute chaine des Alpes de la Tauride rien que des couches sécondaires du dernier ordre, inclinées sur l'horizon à un angle plus ou moins approchant celui de 45 dégrés et presque toutes plus ou moins parallèles posées dans une direction qui varie entre le sud-ouest et le nord-ouest. Toutes ces couches sont donc coupées par la direction de la côte, et on les voit toutes à découvert sur l'escarpement maritime des montagnes, *comme les* feuillets d'un livre ou les tomes d'une bibliothéque." — *Tab. de la Taur.*, p. 3.

Dr. Clarke compares the perceptible elevations of the peninsula, visible even in its plains, in their alternate order, to the teeth of a saw (vol. i. p. 508.). T. J. Buckton.

Lichfield.

English Newspapers. — All the world admires the political knowledge and the vast insight into the proceedings and views of foreign councils and cabinets, which the correspondents of the daily London newspapers exhibit — more particularly the great head and leader of them all — presenting to our age enlightened means and appliances unknown to our ancestors. But how is it that these well-informed gentlemen seldom condescend to embellish their letters with attractions borrowed from the foreign press, announcing and celebrating the advent of the *literary* productions and phenomena of the day? Are they forbidden to do so? And is it that *material* interests are so absorbingly present to them, that the infinitely loftier and imperishable qualifications of literature and science disappear and are lost amidst the thunder and lightning of political sensations, communications, and leaders? Surely it would be a most grateful relief to many readers if steady and constant glimpses into the regions of pure intellect were afforded to Englishmen by critics, who, living at the fountain-head of intelligence in the capital cities of Europe and of the world, hear of everything and know everything? How is it, for instance, that we hear nothing except from French papers, which are closed to the millions, of the admirable and every way remarkable speech of the Bishop of Orleans, on his admission as a member into the French Academy? Such a speech interests not only France, but the whole civilised world; which sees in its author a man deserving to be a countryman of Fénélon, and a bishop worthy of the first ages of Christianity. X. Y.

Queries.

SUPPRESSION OF THE TEMPLARS.

"The horrible and grotesque offences charged upon the Templars," says the Rev. J. Mendham in his Additions to Three Minor Works, "were first brought to light by Peter Dupuy, French King's Councillor, from the Royal Inventory of Charters at Paris, in which is contained a register entitled *Processus contra Templarios.* The papal bull for instituting the inquiry is found in Rymer's *Fœd.*, vol. iii. p. 101. *seqq.* ed. 1706, and elsewhere; but the Articles of Inquiry, which formally and distinctly specify the charges on which it is grounded, were never published before, and are proportionably important. See *Traitez de la Condamnation des Templiers, &c.*, à Bruselle, 1702, p. 158. *seqq.*"

I have been for some time collecting materials in connexion with the history of the Templars in Ireland, and have more than once heard from various sources that similar articles of inquiry were exhibited against the Irish Templars, and that they were printed in, if I understood aright, one of the Record Commission publications, but hitherto have failed in obtaining any reference to the publication. I would therefore feel grateful to any of your readers who would inform me: — 1st. Are such Articles of Inquiry in existence? 2nd. In what repository are they preserved? 3rd. Have they been printed, and where?

In addition to these Queries I will feel still farther obliged to any reader of "N. & Q." who would direct me to any list of printed works bearing on the history of the Order, and more especially at the period of its suppression, or inform me what materials, used in part or passed over in silence, still exist in the MS. repositories of either England or Ireland. References to

continental works illustrative of this subject will also be acceptable. ENIVRI.

Cushendall, co. Antrim.

THE GREAT SMITH FESTIVAL.

Can any of your readers give us any information respecting the great family gathering of the Smiths in London, a century or two ago? I have recently had under my eye —

"A Congratulatory Poem upon the Noble Feast made by the Ancient and Renowned Families of the Smiths: London, printed for Francis Smith, at the Elephant and Castle, near the Royal Exchange, in Cornhill."

This curious poem consists of one hundred and seventy-four lines, printed in three columns, on one side of a broad-sheet, 13 by 16½ inches square. It is without date; but the poet, in recounting the honours of the tribe, refers to one Smith who distinguished himself and the family against the Spanish Armada in 1588; and another —

"At *Hogans* Coast in the late Holland war."

The gathering must have been very large, and all present, whether of high or low degree, bore the distinguished name of Smith, — according to our poet,

"A Name whose early glorys were so hurl'd
About ev'n in the Non-age of the World,
That the other Families were hardly known,
When this had waded far in bright Renown."

The dinner was probably given in Drapers' Hall; and all, from the lord who presided to the lowest waiter who brought in the cabbage, were Smiths. Nor was all the tribe there; for we learn that a liberal contribution was taken up for those too poor to be present. They resolved to make it an annual festival to last for all time.

The poet's great card was, of course, Capt. John Smith, "sometime Governor of Virginia." The chief decorations of the hall seem to have been flags emblazoned with the three Turks' heads —

"Purchas'd by Smith of *Crudwell's* famous deeds."

One great object of the festival appears to have been for genealogical purposes. If all the families brought with them their genealogical trees, the scene might have reminded one of Burnham Wood. G. M. B.

Minor Queries.

Playing Cards. — A friend informs me of having seen at Penshurst a curious old card-table, the cloth of which is worked in exactly the same manner as one at Holyrood, which is called Queen Elizabeth's work, and to which it would seem to be the fellow. The device is, a pack of cards strewed about a table, purses with golden coins pouring out of them, and markers, all mixed together in considerable confusion. The cards being worked with the same pictures as those in present use, suggested the following Query, viz. How long have cards been used with the present pictures? Ace of spades is worked plain on the table in question, *i. e.* without the duty-mark.

J. S. A.

Old Broad Street.

Stonehenge. — Some years ago it was stated, at a meeting of the Society of Architects, that the larger stones of Stonehenge are of foreign white marble, and that they were originally hewn in a regular form, their present irregularity being owing to the influence of the atmosphere. I have endeavoured in vain to ascertain the accuracy of this statement, and shall be glad if any of your readers can set me right on the subject.

THOMAS GIPPING.

Ispwich.

Charles Lamb. — Among the essays of *Elia*, and at the conclusion of that very fine one on the "Two Races of Men," will be found the following passage:

"Reader, if haply thou art blessed with a moderate collection, be shy of showing it; or, if thy heart overfloweth to lend them, lend thy books, but let it be to such a one as S. T. C. He will return them (generally anticipating the time appointed) with usury; enriched with annotations tripling their value. I have had experience. Many are those precious MSS. of his (in *matter* oftentimes, and almost in *quantity* not unfrequently, vying with the originals), in no very clerkly hand, legible in my *Daniel**, in *Old Burton*, in *Sir Thomas Browne*, and in those abstruser cogitations of the Greville, now, alas! wandering in Pagan lands (the book wandering, not Greville). I counsel thee, shut not thy heart nor thy library against S. T. C."

Now, can any of your correspondents inform me in whose custody those "preciously enriched tomes" are now reposing? Surely the *Anatomy*, *Urn Burial*, and the lucubrations of *Fulke Greville*, once the property of the author of *Elia*, and enriched with the annotations of Samuel Taylor Coleridge, are no common literary treasures, and I, for one, should like to know where they are.

R. B.

Headingley.

[Our correspondent will find Coleridge's Letters to Lamb respecting Daniel's *Poems*, and some of his notes upon them, in our 6th Vol., p. 117. *et seq.*—ED. "N. & Q."]

Does a Circle round the Moon foretell bad Weather? — In "N. & Q.," Vol. viii., p. 79., I asked "if the full moon brought fine weather," and this question was kindly answered by several of your correspondents, whom I noticed differed in their opinions.

* Was this "Daniel" Spenser's successor as poet-laureate?

I am now desirous of knowing if a circle round the moon foretells bad weather, and if the larger the circle, the more stormy the weather will be.

The Spaniards have a proverb (vide "N. & Q.," Vol. viii., p. 535.) which says, "The circle of the moon never filled a pond, but the circle of the sun wets a shepherd." W. W.

Malta.

Quotations for Verification. —

"Son of the Morning, whither art thou fled?
Where hast thou hid thy many-spangled head,
And the majestic menace of thine eyes
Felt from afar?" WILLIAM FRASER, B.C.L.

Alton, Staffordshire.

"One poet is another's plagiary,
And he a third's, till they all end in Homer."

"Pereant qui ante nos nostra dixerunt!"

Whence do these two quotations come?

HARRY LEROY TEMPLE.

"The sweet shady side of Pall Mall."

Whence? J. P.

"Life is a comedy to those who think: a tragedy to those who feel." Whence? J. P.

"I lived doubtful, not dissolute;
I die unresolved, not unresign'd."

Also its Latin form? W. H. R.

"A Hebrew knelt in the dying light,
His eye was dim and old;
The hairs on his brow were silver white,
And his blood was thin and cold."

Can any reader give the correct title, and the name of the publisher, of a small volume containing these lines, a part of "The Dying Hebrew's Prayer?" The poem bears a title something like "The Devil's Walk," and by the preface is ascribed to the editor of the *Court Journal*. It has three or four cuts; the frontispiece is the devil in a wherry on the Thames, and another cut shows him standing on a slab marked "Canning:"

"The grave of him who would have made
The world too glad, too free."

The book was published about 1827. I grieve at having lost my copy, and my description is from memory. I have been thus minute, lest my Query should be supposed to refer to the shorter and better known "Devil's Walk." F. C. B.

Diss.

The Schoolmen. — I wish to know something more of the school-philosophy than is to be found in encyclopædias and histories of literature. I have looked into Zabarella and Smiglecius. The former is diffuse in style, and frivolous in the choice of his subjects; and the latter so obscure and unconnected, that I laid them aside. The logic and metaphysics, which held their ground from the Middle Ages to the seventeenth century, must have produced writers who could not only compile, but think. Can any of your readers refer me to one such, whom he himself has read? I make this restriction, because I do not desire the opinions of cotemporaries, but that of a living man, who has formed it by experience, and had the advantage of some modern reading. J. F.

O. and C. Club.

Stone Carvings from the Ancient Chapel of Romsley, co. Salop. — Visiting at the farm of Mr. Creswell of Romsley, my attention was directed to two stone carvings of early date, and rather curious type, built into the stable wall. They came, I was informed, from the ruins of Romsley Chapel, where they surmounted the lintel of the principal doorway.

The carvings were bas-reliefs on stones eighteen inches long by ten in height, and evidently represented the zodiacal signs, Leo and Sagittarius: the former appearing as a well-executed lion, standing; and the other as a Centaur, drawing a bow. Both carvings were clear and well-defined.

I do not find mention of them in local histories, nor yet of the chapel they came from; which on visiting I found nearly level with the ground, its circuit being marked more by heaps of broken stones than by decided remains. The building appeared to have consisted of a simple nave some forty feet in length, built of roughly hewn sandstone. Numbers of fragments of encaustic tiles lay scattered within its limits, the exact types of those now existing in the Abbey Church of Malvern.

Two stone coffins lay within the limits of the inclosure, but were removed some few years ago; and in the course of excavating immediately beneath where it is probable the altar stood, a human skeleton was exhumed, with the right leg doubled under the body.

I should be glad of any account of this chapel.

R. C. WARDE.

Kidderminster.

The Blind: Finger-reading. — Where can I find the best account of the origin and progress of embossed typography for the use of the blind? There are at present in use in this country no less than five or six different systems for teaching the unfortunate blind to read by means of raised letters; and I learn that a society is forming, or has already been formed, to inflict upon the blind still another system. These things are managed better in other countries, where one system is used, and all the blind who read at all read the same language, and are enabled to communicate with each other. Here five languages are used, and consequently a person who learns to read Moon's system, cannot of course read Lucas's or Alston's. Besides, instead of six books being

printed in one language or system, one book is printed in six languages. This is downright robbery of the blind. Who will favour the public with an account of the various systems, giving their merits and demerits? A. M.

Portrait at Shotesham Park, Norwich. — Information is desired respecting a curious portrait of a gentleman which is now at Shotesham Park. He is represented in a velvet cap, black suit, with ruffs, &c. His left hand rests on a skull, on which are the words "Respice finem." Pen, ink, paper, and wax are on the table; gloves in his right hand. On the forefinger of his left hand is a signet ring with a coat of arms, viz.: Or (perhaps arg.), on a bend sable, three feet coupés of the first. On the right of the head are the dates, "An°. 1578, ætat. suæ 39." On the left of the head are the following verses:

"Stat sua cuique dies; breve et irreparabile tempus
Omnibus est vitæ; sed famam extendere factis
Hoc virtutis opus — vivit post funera virtus."

"Integra dum res est, seram reminiscere finem;
Præmeditare mori — flagitiosa cave:
Mors ibi falce metet qua vitæ industria sevit;
Vitaque succrescet, mors ubi falce metit."

C. S.

Shotesham Park, Norwich.

Baptist Vincent Lavall. — As there are, I doubt not, readers of "N. & Q." in the custom-houses of London, Liverpool, Bristol, Hull, and other commercial cities of England, I would earnestly ask their assistance in procuring the information for which I sought last year (Vol. vii., p. 130.), namely, whether the schooner "Sea Otter," a vessel of about 200 tons, Captain Niles, sailed from England in 1809 for the Pacific Ocean, on a voyage after furs. An affirmative answer would go far to settle the genuineness of the Tour in my possession, the publication of which would throw much light upon the manners of our aborigines.

WILLIAM DUANE.

Philadelphia.

"*F. S. A.*" *or* "*F. A. S.*" — All our old antiquaries write their names with F. A. S., but modern Fellows style themselves F. S. A. I should be glad of an explanation which is the more correct. In a work printed some fifty or sixty years since, I have read, "F. A. S., Fraternitatis Antiquariorum Socius," and "F. S. A., Frater Societatis Artium." You will perceive the first claims the "Socius," which is not allowable to the Society of Arts.

F. A. S., OR F. S. A., AS THE CASE MAY BE.

Lord Sandwich. — Mr. Hayward, in his paper on "Selwyn," lately republished from the *Edinburgh Review*, mentions (p. 66.) that Lord Sandwich was a member of the notorious Medenham Abbey Society. Will he be so obliging as to state his authority? S. L.

Minor Queries with Answers.

"*Royal Recollections.*" — Is it known who wrote *Royal Recollections on a Tour to Cheltenham, &c., in the Year* 1788? It was published by Ridgway, and went through eleven editions (at least) within the twelvemonth. The Ridgways have been the great Whig pamphlet publishers for more than two-thirds of a century; and a reference to their accounts would throw a light on many literary obscurities. It is not too late, and let us hope the opportunity will not be lost. R. R.

[This work is attributed to David Williams, the founder of the Literary Fund. See Watt's *Bibliotheca, s. v.*, and the entry in the British Museum Catalogue.]

Irish Archæological Society. — Perhaps you can inform me how soon the members of the Irish Archæological Society may expect to receive something in return for their money? I have paid up my subscription to the present time; but I have not received a book for (I believe) the last two years. Surely the blame lies with the public, who, I regret to say, are allowing a most valuable Society to languish for want of funds. As stated in a circular issued some time ago by the council —

"The rule of the Society requires that all subscriptions shall be paid in advance, — a rule which the members will see to be perfectly fair and reasonable. The council give their time and labour gratuitously to the service of the Society, but it cannot be expected that they should make themselves liable for the expenses of publication beforehand. They can only publish in proportion to the funds actually paid, and in their hands."

ABHBA.

[It appears from the Society's last report, that "The Book of Ogham, with an Introduction on the ancient Ogham Writing of the Irish," by the Rev. Dr. Graves, is still due to the members for 1853. It is nearly printed, but the ill health of the editor has occasioned delay in the publication. The book for 1854 is the "Liber Hymnorum, or Hymnarium of the ancient Irish Church," edited by the Rev. Dr. Todd. The first fasciculus, which is all that the funds of the Society enable them to give as an equivalent for the subscriptions of 1854, will be ready before the end of the year, and will be delivered to the members early in January.]

"*Plurality of Worlds:*" *its Author.* —

"The author of that unique work, as we announced once before, has issued a second edition in England, which is preceded by a dialogue, wherein he replies to the numerous objectors to his theory.

"His identification as *Professor Whewell* seems almost clear from the following answer made to one of his objectors, who tries repeatedly to connect his speculations with those of the *Vestiges of Creation.*

"If, says the author of the *Plurality of Worlds*, the objector 'were to try to connect me with an answer to that book, which went through two editions under the title of *Indications of the Creator, he would be nearer the mark.* At least, I adopt the sentiments of this latter book, and they agree with those of the essay, as the objector may satisfy himself by looking. In both works, the placing man on the earth is regarded as an event out of the ordinary course of nature.'"

The above extract is taken from the *Boston Morning Post* of October 6, 1854. Might I be permitted to ask, if Professor Whewell is known as the acknowledged author of the *Plurality of Worlds?* W. W.

Malta.

[The authorship of the *Plurality of Worlds* is attributed to Professor Whewell in the British Museum Catalogue. The following notice respecting the author of the *Vestiges of Creation* is given in the last number of *The Athenæum:* "Mr. Page desires us to reproduce the substance of a statement made by him, a few days ago, in Dundee, as to the author of the *Vestiges of Creation*. Mr. Page fixes the authorship on a gentleman who has been generally credited with the work. At the time the *Vestiges* was published, Mr. Page says he was engaged as one of the literary and scientific *collaborateurs* of the Messrs. Chambers. The first time he saw it was in the hands of Mr. Wm. Chambers, who came into his room with the remark, 'Here is a curious work making some sensation,' and requesting that he (Mr. Page) would write a notice of it for *Chambers's Edinburgh Journal*. For this purpose Mr. Page took the work home, and he had not read twenty pages of it before he felt convinced that it was the production of Mr. Rob. Chambers. When asked for the review, he stated that he could not prepare one for two reasons: 1st, that he did not think the work suited for notice in the *Edinburgh Journal;* and, 2nd, because he believed it to be the production of Mr. Rob. Chambers. Mr. Wm. Chambers received this announcement with apparent surprise, but denied all knowledge of the matter; and there the subject dropt. Some time after, however, and when the work was being severely handled by the reviewers, Mr. Rob. Chambers alluded to the matter, affecting ignorance and innocence of the authorship, upon which Mr. Page remarked, that had he seen the sheets before going to press he could have prevented some of the blunders. The consequence of this remark was, that Mr. Rob. Chambers sent him the proof-sheets of the second or third edition of the *Vestiges*, with the request that he would enter on the margin any corrections or suggestions that occurred. Mr. Page states that he made some notes, but he does not say whether these notes were adopted into the reimpression. However, he has, as he declares, 'made a clean breast of it' at length; and he concludes with the remark, 'If merit is attachable to the work, the author will reap his high reward; if demerit, the blame will at least fall on the right shoulders.'"]

Replies.

ANGLO-SAXON TYPOGRAPHY.

(Vol. x., pp. 183. 248.)

The Query of Dr. Giles, I must confess, alarmed me, as it did several of my learned friends in this place. But I was reassured by the excellent reply of Sob. I regard the Query itself as a sufficient proof of the profound ignorance respecting our own language in many quarters at home where we ought to find better things.

As to the absurd idea of printing the old English þorn (þ, ð) with *th*, it is really too bad. We have an example of this kind in the *Analecta Anglo-Saxonica*, published by Klipstein (New York, 1849), and I appeal to every scholar whether the result is not ridiculous.

Without reopening the question of this ancient Runic letter, which was common to all the Teutonic races, north and south, from the earliest heathen times, I would merely refer among modern authors (for the great ancients, such as Hickes and Worm, are of course well known) to such names as Kemble, W. Grimm, Dieterich, Lilegren, F. Magnusson, &c.

What we ought to do is to restore this invaluable double-rune to our present alphabet, from which it ought never to have been expelled in the fourteenth and fifteenth century, out of an idolatrous veneration for the Latin letters. This step has been recommended by all the first philologists of our time, such as Kemble, Jac. Grimm, Rask, Latham, &c.; has been adopted by the founders of the phonetic system; and will one day be universally accomplished, that is, if we have any regard to the dictates of common sense, of English philology, and of general scholarship, and the wants of our own children as well as of foreigners.

Meantime, with this exception, the Latin alphabet by all means. For farther hints on this head I beg to refer to my articles in the *Gentleman's Magazine* for April and May, 1852.

As to the contemplated publication, what we want is, not book-making or doctored texts, but editions of everything now in MS., printed with religious exactness from the best text, with all the important variations added below or behind from the other MSS., where the same piece may occur. The professed critic will afterwards come and treat this text according to his own lights or theory.

These editions must not be at prohibitory and exclusive prices, but as cheap as possible; they must cost as many shillings as they have hitherto cost guineas.

The annual outlay, for a few years, of the expense of a single court banquet, or court cook, or parliamentary blue book, would abundantly pay all the expenses. Our Society of Antiquaries has funds for this very purpose, and the government would assist.

Meantime let the edition of the *Vercelli Poems*, as published by Mr. Cooper for the Record Commission, suppressed during so many years no one knows why, and still lying and rotting as parliamentary waste paper, be immediately sold to the public at a low price. This is the least return we can demand from the parties interested in that shameless and most expensive jobbery. How long shall we continue to act as if we were mere fools or barbarians?

Not a moment should be lost in publishing the splendid treasures of our old English authors. They are of incalculable value, both in a literary point of view, and as illustrations of olden tra-

ditions of former science, or superstition of manners, of faith, and of philology. With such men as Kemble, and Madden, and Thorpe, among us, there can be no difficulty. I blush for the disgraceful apathy we have hitherto shown. Let us now at once undertake this noble and patriotic work.

George Stephens,
Professor of Old-English, and of the English language and literature, in the University of Copenhagen.

Copenhagen.

THE DIVINING ROD.

(*Continued from* p. 451.)

It needs no reference to Exodus xvii. to show why the divining rod has so commonly been spoken of as "Moses his rodde," or the Mosaical Wand: the Staff of Jacob was a mathematical instrument used in surveying. Thus Butler:

> "Tell me but what's the natural cause,
> Why on a sign no painter draws
> The full moon ever, but the half?
> Resolve that with your Jacob's staff."
> *Hudibras*, part ii. canto 3.

It has generally been held that a *hazel* wand is most efficacious, or, according to some, a twig of the shrew-ash (an ordinary ash-tree, in an aperture in which a live shrew-mouse has been inserted and wedged up). Camerarius says:

> "No man can tell why forked stickes of hazel (rather than stickes of other trees, growing upon the very same places) are fit to show the places where the veines of gold and silver are; the sticke bending itselfe in the places at the bottom, where the same veines are." — *The Living Librarie, &c.*, fol. 1621, p. 283.

And we are farther told that —

> "The experiment of a hazel's tendency to a vein of lead ore is limited to St. John Baptist's Eve, and that with a hazel of that same year's growth." — *Athenian Oracle*, Supplement, p. 234.

Mr. Phippen, however, in the pamphlet before alluded to, states that wooden, or metallic, forks are indifferently used; and Agricola affirms that,

> "Non enim valet virgulæ figura, sed incantamenta carminum." — *De re metallicâ*, t. ii. pp. 26, 27, 28.

If, however, all these fail, mystical writers supply us with other means: thus, Albertus Parvus gives the following receipt for the manufacture of a "Chandelle mystérieuse pour la découverte des trésors:"

> "Il faut avoir une grosse chandelle composée de suif humain, et qu'elle soit enclavée dans un morceau de bois de cordrier fait en la manière qui est représentée dans la figure suivante; et si la chandelle étant allumé dans le soûterain y fait beaucoup de bruit en pétillant avec éclat, c'est une marque qu'il y a un thrésor en ce lieu, et plus on approchera du thrésor, plus la chandelle pétillera, et enfin elle s'éteindra quand on sera tout-à-fait proche," &c. — *Secrets Merveilleux*, &c., du Petit Albert, 12mo., Lyons, 1768, p. 124.

So much for the *opus operatum*; sceptical writers, however, have not been wanting who have endeavoured to explain away the phenomenon as the *opus operantis*. Among these the learned Kircherus held the same opinion as that now advocated by a Somersetshire Incumbent and Mr. J. S. Warden; having probably been led to adopt it from the apparent insufficiency of his own magnetic sympathies to achieve success in his experiments.

> "Certè ego sæpius hujus rei suprâ metallica corpora auri et argenti, experimentum sumens, semper spe meâ frustratus sum. . . . Atque luculenter adverti manifestam esse non dæmonis, sed virgam tractantis illusionem." — *Mund. subterr.*, tom. ii. l. 10. sect. ii. p. 180.

Dr. A. T. Thomson, the editor and translator of *Salverte's Philosophy of the Occult Sciences*, 2 vols. 8vo., 1846, informs us, in a note to that valuable work, of a fact of which I was previously ignorant: "The divining rod," says he, "was also used as a curative agent." Is this correct, or has the learned Doctor fallen into an error by confounding the divining rod with the cleft ash-tree, through which it was the custom to transmit distempered children?

The divining rod is still in repute in various parts of the Continent. In France, I am informed, by a gentleman from Montbelliard in the province of Franche-Comté, that it is used with success in that locality by the Abbé Faramel. The United States seem to have furnished us with another Dousterswivel in the person of the notorious Joe Smith, the founder of the Mormons. We are told in a recent able summary of the history of that sect, that —

> "For some years he led a vagabond life, about which little is known, except that he was called 'Joe Smith the Money-Digger,' and that he swindled several simpletons by his pretended skill in the use of the divining rod." — *Edinburgh Review*, No. 202. p. 323.

In a modern Latin poem, the *Prædium Rusticum*, by Father Vanière, a Jesuit, we have an amusing account of the stratagem by which he exposed a charlatanic money-seeker:

> "Me præsente suam nuper jactantior artem
> In cœlum cum ferret aquæ scrutator et auri;
> Ac rudibus rem pene viris suaderet, avarâ
> Spe lucri faciente fidem; fruticante sub herbâ
> Quem reperit nummum, sub eodem gramine rursus
> Miranti similis coram depono; manuque
> Inflectente volens, non per se vergere ramum,
> Errantes oculos aliò dum conjicit, aurum
> Clam tollo: Corylum rursus movet ille, manusque
> Continet immotas; et virgam cuncta trahentis
> Demonstrat flecti deorsum vi solius auri.
> Atqui aurum nullum est, aio: risere repertos
> Fraude dolos; quos ille fugâ tacitoque pudore
> Confessus, tamen auriferam non abdicat artem."
> *Prædium Rusticum*, 1730, Toulouse, 12mo., lib. i.

A reference may amuse to the adventures of

Benedict Mol, the fanatical Swiss treasure-seeker, narrated in Borrow's *Bible in Spain*.

I do not remember that the divining rod, with its mysterious sympathy for hidden value, has been made frequent use of by our poets as an illustration or simile. We find it, however, among the *Epigrams, Theological, Philosophical, and Romantick*, &c., of Samuel Sheppard, London, 8vo. 1651.

"*Virgula divina.*

"Some sorcerers do boast they have a rod
Gather'd with vowes and sacrifice,
And (borne about) will strangely nod
To hidden treasure where it lies:
Mankind is (sure) that rod divine,
For to the wealthiest (ever) they incline."
Lib. vi. Epig. L p. 141.

Swift, in his lines on *The Virtues of Sid Hamet the Magician's Rod* (1710), says,—

"They tell us something strange and odd,
About a certain magic rod,
That, bending down its top, divines
Whene'er the soil has golden mines;
Where there are none it stands erect,
Scorning to show the least respect;
As ready was the wand of Sid,
To bend where golden mines were hid;
In Scottish hills found precious ore
Where none e'er look'd for it before;
And by a gentle bow divin'd
How well a cully's purse was lin'd;
To a forlorn and broken rake,
Stood without motion, like a stake."
Swift's *Works*, by Sheridan, vol. vii. p. 66.

So also M. F. Tupper:

"The mines of knowledge are oft laid bare by the forked hazle wand of chance,
And in a mountain of quartz we find a grain of gold."
Proverbial Philosophy, "Education."

Much more might be said; but I must now content myself with the addition of a few bibliographical memoranda, which may enable those to pursue the subject who do not jump to the conclusion, that because a thing is undreamt of, or as yet unexplained in our philosophy, it is necessarily absurd or charlatanic; or if it is so, that it is therefore not worth attention.

A Discovery of Subterranean Treasure, by Gabriel Platte, p. 11.

Van Helmont's Theatrum Chymicum, vol. iv. p. 271.

Last Will and Testament of Basil Valentine, c. 13.

Metallographia; a History of Metals, &c., by John Webster, 4to., London, 1671, p. 108.

Dictionnaire Infernal, &c., par Colin de Plancy, Paris, 4 vols. 8vo., 1814.

Salverte's Philosophy of the Occult Sciences, by Dr. A. T. Thomson, London, 2 vols. 8vo., 1846.

Willis's Current Notes, June 25, 1854, p. 48.

Dr. Mayo, On the Truths contained in Popular Superstitions, London, 8vo., 1851.

Chambers's Journal, Nov. 5, 1853, p. 298.

Chambers's Repository of Tracts, "Cornish Mines and Miners."

The Astrological Magazine.

Decremps' La Magie Blanche Dévoilée, ou Explication des Tours surprenans qui font l'Admiration de la Capitale et de la Province, avec des Réflexions sur la *Baguette divinatoire*, les Automates Joueurs d'Echecs, &c., Paris, 8vo., 1792.

A World of Wonders, with Anecdotes and Opinions concerning Popular Superstitions, 8vo., London, 1845, p. 249.

Dissertation physique en forme de lettre à M. de Sevre, Seigneur de Fléchères, &c., 12mo., Lyons, 1692.

Réflexions sur les Indications de la Baguette par le père Menestrier, 12mo., Lyons, 1694.

Secret de la Baguette divinatoire, et Moyen de la faire tourner, tiré du Grand Grimoire, 12mo., p. 87.

Works of Sir T. Browne ("Vulgar Errors"), edited by Simon Wilkin, 4 vols. 8vo., 1836.

Mineralogia Cornubiensis; a Treatise on Minerals, Mines, and Mining, by William Pryce, M.D., London, 1778, folio.

Tilloch's Philosophical Magazine, vol. xiii. p. 309. (A paper by Mr. William Phillips).

Transactions of the Geological Society, vol. ii. p. 123.

Voltaire, Dictionnaire Philosophique ("Verge").

Gentleman's Magazine, vol. xxi. p. 507.

Brand's Popular Antiquities, London, 1813, vol. ii. p. 622.

Selections, Grave and Gay, by Thomas de Quincy ("Popular Superstitions").

Other sources of information might doubtless be added, but it is believed that a reference to the works cited in the foregoing paper will leave little to be told in this* branch of the science of Rhabdomancy.

WILLIAM BATES.

Birmingham.

YEOMAN.

(Vol. i., p. 440.)

The meaning of *yeoman*, as given below, is not to be found in Johnson's or any other English dictionary:

"The title yeoman is generally in no esteem, because its worth is not known. A yeoman that is authentically such, is by his title on a level with an esquire . . . The title yeoman is of military origin, as well as that of esquire and other titles of honour. Esquires were so called because in combat they carried for defence an ecu or shield; and *yeomen* were so styled because, besides the weapons fit for close engagement, they fought with arrows and the bow, which was made of yew; a tree that hath more repelling force and elasticity than any other.

"The name *bow* seems to be derived from *yew*, or *yeu* from *bow*; as Walter is derived from *Gauter*, Wales from *Gales*. The proper name *Eboracum*, York, is an instance that the ancients, in transferring words from one language or dialect into another, sometimes changed *y* into *b*, or *b* into *y*; for, by leaving out the *E* in Eboracum — which is done in several other words, as in especial *special* — and then changing the *b* into *y*, the word is *Yoracum*, its exact etymology . . . What I have said is sufficient

* I say *this* branch, no allusion having been made to the *other* kinds of divination by rods, to which the word Rhabdomancy may be thought to be more especially applicable; such, for instance, as that by the *staff*, mentioned in Hosea iv. 12., or that by *arrows*, spoken of by Ezekiel xxi. 21., and forbidden by Mahomet in the Koran (Sale's), cap. v. See Calmet, &c.

to prove that *yeoman* is originally a military title derived from the kind of weapons with which they fought in ancient times.

"After the Conquest, the name of *yeomen*, as to their original office in war, was changed to that of *archers*. Yeomen of the crown had formerly considerable grants bestowed on them. In the fifth century (fifteenth?) *John Forde, yeoman of the crowne, had the moytie of all rents of the town and hundred of Shaftesbury*; and *Nicholas Wortley, yeoman of the chambre, was made baillieffe of the lordships of Scaresdale and Chesterfelde, within the county of Derby*; all which prove that the title of yeoman was accounted honourable, not only in remote antiquity, but in later ages.

"Yeomen, at least those that frequent palaces, should have their education in some academy, college, or university, in the army, or at court; or a private education that would be equivalent. Then our Latin writers would be no longer so grossly mistaken as to their notion in this respect. In Littleton's *Dictionary*, and I believe in all our other Latin dictionaries, *yeomanry* is Latinised *plebs*; and *yeoman, rusticus, paganus, colonus*. The expressions of 'yeomen of the crown,' 'yeomen of the chamber,' 'yeomen of the guard,' 'yeoman usher,' show the impropriety of this translation; for thereby it is plain that yeomen originally frequented courts, and followed the profession of arms. Yeomen of the crown were so called, either because they were obliged to attend the king's person at court and in the field, or because they held lands from the crown, or both."—From *Gent. Mag.*, vol. xxix. p. 408.

ARMIGER.

CHARLES I. AND HIS RELICS.

(Vol. vi., pp. 173. 578.; Vol. vii., p. 184.; Vol. x., pp. 245. 416.)

A complete list of the numerous authentic relics of the Royal Martyr would be an acceptable offering to "N. & Q." Perhaps of no other man are there so many memorials existing, and none preserved with such religious care as those of the first King Charles. There is scarcely a museum in the country, public or private, which does not contain some relic or other, purporting to have belonged to this unfortunate monarch. Doubtless some of them at least are mere forgeries; and it would be a task worthy the contributors of "N. & Q." to separate, as far as possible, the genuine corn from the chaff. The Ashburnham watch is a case in point.

At page 245. of the current volume we read that the king gave his watch at the place of execution to Mr. John Ashburnham, and that this watch is still preserved, with other relics of the martyr, in Ashburnham Church. Now, I think it can be satisfactorily proved that Mr. John Ashburnham was not near the king on the morning of his execution, and certainly not upon the scaffold with his royal master; the watch therefore, I take it, could not have been given to him at the place of execution. In a narrative of the trial and execution of King Charles, written by Thomas (afterwards Sir Thomas) Herbert, who, with the good Bishop Juxon, was in almost sole attendance on the king after his trial, we have a very particular account of the various articles presented by King Charles just previous to his decapitation. His gold watch was confided to Mr. Herbert's care, to be delivered to the Duchess of Richmond, which duty was religiously performed. The small silver clock that hung by his bedside was carried by Herbert, at the king's request, towards the place of execution; and while passing through the garden into the Park, the king "asked Mr. Herbert the hour of the day, and taking the clock into his hand, gave it to him, and said, 'Keep this in memory of me,' which Mr. Herbert kept to his dying day." Another watch, a gold alarum, appears by a previous paragraph to have been sacrilegiously purloined by a general officer of the Praise-God Barebones fraternity. The question now naturally arises, Is there any authority for this legend of the Ashburnham watch? and, if so, where is it to be found?

While on the subject of watches, I may state, quoting from Brayley and Britton's *Description of Cheshire*, that at Vale Royal, in this county, the residence of Lord Delamere, there is, or then was, a watch said also to have belonged to King Charles, and to have been given by him to Bishop Juxon upon the scaffold. The watch came into the Cholmondeley family by an intermarriage with the Cowpers of Overleigh, near this city, who were related to the Juxon family. This is another of those historic doubts which the correspondents of "N. & Q." would be laudably employed in clearing up. T. HUGHES.

Chester.

THE ZOUAVES.*

(Vol. x., p. 365.)

The Gaouaoua or d'Ait-Gaoua, also called Zouaouas, whence the modern word Zouaves, are a Kabyle or primitive Berbère population inhabiting the mountainous district between Bougie and Dellis, and remarkable for their spirit of independence and bellicose disposition. Intrenched within the natural fastnesses of the country, they were formerly enabled to brave the Mussulman authority of Bougie, and, notwithstanding they were subsequently brought to acknowledge the sovereignty of the Sultan, they carefully abstained from all acts which might imply either their submission or defeat. It is even said that some of the tribes, the Béni-Khelili amongst others, have never paid contribution to the Turks. Like all the Kabyles, the Zouaves

* *Etudes sur la Kabyle, proprement dite*, by M. Carette; *Histoire des Berbères et des Dynasties musulmanes de l'Afrique septentrionale*, translated by Baron de Slane; and *La Grande Kabylie*, by Gen. Daumas.

possess the character of being intrepid foot-soldiers. The love of adventure and thirst for conquest, which distinguish them from all the other tribes of the Jurjura, have constantly induced them to sell their military services to the best bidder. These wild mountaineers are besides active and laborious; applying themselves principally to the manufacture of powder, and trades of iron, gold, and silver smiths, they possess amongst them clever gunsmiths; and strange also to say, coiners of remarkable skill, this last speciality being peculiar to the tribe of the Aourir or Zemmoni. The Turkish markets are frequently inundated with this description of false money.

The warlike habits of the Zouaves are so well known and appreciated in Algeria, that their compatriots attribute to them the honour of being destined to destroy the French power in Africa. It is stated by M. le Commandant Carette, in his interesting work, that the confederation of the Zouaoua comprises 201 villages, and a population of 94,000 souls.

So much for the Zouaves themselves, and now a few words with reference to their enrolment into the French army.

From a communication addressed, August 14, 1830, to Marshal Bourmont by the Lieutenant-General of Police attached to the expedition to Algiers, it is announced that an Arab named Hadj Abrachman Kenni (otherwise Abd-er-Rahman) had just offered to the French authorities, under the title of auxiliaries, a corps of 2000 indigènes, this force to be recruited exclusively from among the Zouaves. The following is an analysis of the plan of organisation, embodied in the project submitted.

That there should be 6 officers to every 100 men, viz. 2 corporals, 2 sergeants, 1 lieutenant, 1 captain; a superior officer, whom Abd-er-Rahman calls major, for every 500 men; and a chief, qualified as general, but more properly named colonel, for every 1000 men.

This scale or staff was borrowed from the Turks, amongst whom are to be found the following decimal denominations: chief of ten, chief of fifty, chief of a hundred, chief of five hundred, chief of a thousand.

The corps to serve on foot; the officers only to be mounted.

Then follows a description of their dress and marks of distinction between the officers, &c.

The pay of the soldiers to be 20 francs (= 15*s.* 10*d.* English) per month; corporals 30 francs (= 1*l.* 3*s.* 9½*d.*); serjeants 40 francs (= 1*l.* 11*s.* 9*d.*); lieutenants 50 francs (= 1*l.* 19*s.* 8*d.*); and captains 70 francs (= 2*l.* 15*s.* 6*d.*).

The forms of service and discipline to be the same as those of the French army. Each man to be armed with a musket, a pair of pistols, and an Algerian sabre (yatagan).

But the most remarkable feature of the whole remains to be mentioned. It was proposed by the author of the project, that the expense of maintaining the corps should be exacted from the rent and product of the lands, which served for the same purpose under the domination of the Turks. The Jews, he asserts, were subjected to an impost of 40,000 francs (= 1586*l.* 13*s.* 4*d.* sterling) per annum, applicable to the maintenance of the troops of the Dey; and a farther contribution, or licence, was levied for the same object upon all the shopkeepers. By this proposition, therefore, the cost of maintaining the 2000 Zouave auxiliaries would not entail a single centime upon the treasury of the French army.

Marshal Bourmont was struck with the project of Abd-er-Rahman, and adopted it in principle; but his position at the moment was so precarious that he did not feel at liberty to carry it into execution. This task devolved upon his successor, Marshal Clauzel. On October 1, 1830, six weeks only after the proposition had first been made, a decree was issued by the governor, authorising the formation of a corps of indigènes, bearing the name of Zouaves.

This force, originally consisting of two battalions, was composed in a great measure of indigènes; but Frenchmen, and even strangers, were admitted into it. Towards the latter end of 1832, the two battalions were formed into one; and an ordinance of March 7, 1833, placed the whole arrangements upon a new and regular basis. Of the twelve companies which composed the battalion, two only were to consist of Frenchmen; but each company indigène was at liberty to admit into its ranks a dozen French soldiers, strangers being absolutely excluded. The corps was permitted to supply the losses occasioned by war or sickness by voluntary enlistment; and Frenchmen leaving other regiments were received as eligible. The engagement of the indigènes was for a term of three years.

By a fresh ordinance royal of December 25, 1835, the Zouaves were again divided into two battalions, each composed of four companies of indigènes and two of French. The costume adopted from the commencement was that by which they are now so well known; the officers, however, being free to preserve the French uniform.

By degrees the indigènes (the Arab portion of them at least), who preferred the service of the cavalry, abandoned the force. As to the Kabyles, political motives, skilfully availed of by Abd-el-Kader, served to alienate them from a service upon which they had at one time appeared to be so desirous of entering. In this manner, therefore, the corps of Zouaves has come to be composed almost exclusively of Frenchmen, amongst whom figure a goodly number of Parisians.

All the world knows the immense service rendered by the Zouaves in Africa; in all the expeditions they invariably occupied the posts of greatest danger; and every one desirous of a rapid advancement acquired at the point of his own sword sought to join their body. Without enumerating a crowd of other distinguished officers who have been formed in this brilliant school, it is from the corps of Zouaves that the generals Duvivier, Lamoricière, Cavaignac, Ladmirault, Canrobert, and Bourbaki have taken their rise. W. COLES.

It is true that when the Zouaves were instituted they were intended to form a body of native troops. In 1832 Marshal Soult, then minister of war, ordered the formation of a battalion of Kabyles, under the denomination of Zouaves; but the lively hatred of the Arabians against the Christian invaders, and their natural repulsion to fight against their brethren in faith and in blood, prevented the orders of the marshal from being executed as he wished, so that only a few natives volunteered to enter the French service. But at the same time many young Frenchmen, desirous to go through the African campaigns, and seduced by the graceful and picturesque costume of the Zouaves, enlisted in that corps, which was completed by draughts from the regiments of the line. From one battalion they soon increased to three, and were then formed into a regiment under Col. Lamoricière. Their services in all the African campaigns are too well known to be recorded here. I shall only add that two years ago the Emperor raised the number of regiments of Zouaves from one to three (of three battalions each), and that they are recruited, like all other regiments, by means of the conscription in all the departments of the empire. My own department (l'Oise) has furnished a great many Zouaves, of whom I know several personally; and those of your readers who have perused the lists of killed and wounded in the French army after the battle of the Alma, must have noticed that all the names of the Zouaves therein mentioned were essentially French.

Now, a word about the native troops. A few years after the conquest, the hatred against us having diminished amongst the Arabians, whilst they were perpetually at war between themselves, many of them at last offered their services to the French government, who accepted them. Thus were formed the three battalions of Tirailleurs Indigènes, of the provinces of Oran, Constantine, and Algiers. The latter increased so much that a few months ago the Emperor ordered it to be divided into two battalions, who constituted the regiment of Tirailleurs Algériens, now in the East under Colonel Wimpfen.

Now, having, I hope, vindicated the nationality of the Zouaves, —

"Hic artem victor cæstumque repono."

F. DE BERNHARDT.

The meaning of this word, now so often met with, is explained by Professor Max Müller in his work on the languages of the seat of war, as follows:

"The real Zouaves belong to the Berber branch: for in Algiers the Berbers are called Shawi, a word which means Nomads, and has been corrupted in Tunis into *Suav*; French, *Zouave*."

J. M. S.

JOHNSON *V.* BOSWELL.

(Vol. x., p. 363.)

The case stated by PROFESSOR DE MORGAN is a curious instance of oversight in a work so frequently edited. To make the comment clear, I must repeat a portion of the extract:

Johnson to Boswell. — "We compute, in England, a park wall at a thousand pounds a mile; now a garden wall must cost at least as much.—Now let us see; for a hundred pounds you could only have forty-four square yards, which is very little; for two hundred pounds you may have eighty-four [eighty-eight?] square yards, which is very well."—*Boswell's Johnson*, the sixth edition, 1811, iv. 219.

If a garden wall costs a thousand pounds a mile, one hundred pounds would build one hundred and seventy-six yards of wall, which would form a square of forty-four yards, and inclose an area of nineteen hundred and thirty-six square yards; and two hundred pounds would build three hundred and fifty-two yards of wall, which would form a square of eighty-eight yards, and inclose an area of seven thousand seven hundred and forty-four square yards. The cost of the wall in the latter case, as compared with the space inclosed, would therefore be reduced to *one half*—which, as Johnson said, "is very well."

Mr. Boswell was no doubt aware that one yard square is equal to one square yard, but he did not consider the results of mathematical progression. Now, *two* yards square give an area of *four* square yards; *three* yards square give an area of *nine* square yards; *four* yards square give an area of *sixteen* square yards, &c.

I can perceive no error in the emendation which is said to have been proposed by the bishop of Ferns. I cannot even conjecture on what grounds PROFESSOR DE MORGAN asserts, that it "makes the matter worse." So I must consider myself, in that particular, as enveloped in a cloud of obtuseness. BOLTON CORNEY.

The following is the true solution of Johnson's remark:

"We compute, in England, a park wall at a thousand pounds a mile; now a garden wall must cost at least as much. . . . Now let us see; for a hundred pounds you could only have forty-four square yards," &c.

That is, a square space measuring 44 yards on each side. As —

1760 lineal yards, or one mile = 1000*l.*
176 lineal yards, one tenth of a mile = 100*l.*
4)176 lineal yards divided by 4,

or a space of 44 lineal yards square.
44 × 44 = 1936 square yards, the space inclosed.

It will be seen from this that 44 square yards, as Boswell puts it, is a mistake, as no doubt Johnson said 44 yards square, or an area of 1936 square yards. For 200*l.* there would be a space 88 yards square; but it will be seen that the space inclosed is much larger in proportion, — in fact four times the area, as

352 ÷ 4 = 88. 88 × 88 = 7744 square yards inclosed.

Dr. Elvington was correct in his remark that Johnson meant 44 yards square; and Johnson no doubt fully understood the problem, as he remarked that "for 200*l.* there would be a space 88 yards square," which, as he said, would be "very well;" that is, four times the area which could be inclosed for 100*l.* Those who push this question farther will find that for 300*l.* nine times the area will be inclosed, and so on, as the square of the figures, any larger sum will inclose a proportionately larger area. Johnson knew this, Boswell did not; hence his mistake.

ROBERT RAWLINSON.

PHOTOGRAPHIC CORRESPONDENCE.

Bromo-iodide of Silver (Vol. x., p. 429.).— It is quite certain that the use of this photogenic agent, as prepared by DR. DIAMOND, does greatly increase the sensitiveness of the paper, although MR. LEACHMAN may think he has ground for asserting, that it "cannot be any advantage whatever." Now for the *per contra*: I have had ample opportunity of trying DR. DIAMOND'S paper, and comparing it rigidly with MR. TALBOT'S calotype paper, and the former is more sensitive in the proportion of 10 to 1. But this is not the only advantage, for it is also chemically more sensitive to the action of those rays which exert comparatively but little influence on a pure iodide surface. The greens, hitherto so unmanageable in the photographic landscape, play the same part, or nearly so, that they do in nature; and trees, which are generally a mere black mass, have their foliage sufficiently enlivened with artistic light and shade. MR. LEACHMAN states, that bromide of silver is soluble in muriate of ammonia; but that the precipitate from DR. DIAMOND'S solution is insoluble, and indicates the presence of iodine on the application of the starch test. These results prove the formation of a new chemical compound, viz. the bromo-iodide of silver; and if MR. LEACHMAN will dissolve bromide of silver, as he forms it, in iodide of potassium, without the addition of iodide of silver, which tends to confuse him, he will find, upon the addition of water to this solution, that a precipitate of bromo-iodide of silver is obtained. It is therefore certain that this compound is thrown down upon paper prepared by DR. DIAMOND'S process, and the results are such as above described.

J. B. READE.

Intense Skies — Strength of Solution. — What are the conditions necessary to produce black and intense skies in calotype negatives, which will not require painting in order to produce positives with clear skies? What is the difference in the effect produced by a strong and a weak solution for iodizing paper for negative calotypes; say between 15 and 30 grains of iodide of silver to 1 oz. of water? Does a small bubble in a lens deteriorate the picture at all? W.

Replies to Minor Queries.

Works with defectively-expressed Titles (Vol. x., p. 363.). — Permit me to warn the public, through "N. & Q.," that the new work published by Mr. Moxon, under the title *Coleridge's Notes, Theological, Political, and Miscellaneous*, is, to a great extent, a reprint of Coleridge's *Notes on English Divines*, which was issued by the same publisher a very short time previous to the appearance of the former work. By the way, a scarce book in 2 vols. 4to., called *Felton's Hints for a New Edition of Shakspeare*, is merely *Hints for the Pictorial Illustration of Shakspeare's Plays.*

C. MANSFIELD INGLEBY.

Birmingham.

"*Conjurer*" (Vol. x., p. 243.). — The old lexicographer Minshew says, that "the *conjurer* seemeth, by praiers and invocation of God's powerful names, to compel the devil to say or doe what he commandeth." And the next step for this conjurer of the devil is "to call spirits from the vasty deep," and to play other such tricks by pretension to powers of magic. The transition seems easy, as your correspondent will find progressively taking place in Richardson's *Quotations from Chaucer, Gower, Tyndale, and Bale.*

In the Bible, said to be that of Mathews by Becke, Isaiah xlvii. 12., "Now go to thy *conjurers*, and to the multitude of thy witches," is in the common version, "Stand thou with thine *enchantments*." The word *conjurer* had not *obtained* in the time of Wiclif. In the early version he is called "a deuel clepere," that is "a caller or invoker of the devil;" in the later version "an enchaunter," from the Vulgate Latin *incantator*. Q.

"*Obtain*" (Vol. ix., p. 589.; Vol. x., p. 255.). — There can be little difficulty in accounting for the usage of this word, as in the instance produced by Y. S. M. "This practice on that principle *obtains*:" that is, as Johnson explains it, 1. "continues in use;" 2. "is established." And he produces five examples according with these

explanations. Now, *to obtain* is, as the Latin *obtinere*, "to hold or keep the hold; to get or gain the hold or possession;" and that which gains and keeps hold, establishes itself — becomes — is established.

Johnson gives us a third explanation, "to prevail, to succeed," which is included in "to get or gain." Bacon writes:

"There is due from the judge to the advocate some commendation and gracing, where causes are well handled and faire pleaded; especially towards the side which *obtaineth* (*i. e.* gaineth, winneth)."—Essay, *Of Judicature.*

Johnson adds, "not in use."

The error (or "egregious blunder," as Warburton would say) in Johnson is, that all his explanations are framed to suit his quotations. Thus he gives us one meaning of *to obtain*, "to impetrate," and "to impetrate" is to obtain by entreaty, a means of *obtaining* most assuredly not included in the word *obtain*, and, indeed, in some of his quotations very obscurely impliable from the context.

Q.

Bloomsbury.

Designation of Works under Review (Vol. ix., p. 516.).—Ought not the reviewer to refer to any one of these as "the first, second, third, in the *caption* of our articles," or is this technical term peculiar to America? See the postscript to a letter by HARVARDIENSIS (Vol. ix., p. 244.). I am surprised that MR. C. M. INGLEBY has not received an answer from some one who could speak with certainty on the subject. C. FORBES.

Temple.

The Masters of St. Cross Hospital (Vol. x., p. 299.). — Allow me to correct, in the following particulars, your correspondent's List of the Masters of this celebrated hospital.

The Raymond, mentioned in the charter of De Blois, was the master of the hospital of Jerusalem and not of St. Cross.

The "Humphrey de Milers" probably refers to "De Molins," the master of the hospital of Jerusalem in 1185, in whose custody St. Cross then was.

Alan de Stoke was appointed master of St. Cross by the Bishop of Winchester in 1204 (vide *reg.* Winton).

Walter de Wetewang succeeded Richard de Luteshall, having been appointed in 1347 by the king, who claimed the right of presentation for that turn. The appointment, however, was subsequently cancelled.

William Meadowe succeeded John Incent in 1545 (*reg.*).

Robert Bennett, in 1583, succeeded John Watson, and was followed by Arthur Lake in 1603.

Brook and Hudson were never masters of the hospital (*reg.*).

Bishop Compton succeeded William Lewis in 1669 (*reg.*).

The appointment of Dr. Harrison was in 1675 (*reg.*). CHAS. T. KELLY.

Irish Newspapers (Vol. x., p. 182.). — The statement of ABHBA under the above heading is incorrect. The *Limerick Chronicle*, which made its first appearance in 1768, is not the oldest Irish provincial newspaper; the *Belfast Newsletter* was started in 1737. W. PINKERTON.

ABHBA says that the *Freeman's Journal* is the oldest of the existing Irish newspapers, and adds, that it was started by Charles Lucas in or about the year 1755. There is a slight mistake here; and as it is always well to be accurate, even in trifles, I beg to say that the first number of the *Public Register, or Freeman's Journal*, appeared on Saturday, Sept. 10, 1763, price one penny. The impression referred to lies before me as I write. Its first three lines are, "Man comes into this world the weakest of all creatures, and while he continues in it is the most dependent." The *Freeman*, strictly speaking, is not the oldest existing Irish journal; the *Dublin Evening Post* was in existence at least 125 years ago, but, in consequence of a severe prosecution, ceased its issue for some time anterior to 1778. *Saunders* sprang into vitality almost simultaneously with the *Freeman*, but is, I believe, its junior.

WILLIAM JOHN FITZPATRICK.

Monkstown, Dublin.

Descendants of Sir Matthew Hale (Vol. ix., pp. 77. 160.).— Sir Matthew Hale's eldest daughter Mary married first, Edward Adderley, Esq., of Innishannon, county of Cork: the descendants of this marriage now living are, first, Edward Hale Adderley (late of Innishannon), unmarried; secondly, George Augustus Adderley, residing officially at Gibraltar, married; thirdly, Richard Boyle Adderley, residing in Pimlico, married and has a family. The only sister of these three brothers, viz. Maria Elizabeth, married in 1796 the second Lord Gardiner, from whom being divorced, she re-married Henry Jadies, Esq., and died in 1831.

E. Hale Adderley, at his seat, Innishannon, had an original portrait of Sir Matthew Hale, which was handed down in his family, and which he sold many years ago to the Earl of Bandon: it is at present at Castle Bernard. T. Φ.

Σφιδή (Vol. ix., p. 541.). — I am obliged by the information conveyed by B. H. C. and Ἁλιεύς. Several lexicons, I know, contain this word; but as it is not found in Stephens nor in Aristotle, where the latter treats so largely of animal functions, I venture to doubt the authority of those lexicographers, who do not, like Stephens or

Johnson, condescend to show on what authority such word and its meanings are taken.

It is interesting to ascertain at what period the intestines of sheep superseded the old strings of the lyre. If classical authority, however, can be shown for the use of the word *σφιδή*, I shall be much favoured by such reply. (Query, Hippocrates or Galen?) T. J. Buckton.

Lichfield.

Brasses of Notaries (Vol x., p. 165.).—Manning, in his *List of the Monumental Brasses remaining in England* (Rivingtons, 1846), under the head "Ipswich, St. Mary Tower," states that the brass of "a notary, *c.* 1475, has been stolen since 1844." W. T. T., however, mentions one of the same date as still remaining. Is this the brass alluded to in Manning's *List?* If so, I should be obliged if W. T. T. would rub it for me, and in return I shall be happy to send him one of the South Nottinghamshire or North Leicestershire brasses. Charles F. Powell.

Normanton on Soar, Loughborough.

The Devil's Dozen (Vol. x., p. 346.).—Is not G. N. thinking of the "baker's dozen?" I never before heard of the Devil's dozen, and I would not have the title and patronage of his Satanic majesty wantonly extended. C.

"*A per se*" (Vol. x., p. 122.).—

"*A per se* (*A* by itself), as denoting pre-eminence, is not unusual in our old poets:

'O faire Creseide, the floure and *A per se*
Of Troye and Greece.'
Chaucer, *Testament of Creseide*, v. 78.

'Right as our first letter is now an A,
In beaute first so stode she makeley.'
Id., *Troilus*, book v."

Richardson (from Junius). Q.

Bloomsbury.

"*Lantern-jaws*" (Vol. x., pp. 53. 116.).—Surely there can be no good reason for disturbing Johnson's plain, matter-of-fact, explanation:

"A term used of a thin visage, such as if a candle were burning in the mouth might transmit the light."

Q.

Bloomsbury.

Tenure per Baroniam (Vol. ii., p. 302.).—Baro's Query has a long time remained unanswered, as to how tenure *per baroniam* differed from tenure *in capite*. The following extract from Selden, which is quoted by Hody in his *History of Councils*, may do something towards elucidating the point:

"Upon the many differences and quarrels between the king and many of his barons, divers baronies did escheat to the Crown, either by attainders or otherwise, according to the laws of that time, which, being in the king's hands, were partly granted to others and partly retained, as ready rewards for such as the king would make of his part, by giving them such escheats, or any part of them, to be held of him in chief, as the ancient barons from whom they had escheated had done. And of those escheated baronies there is express mention in that grand charter of King John, whence also we have it yet in that of Henry III., which is used to this day. Divers barons also were perhaps so decayed in their estates, that they were not able any longer honourably to support their titles. Now the other barons which were of ancient foundation or blood, or of great revenue, or the *majores barones*, foreseeing, it seems, how their dignity and power might suffer much diminution, if the new tenants in chief or patentees of those escheated baronies and the rest that were decayed — being all barons by tenure, according to the laws of that age — should have equality with them, and be indifferently barons of the kingdom every way as they were, procured, as we may justly think, a law in some of those parliaments which preceded the grand charter; by which themselves only should hereafter be properly styled and be barons, and the rest tenants in chief only, or knights, or *milites*; which title should be given them as distinct names from barons. This could not but much lessen the dignity and honour of the rest, although they remained still as barons, according to the former laws, as well as the greater did."—Selden's *Titles of Honour*, p. 710.

Some of your numerous legal readers will perhaps now take up the subject, and discuss it more fully than I am able to do. It is an interesting though a difficult one. William Fraser, B.C.L.

Alton, Staffordshire.

English Books of Emblems (Vol. vii., pp. 469. 579.; Vol. viii., p. 13.).—As the Rev. Mr. Corser wishes for additions to his list of the English series of books of emblems, I would call his attention to a poem by S. Pordage, one of the school of Jacob Böhmen. It has a very curious emblematical engraved frontispiece. There is a copy in the British Museum; the title runs thus:

"Mundarum Explicatio: wherein are couched the Mysteries of the External, Internal, and Eternal Worlds; showing the true Progress of a Soul, from the Court of Babylon to the City of Jerusalem—from the Adamical Fallen State, to the Regenerate and Angelical. Also the Explanation of an Hieroglyphical Figure: a Sacred Poem, by S. P. Armiger (London, 1663)."

On a fly-leaf of this Museum copy is a note, written in pencil, which I here transcribe at length:

"This did belong to Mrs. Martha Udney, Sub-Preceptress to the late Princess Charlotte of Wales. In the year 1815 I visited Mrs. Udney, in order to examine and borrow this book of her, on account of the extraordinary plate. The book, with the plate, is scarcely to be seen in any library. The husband of this lady was a Member of the Supreme Council in India.

"J. P., Nov. 12, 1834.
"Mrs. Udney died in 1831."

Alfred Roffe.

Somers Town.

Sir John Perrott (Vol. x., p. 308.).—Sir John Perrott's *Life* may have been transmitted from Ireland, but it bears obvious marks of having

been written by an Englishman, in the curious and perplexing mistakes in spelling of Irish names of men and places: these are so many, and so far from the correct orthography, that a small glossary of them may be useful. I subjoin it, taking them as they lie in the volume:

Abslow - -	means	Apsley.
Arlange - -	„	Aherlow.
Fether - -	„	Fethard.
Corsey - -	„	D'Courci.
Amely - -	„	Emley.
Dooly - -	„	Duhallow!
Kyllor - -	„	Kellagh.
Adome - -	„	Adare.
Mac-Willin-Onger	„	M'William Oughter, (a tribe of the Burkes).
Done Affluerty -	„	Don O'Flaherty.
Mac Enaspoke -	„	M'Enaspy.
Osewlinan More -	„	O'Sullevan More.
Knight of Perrey	„	Knt. of Kerry.
Canenaughs -	„	Cavenaghs.
Ranghlyns - -	„	Island of Rathlin.
Caunisbie - -	„	Tanistry!

These are selected from a number of others which come more under the rule of *idem sonans*. There are other misspellings which baffle conjecture, but none such occur in respect to English names.

A. B. R.

Belmont.

Sir Richard Radcliffe, K. G. and Banneret (Vol. x., pp. 164. 216. 331.).—A CONSTANT READER expresses surprise that "the parentage and descent" of Sir R. Radcliffe was *not* "inserted in the full pedigrees of the Radcliffes given by Dr. Whitaker in his *Whalley*, or his name referred to in the text." The departed antiquary is blameless here. *Radcliffe*, a distinct parish, was no part of his subject; but he "transgressed the bounds," and in the first edition of 1800 (p. 402.) A CONSTANT READER will find the pedigree as drawn by Whitaker, and "Sir Richard Radcliffe, K.G., slain at Bosworth" duly inserted as a younger son of Sir Thomas Radcliffe of Dilston, which agrees with the place assigned him in Burns's *Cumberland*, p. 78.

The "full pedigree" in the last edition (1818, p. 411.) was drawn by the late Mr. W. Radclyffe, Rouge Croix, who does not insert Sir R. Radclyffe, for the obvious reason of not bringing down a branch unconnected with the subject, and stops with the founder of the Dilston line.

In Mr. Radclyffe's own MS., however, the pedigree was continued, and by his permission I abstracted it in 1809. It probably, however, contains nothing but what your correspondent may perhaps find in Beltz's *Memorials of the Order of the Garter*, which my library does not contain. I would however beg leave to refer him to the *Scrope and Grosvenor Controversy* (vol. i. p. 60.) for the notice of "Sir Richard Radcliffe of Sudbury," and to the printed *Parliamentary Rolls* (vol. vi. p. 276. a.) for the attainder of Sir R. Radcliffe; and to vol. vii. p. 492. a. for the petition of his son Richard Radcliffe for restoration in blood; stating his father to have had two elder brothers, then living and having issue, and other particulars. Burns, erroneously, makes Sir Richard to be a second son.

LANCASTRIENSIS.

Haberdasher (Vol. x., p. 415.).—Will H. F. B. be so good as to name the German dictionary in which *hafertasche* is interpreted "bagsman" or "pedlar?" I have consulted five, and cannot find the word. According to them, if there is such a compound, it must signify *a pocket for oats*. That is the primary signification given to *havresac* in the French dictionaries, and the secondary is not extended beyond *a bag for provisions*.

The converse is equally clear. Flügel says: "Haberdasher, der Barettkramer, Kleinhandler, Bandhandler, Huttstaffirer." Had *hafertascher* been a German word, he would not have omitted it.

H. B. C.

U. U. Club.

"Zim" and "Jim" (Vol. x., p. 382.).—R. C. WARDE asks what *Zim* and *Jim* were? He is referred to the margin of the authorised version of Isaiah xiii. 21, 22., where these words occur. Gesenius makes the *Zim* to be, "Animals, *i. e.* jackals, ostriches, wild beasts." The *Jim*, he says, were jackals.

B. H. C.

Raleigh and his Descendants (Vol. x., p. 374.).—Among the articles enumerated as relics of Sir Walter, your correspondent mentions a tea-pot. I wish to know if tea-pots were invented before tea was introduced, or the relic in question be no relic of Sir Walter Raleigh at all? He died in 1618; tea was introduced about 1650. B. H. C.

Miscellaneous.

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A. S., *who inquires respecting the song* "Star of the twilight grey." *How can a letter be forwarded to this Correspondent?*

DR. MANSELL OF GUERNSEY. *We have seen some views taken by this gentleman upon collodion plates fifty hours after excitement, according to his paper lately published in* "N. & Q.," *and we can assure our readers they are very excellent.*

X. X. *The case of Talbot* v. *Henderson is to be tried at the Court of Common Pleas about the 9th or 11th of this month. Our Photographic friends will no doubt attend in numbers, as it will create much interest.*

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ERRATA.—Vol. X., p. 344. col. 2. l. 45., *for* "1853," *read* "1843;" p. 380., *after the words* "the support of the Imperial Throne," *insert a dash.*

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This, of which there is a copy in the British Museum, is the same precisely as A., but it has been worked in octavo. It is from the identical type, and contains precisely the same errors, misarranged letters, &c., as the preceding.

Although there is really no direct proof that B. may not have been first issued, we are inclined to believe that A. was so, because it was obviously composed for a 12mo. page; and, with the exception of the Museum copy of B., all the other issues of this first composition have been in 12mo.

(C.) THE DUNCIAD. AN HEROIC POEM. IN THREE BOOKS. DUBLIN, PRINTED, LONDON REPRINTED, FOR A. DODD. 1728. 12mo. Owl Frontispiece.

This is a third issue or edition from the same types, but with some few corrections, as in the opening line, which here reads correctly "Books," instead of "Book," and in the note respecting John Heywood, on p. 5., where "*I*nterludes" is altered to "*E*nterludes," which is the orthography of the 4to., 1729.

This edition, which, like A. and B., ends on p. 51., has on the *verso* of that page the following advertisement:

"Speedily will be Published, *The Progress of Dulness*, an Historical Poem. By an Eminent Hand. Price 1*s.* 6*d.*"

All three of these impressions show that they have been taken from the same types, as may be seen by a reference to the word "half" in the second line of Book the Second, where the *f* is misplaced, and in line 56 of the same book, where "spirts" is misprinted "spirits."

Finally, they all three read, book i. line 94.:

"And furious D——n foam in Wh——'s rage."

(D.) THE DUNCIAD. AN HEROIC POEM. IN THREE BOOKS. THE SECOND EDITION. (Here a woodcut ornament, which differs from that in the title-pages of A., B., C.) DUBLIN, PRINTED; LONDON, REPRINTED FOR A. DODD. 1728. 12mo., with the Frontispiece of the Owl.

This edition, of which there is a copy in the British Museum, is printed from the same types as A., B., C., but they have been reimposed, and some corrections made.

The Preface commences on p. iii. and ends on p. viii.

There is no bastard title.

Book the First commences on p. 1. and ends on p. 14.

At p. 5., in note *, after "Sir Geo. Tho——" is added "Lord Mayor of London."

Page 7. Two notes are inserted: "Old printers," "Philemon Holland."

Book the Second commences on p. 15. and ends at p. 35., with a different woodcut ornament from that in the preceding.

Page 22. On line —

"Earless on high stood pillory'd D——,"

there is the following note:

"It appears from hence that Mr. Curl had not himself stood in the pillory when this poem was writ, which happen'd not till March, 1728, at Charing Cross."

Page 23., line 159., "spirts."

Book the Third commences on p. 36. and concludes on p. 51.

This edition has not the advertisement of *Progress of Dulness.*

Lastly, we may notice that in this edition "furious D—n" is altered to "furious D—s."

"And furious D——s foam in W——'s rage."

We now come to an edition which probably preceded the one we have just described, it having certainly been printed from a copy of A., B., or C.

(E) THE DUNCIAD. AN HEROIC POEM. IN THREE BOOKS. WRITTEN BY MR. POPE. LONDON: PRINTED, AND DUBLIN REPRINTED BY AND FOR G. FAULKNER, J. HOEY, J. LEATHLEY, E. HAMILTON, P. CRAMPTON, AND T. BENSON, MDCCXXVIII., 12mo., or rather very small 8vo., being printed in eights. No frontispiece.

Page iii. "The Publisher to the Reader," which extends to p. vi., and is the same as in the preceding Edition A.

Page 7. *The Dunciad.* Book the First, which ends at p. 17. l. 250.:

"And the loud nation croak'd, *God save King* Log!"

Page 18. *The Dunciad.* Book the Second. This ends on p. 34. with l. 382.:

"(Haunt of the Muses) made their safe retreat."

Page 35. *The Dunciad.* Book the Third. This ends on p. 47. with lines 285-6.:

"No more the Monarch could such raptures bear,
He wak'd, and all the Vision mix'd with air."

Finis.

In this edition the names are given at length, and not, as in the preceding, with the initials.

Thus book i. l. 94. reads, —

"And furious Dryden foam in Wharton's rage;"

and line 234.:

"Something between a Hungerford and Owl."

(To be continued.)

POPIANA.

Pope's Skull (Vol. x., p. 418.). — That the grave of Pope has been disturbed I have no doubt, for, about twenty or twenty-five years ago, an old gentleman (who is since dead) told me he had himself seen the bones of Pope the poet when the vault or grave was opened at the period referred to. And in a kind of Annual or Album for some year about 1825 or 1830, which was lying on the table where I was staying, there were some lines severely animadverting upon the above circumstance, which appeared to have been just perpetrated.

Besides this, I was once a member of a literary and scientific institution which was held in Hackney Road, when a lecture was given on Phrenology. The lecturer (whose name I forget) was showing that the parts of the *cranium* where the particular organs which were most exercised were situated became thinner, and *vice versâ*. "Now," said the lecturer, holding up

"The dome of thought, the palace of the soul,"

as Byron finely expresses it (but which, by the way, is borrowed from Waller's verses upon "Tea"), and placing it near the light, "you will perceive that the *os frontis* is here nearly transparent, while the back part has twice the substance; showing the person to whom it belonged must have passed his life in continual study and contemplation. This, ladies and gentlemen, is the skull of Pope the poet!" The sensation caused by this announcement was such, that at the conclusion of the lecture there was a general rush to view it nearer, as it lay a few minutes on the table previous to its being put away; and I have never seen or heard of it from that time, some twelve or fifteen years, to the present.

And now we are upon the subject of Pope, can any one inform me where, and in what church, the monument is placed which is referred to in the following lines from Epistle III., *Moral Essays?*

"When Hopkins dies, a thousand lights attend
The wretch, who living saved a candle's end.
Shouldering God's altar, a vile image stands,
Belies his features, nay, extends his hands.
That live-long wig, which Gorgon's self might own,
Eternal buckle takes in Parian stone."

I may remark that "Vulture Hopkins," as he was called, lived somewhere near Peckham, Norwood, or Camberwell.* W. B.

Dalston.

P. S. — You are no doubt aware that the skull of Swift, and I think also of Stella, is preserved in the museum of Trinity College, Dublin, with that of the Duke of Schomberg, killed at the battle of the Boyne.

[* Vulture Hopkins was buried in Wimbledon Church. See Lysons' *Environs*, vol. i. p. 534.]

Some years since I saw Pope's skull in the possession of Dr. Spurzheim, and he used to refer to it in corroboration of some of his craniological doctrines. After his death many of his casts were sent to Philadelphia, but whether this skull accompanied them I know not. Mr. D. Holm, of Highgate, could give precise information on the subject, I believe, as he inherited most of Dr. Spurzheim's phrenological specimens. D. Andréef.

Pope's Essay on Man. — I have a copy of the first epistle, "published June, 1741, according to act of parliament; printed for the benefit of the designer," of, I suppose, some curious engravings which head each page, and were intended, I presume, to illustrate the poem. It is in some slight respects different from the usual readings, which circumstance, with the absence of a printer's or publisher's name, leads me to infer that it was a surreptitious publication. What is its history?

H. G. D.

Pope's Mother. — M. D. is in want of information of the family of Edith Turner, the beloved mother of Pope.

Satirical Prints of Pope, &c. (Vol. x., p. 458.). —The satirical print described by Griffin relates, as I conceive, not to Bolingbroke, as he supposes, but to Wilkes; who, as we learn from Seward's *Spirit of Anecdote and Wit* (vol. iii. p. 97.), —

"Usually wrote his satire against Lord Bute's ministry (himself sitting in his bed) upon a desk, *à la posterior*: this *portatif* desk, Wilkes used to say jocularly, his mistress would not have parted with for 50,000*l.*, however cheap she might have mortgaged it, or *let it out to hire*."

This is probably the anecdote of which Griffin has an imperfect recollection. William Kelly.

WORDS AND PHRASES COMMON AT POLPERRO, BUT NOT USUAL ELSEWHERE.

(*Concluded from* p. 441.)

Wang, to hang about any person in a tiresome manner. Children are said to be *wanging* about their mother, when they hold and drag themselves by her garments wherever she goes.

Warom, for warm; as also *Worom*, for worm. And the latter word (worm) is often used in an affectionate and kind sense to any object, as even a child.

Whelve or *Whilve*, to turn upside down any hollow vessel. A basin is said to be *whelved*, when it is placed with its bottom upwards.

Whem, an interrupted flaw in some brittle article (a word not in frequent use).

Whettals. The flannel dress of a new-born baby, that dress which goes round the breech and legs.

Whisht, melancholy. A place or person is said to be, to look *whisht*, when it has a gloomy appearance. Burns uses the word in the sense of silence; but with us it always includes the idea of melancholy and gloom.

Whinnick, to cheat in a cunning way.

Winder, a window.

Wroxle, to walk unsteadily, to stagger; also to wrestle.

Yolky, dirty, unclean, from habitual neglect. Wool is said to be *yolky*, and *in the yolk*, when in the state in which it is sheared from the sheep. I suppose the word to mean a dull yellow colour, as seen in linen when it has been long worn, or is not well cleaned; and the yolk of an egg is the yellow part of it. But the adjective form of the word, as often used with us, always means intrinsically filthy, as distinguished from any new and casual dirt, however conspicuous.

Zacky, imbecile. Very deficient in understanding.

Zang, a small sheaf of corn; about as much as the hand can grasp, with the reed or stalks interwoven together; made by gleaners from the straws collected by them after the field has been cleared of the harvest. As these *zangs* are all of one size, the number of them collected is often spoken of as decisive of the success of the gleaner.

Zam, a thing only half done. Applied in two cases: as when a door is almost, but not altogether shut, it is said to be *zam;* and again, when anything is not sufficiently boiled, it is said to be *zamsoddened*. I have never heard it applied to meat when partially baked; and yet an oven, when it remains warm presently after the baked bread or meat has been withdrawn from it, is said to be a *zam* oven. Cold meat is often placed in the *zam* oven to warm it.

Zwele, to singe. A cloth is said to be *zweled*, when it is simply singed from the first effect of fire.

Words omitted in their proper Places.

Brage, to scold violently.

Chacking, half-famished, as if the cheeks were smitten together. "I am *chacking* with hunger" is a common phrase.

Chug. Why do farmers' servants constantly use the words *chug* and *chuggy*, when they endeavour to call to themselves the young pigs?

Dern. I suppose it to mean wood, probably dry wood; but the only way in which the word is employed in the singular number, is in reference to the dead and dry stock of an apple-tree, which is termed *appledern*.

Dreshel, the flail to thrash corn with.

Drexel, the threshold of a door.

Ging, the whip employed to spin a top.

Goss, the name of the reed called by botanists *Arundo phragmites*. Whitaker, in his *Cathedral of Cornwall*, says that *goss* means a wood; and he takes occasion to say that the *Goss* Moor, near Helston, took its name from a large wood that once existed there. It is certain, however, that this moor is well stocked with reeds; and *goss* signifies a reed.

Her. The word *her* is in common use instead of the pronoun *she;* and in verbs of the third person singular, the termination in *th* has not been generally superseded by the more modern *s*. Hence, "*her* goeth" is often heard instead of "*she* goes;" "*her* telleth me" instead of "*she* tells me."

Highto, the infantine name of a horse: and much more frequently, because more easily used by very young children than the word *horse*.

Klunk. A word used through Cornwall as a verb to express the action of swallowing; but its meaning is more precise than the common explanation of it would imply. The *klunker* is the portion of the mouth named the *uvula*. The word to *klunk* means that action by which food passes from the tongue into the pharynx.

Lake. With us it does not signify a large expanse of water inclosed by land, but a small stream of running water. In two instances, also, it is the name of a space in the open sea, where a current particularly runs: as Gwavas *Lake*, often called Gover's *Lake*, near Penzance; and "the *Lake*," not far from Polperro.

Meader. A mower of hay; but since the use of the scythe has also been introduced in the cutting of corn (which is within a few years), this word has been applied to a mower generally. This word appears in the following verse of an old, and I supposed unpublished, song:

"Summer now comes, which makes all things bolder;
The fields are all deck'd with hay and with corn;
The *meader* walks forth with his scythe on his shoulder,
His firkin in hand, so early in the morn."

Merry Dancers. The flickering *Aurora borealis*.

Paddick, a small pitcher.

Tidy, plump, and in good condition. "*Tidy* as a *mur*" is a common phrase, as comparing a well-fed person or animal with the bird so named.

VIDEO.

TRANCE-LEGENDS.

(*Continued from* p. 458.)

I may as well give a portion of the Welsh legend referred to, as it has some resemblance to the ancient Legend of Epimenides:

"In a retired little spot in the neighbourhood of Pencader dwelt Sion Evan o Glanrhyd, a shepherd. One day his son went out to look after their flock, which used to pasture on the hills. In the course of his walk he met with a fairy circle, and, stepping in, immediately felt an irresistible inclination to dance. This went on apparently for a short time, and Evan then stepped out, with the intention of returning home. But he had not gone far before he paused in amaze. Everything around seemed to have been suddenly altered; instead of an uncultivated waste, enclosures met his eye; and houses reared their heads, where of late the heathcock harboured. The face of the country, in short, was entirely new to him; but he still went on anxiously looking for his own home. He rubbed his eyes, for, lo! his father's cottage had vanished, and a substantial farmhouse rose in its stead," &c.

The Legend proceeds to enumerate the astonishing changes which await our poor shepherd at every step, and make him doubt whether he be in possession of his senses. It winds up with his going to a very old woman, who for a long time is unable to remember having ever heard of his name; at last she exclaims, —

"Oh! now I recollect, when I was very young, hearing my grandfather, Evan Shenkin Penferdir, tell that Sion's son went out amongst the hills one day, and was never heard of more; he fell, no doubt, amongst the Tylwyth Teg."

The Legend of Epimenides is thus narrated by Diogenes Laertius:

"He once, when he was sent by his father into the fields to look for a sheep, turned out of the road at midday, and lay down in a certain cave and fell asleep, and slept there fifty-seven years: and after that, when he awoke, he went on looking for the sheep, thinking he had been taking a short nap: but as he could not find it, he went on to the field, and then he found everything changed, and the estate in another person's possession; and so he came back again to the city in great perplexity, and as he was going into his own house he met some people who asked him who he was, until at last he found his younger brother, who had now become an old man, and from him he learned all the truth. And when he was recognised, he was considered by the Greeks as a person especially beloved by the gods."

Todd, in his admirable *Student's Manual*, has some remarks which may be appropriately appended to these legends.

"Locke observes, 'that we get the idea of time or duration by reflecting on that train of ideas which succeed one another in our minds; that for this reason, when we sleep soundly without dreaming, we have no perception of time, or the length of it, while we sleep; and that the moment wherein we leave off to think, till the moment we begin to think again, seems to have no distance. And so, no doubt, it would be to a waking man, if it were possible for him to keep only one idea in his mind without variation, and the succession of others; and we see that one who fixes his thoughts very intently on one thing, so as to take but little notice of the succession of ideas that pass in his mind, while he is taken up with the earnest contemplation, lets slip out of his account a good part of that duration, and thinks the time shorter than it is.' Hence on this principle you will notice that life always seems short, in looking back, to those who have been troubled with but few thoughts. Idiots and sick people frequently have weeks pass away, while to them they seem scarcely so many days . . . . The curious remark of the philosopher Malebranche is far from being impro-

bable; the thought is beautiful as well as curious: 'It is possible that some creatures may think half-an-hour as long as we do a thousand years, or look upon that space of duration which we call a minute as an hour, a week, a month, or a whole age.' If Locke's theory be correct, it follows that time will seem long or short, just in proportion as our thoughts are quick or slow. Hence he who dies in the very morning of life not unfrequently lives longer than another who falls at threescore and ten. Hence, too, the prediction of the prophet may be literally true, 'The child shall die an hundred years old.' The Eastern nations have long, to all appearance, had this thought. I will give the exquisite illustration, drawn by the masterly pen of Addison.

"'In the Koran it is said that the angel Gabriel took Mahomet out of his bed one morning, to give him a sight of all things in the seven heavens, in paradise, and in hell, which the prophet took a distinct view of, and, after having held ninety thousand conferences with God, was brought back again to his bed. All this, says the Koran, was transacted in so small a space of time, that Mahomet on his return found his bed still warm, and took up an earthen pitcher which was thrown down at the very instant that the angel carried him away, before the water was all spilt! There is a very pretty story in the Turkish tales which relates to this passage of the famous impostor, and bears some affinity to the subject we are now upon.'"

The story which follows (of a Sultan of Egypt and a Mahometan doctor) is too long for insertion; it concludes with the *morale* —

"The doctor took this occasion of instructing the Sultan that nothing was impossible with God; that He, with whom a thousand years are but as one day, can, if He pleases, make a single day, nay, a single moment, appear to any of His creatures as a thousand years."

Emerson remarks in one of his striking Essays:

"The SOUL circumscribeth all things. As I have said, it contradicts all experience. In like manner it abolishes time and space. The influence of the SENSES has, in most men, overpowered the mind to that degree that the walls of time and space have come to look solid, real, and insurmountable; and to speak with levity of these limits is, in the world, the sign of insanity. Yet time and space are but the inverse measures of the force of the soul. A man is capable of abolishing them both. The spirit sports with time,—

> 'Can crowd eternity into an hour,
> Or stretch an hour out to eternity.'

We are often made to feel that there is another youth and age than that which is measured from the year of our natural birth. Some thoughts always find us young and keep us so. Such a thought is the love of the universal and eternal beauty. Every man parts from that contemplation with the feeling that it rather belongs to ages than to mortal life. The least activity of the intellectual powers redeems us in a degree from the influences of time. In sickness, in languor, give us a strain of poetry or a profound sentence, and we are refreshed; or produce a volume of Plato, or Shakspeare, or remind us of their names, and instantly we come into a feeling of longevity. . . . . Always the soul's scale is one; the scale of the senses and the understanding is another. Before the great revelations of the SOUL, time, space, and nature shrink away," &c. — *The Over-Soul.*

These Legends beautifully illustrate the great truth that the soul is "its own place and time," and the sublime passage in the Apocalyptic vision:

"And the angel which I saw stand upon the sea and upon the earth, lifted up his hand to heaven, and sware by Him that liveth for ever and ever, who created heaven and the things that therein are, and the earth and the things that therein are, and the sea and the things which are therein, THAT THERE SHOULD BE TIME NO LONGER." *

P.S. — Since writing the above I have gotten the last edition of Longfellow's *Golden Legend*, which I am glad to find contains some *notes* which were sadly wanting in the first edition. In one of these notes he says, —

"I have called this poem *The Golden Legend*, because the story upon which it is founded seems to me to surpass all other legends in beauty and significance. It exhibits, amid the corruptions of the Middle Ages, the virtue of disinterestedness and self-sacrifice, and the power of Faith, Hope, and Charity, sufficient for all the exigencies of life and death. The story is told, and perhaps invented, by Hartmann von der Aue, a minnesinger of the twelfth century. The original may be found in Mailäth's *Altdeutsche Gedichte*, with a modern German version. There is another in Marbach's *Volksbücher*, No. 32."

The original Legend, *Der Arme Heinrich*, may be found at p. 145. of Mailäth's Selection. In the introduction to this "pearl of old German poetry," as he styles it, the Count observes:

"Es ist unmöglich, dieses wunderschöne Gedicht anders, denn mit tiefer Rührung und süsser Wehmuth zu lesen. Es ist ein, vom Anfang bis an's Ende gleich gehaltenes, vortreffliches Werk."

After a sketch of the legend, he adds:

"Im armen Heinrich ist aber noch ein besonderes und sehr beachtenswerthes Motiv, dass die Aeltern in des Kindes Opfertod willigen, und ihn Heinrich annimmt; sie glauben nämlich, der Entschluss der Maid sey durch Eingebung des heiligen Geistes enstanden, und diess ist auch der Gedanke, der, als das Kind abreist, ihre Noth sänftet: wie der Dichter spricht."

This postscript is foreign to the subject of my Note; but I was induced to add it, as Longfellow's note is rather meagre, and Mailäth's book rather scarce. There may be different opinions as to the merit of the original Legend, but there are probably few that will consider it improved by Mr. Longfellow. However, this is not the place to contrast the two.

It is remarkable that Longfellow appends no note whatsoever to the Legend of *Monk Felix*, so that my Note on the subject supplies a *desideratum*.

EIRIONNACH.

* I shall perhaps, in another paper, notice some other trance-legends which transport the soul —

> "To vast eternity's unbounded sea,
> Where the green islands of the happy shine:"

and also such well-authenticated cases of trance in modern times as throw light on these legends; as, for instance, the trance of Mr. Tennant, quoted from a Philadelphia paper by Mrs. Howitt in the Appendix to *Ennemoser*, vol. ii. p. 432.

HIPPOLYTUS TO SEVERINA.

At a time when the elaborate work of Chevalier Bunsen is attracting so much attention, the following note will not be unacceptable.

A statue of Hippolytus was dug up in 1551 near Rome, inscribed with a list of works by that eminent man. Among them is one styled an *Histatory* (discourse) *to Severina*. Respecting this there have been many conjectures. (See Cave, *Hist. Lit.*, p. 64., ed. 1720; Neander, vol. ii. p. 473. of the *Church History*, ed. Clark, &c.) The remark of Bunsen is, —

"This is undoubtedly the letter which Theodoret says Hippolytus addressed to a certain princess. This is not an expression for the empress (Sebaste); nor is Severina the name of an empress of his time." — *Hippolytus and his Age*, vol. i. p. 276., 1st ed., or vol. i. p. 454., new edition.

The obscurity which has so long hung over this matter may now be removed. Among the Syriac MSS. in the British Museum is one of perhaps the seventh century (No. 14,532.), containing testimonies from the Fathers. At fol. 212. *b*. is one headed as follows:

"Hippolytus, Bishop and Martyr, from a discourse on the Resurrection, to Mamæa the queen, for she was the mother of Alexander, who was at that time Emperor of Rome."

From this it appears that Severina was the *mother* of Severus, *i. e.* Mamæa. This makes the whole matter plain. It may be as well, however, to place the following statement of Eusebius (*Hist. Eccl.*, vi. 22.) in juxtaposition with the other, as in a manner confirmatory of it.

"His mother Mamæa," says he, "a most God-fearing woman, and amiable in her carriage, if one ever was, when the fame of Origen spread far and wide, and even came to her ears, she desired to see and hear him, and to try his skill in sacred matters. So she sent for him to Antioch, where she was, and he came and remained there for a time in order to gratify her in this respect."

If she heard Origen, there is no reason why she should not also have heard Hippolytus.

I may observe that the Syrian MSS. above alluded to contain much more from Hippolytus than Bunsen seems to be aware of. B. H. C.

Minor Notes.

Punctuation.—It was observed, in the *Gentleman's Magazine*, 1811, that in the first printed books there was nothing answering to our present punctuation, but merely arbitrary marks here and there; and that stops did not begin to be used as at present till the sixteenth century. The writer farther observed that, in the books of that age, the comma, parenthesis, note of interrogation, and fullstop, were first met with; and that the *colon* was not discovered till after a lapse of many years.

On reading the above lately, I turned to a curious work in my possession in quaint old German, being legends of the saints, and printed at Augsburg in 1477. There I soon lighted upon the following sentence in the Life of St. Cunegundes, which contains three of our present stops, the comma only being formed a little differently:

"Do sprachen aber die fürsten, Seÿt sÿ sich d' sach nit verspricht so müss man es an ein urteÿl lassen: Darnach pat d' keÿser die herren alle das sÿ ein urteÿl sprechen was darzů recht wäre."

F. C. Husenbeth.

Origin of Terms "Whig" and "Tory."— In the ninth volume of Sir Walter Scott's edition of *Dryden's Works* (1821), p. 208., in a foot-note to his address to the reader on introducing his poem of *Absolom and Achitophel*, appears the following:

"These famous expressions of party distinction were just coming into fashion; *Whig* being the contraction of *Whigamore*, gave a name to those fanatics who were the supporters of the covenant in that part of Scotland. It was first used to designate an insurrection of the people in 1648, called the 'Whigamores' road.'

"The *Tories* owe their distinctive epithet to the Irish banditti, who used the word *toree*, or 'give me,' in robbing passengers. Hence, in the old translations of Buchanan's *History*, the followers of Buccleugh are called 'Tories of Teviotdale.'"

R. B.

Headingley.

American Newspapers.—In Belvidere (New Jersey) the *Belvidere Apollo* is published; in Toledo (Ohio) the *Toledo Blade;* and in Wilmington (Delaware) the *Blue Hen's Chickens*. The Delaware regiment, during the revolutionary war, was called the "Blue Hen's Chickens," but why, no satisfactory account has been given.

Uneda.

Philadelphia.

"*The cut of his jib.*"—Richardson (s. v. Gib) says this—

"Is a vulgar expression which may have taken its rise from the proverbially melancholy visage of a cat; and applied to any singularity of countenance."

So far-fetched an explanation of a common nautical phrase makes one wish, with Hackluyt, for—

"A lecture of navigation read in this citie, for the banishing of our former grosse ignorance in marine causes, and for the increase and generall multiplying of the sea-knowledge of this age."

"The cut of the *jib*," or make and fashion of the foremost sail of a ship or other vessel, often indicates her character. At sea, especially in time of war, when every "strange sail" is anxiously and closely scanned, the peculiarities of rigging, length and proportions of masts and yards, shape and disposition of sails, are all carefully noted. When the result of such an examination is un-

satisfactory, the officer of the deck pronounces the stranger "suspicious:" while Jack expresses the same idea by telling his shipmates on the forecastle, that he "doesn't like the cut of that fellow's *jib*." On shore he uses the phrase with a similar meaning, applying it to the external peculiarities of countenance or expression, regarded as indications of character.

"To hang the jib," in the sense of "to look cross," as noted by Halliwell (s. v. Jib), has, perhaps, a similar origin. VERTAUR.

Premiums for Babies. — In the window of a silversmith in this city, three silver tea-sets are now on exhibition, which have been offered by the Agricultural Society of Clarke County, Ohio, as premiums for the three finest babies of different ages, born in the United States. UNEDA.

Philadelphia.

Queries.

A POLITICAL PROPHET — ELIAS HABESCI.

There was published at Calcutta, in 1790, a remarkable book bearing for title:

"The Partition of the Dominions of the Pope, preceded by that of the Ottoman Empire, and by Considerations on Heraclius, the reigning Prince of Georgia, translated from the French MS. of Elias Habesci;"

and dedicated, by permission, to the Gov.-General Earl Cornwallis.

The author, in a style of Junius-like severity and invective, arrives at the certainty that the placid Turk's mission in Europe being fulfilled, he will soon go to his own country:

"God was pleased," said the Grand Vizier to the Count de St. Priest, "to make use of our sabres to punish the Christians; and therefore, when it shall please Him to put an end to His wrath against them, and to return them their country, we are ready to obey His holy will, and to retire to our own."

The prophet shows how, step by step, the European powers have been despoiling the Porte; and predicts, that before long Russia and Austria will make their final *coup* by seizing upon Constantinople:

"But what will the other Powers of Europe say to all this? Who knows? Perhaps they will say as much as they did when three of them shared among them the greater part of Poland — NOTHING!"

Our false prophet, who seems wonderfully familiar with his subject, then goes on to show that neither France nor England will cast their shield over the doomed Turk; and that the only friend he has in Europe is impotent Rome:

"Rome trembles," says Hebasci, "when she reflects that there is a power called Emperor of the East and King of the Romans. Get rid of the Turks, and they would very soon be seen in Italy and in Rome; not to take the air, or to *hold the bridle of the Holy Father's mule*, but to command as sovereign!"

Austria and Russia, having pushed the Turk out of Europe, the next question of our prophet is, Who shall reign in the vacant capital?

"Whether, O politicians and prophets! shall we give it to the House of Austria or to Russia? Neither the one nor the other. It would be almost impossible, according to the examples of extended empires, that Vienna or Petersburg could reign over Constantinople. She must have a sovereign of her own. But where are we to get him? Neither a Comnene, a Phocas, a Polygnax, nor a Lascaris should be placed upon a Greek throne; they should be left as they are: one at Paris, one at Chambrey, another at Turin, another at Smyrna, and another at Constantinople — all more or less unhappy. Therefore, either Russia must place Prince Constantine there, or Joseph the Second will give her one from Tuscany."

Such were the speculations of Elias Habesci in 1790; and such the little sympathy he could foresee for the falling Turk in the day of his extremity! Taking this vaticinator as an exponent of the presumed indifference of England and France to the threatened annihilation of the Turks, it would not, I think, be foreign to the objects of "N. & Q." to record the prophet's reasoning for their non-intervention, if only to contrast it with the actual state of things now the crisis has arrived: when these two generous nations, forgetting their own ancient feuds, have ranged themselves upon the side of the Sultan; and are now spilling their best blood, and expending their treasures with a liberal hand, to protect the feeble Turk from the grasp of the northern wolf!

"Who, therefore," says Habesci, "can impede the fall of the superb Ottoman? France? England? I pretend not to enter into the question, whether these powers *can* or *cannot* hinder it; all I assert is, that they *will not*. With respect to France, that enlightened minister, the Count de St. Priest, after residing sixteen years at Constantinople, proves very clearly that it is the *interest* of France to abandon the Turks to their destiny. He paints them in their true colours; and after producing such incontrovertible facts as ought to render them detested and spurned by all the nations of the world, he concludes, that France ought not only to abandon them, but to assist the other powers in *exterminating* them, and share the plunder with them. Therefore, *France will do nothing for them!*"

"England," continues this advocate for annihilating the Mussulman, "is too much occupied with *great* affairs to turn her thoughts towards the Turks. Whether they do, or do not fall, will be a matter of indifference to her; and whether the inhabitants be of this or that sect, will not concern her: for whoever they may be, her commerce with them will always exist; besides, the trade she carries on with Turkey is not very considerable."

Let Alma, Balaklava, Inkerman, and the Patriotic Fund be the triumphal reply of England and France to the selfish policy here indicated by this false prophet!

I shall be glad of the assistance of "N. & Q." to unmask this Elias Habesci; he gives the following interesting account of himself:

"I take this opportunity to inform my readers, that I

have published, in several languages, seven different works, on various subjects, under the name of E. H.—an enigma on Sahib-el-Sicia, which, in the Arabic, means *friend of the unfortunate*: it is a title which I have acquired, and of which I am not a little vain. In the year 1782, I was in London; and advantageously known to the ministry, and other noblemen—one of whom wished me to write on the then present state of Turkey. I did so, and left my work with him, little thinking I should behold it in print; but, on my arrival at this place (Calcutta, 1790), I found it had been published, and actually met with a copy of it here."

"In a note to the translator (Mr. Mortimer, formerly British Consul at Ostend), in the Preface, he says that I informed him my real name was E. H.; but he, and all the above noblemen, knew my name was A. G., for which I substituted the aforesaid enigmatical one upon my title."

I may farther observe, that this "friend of the unfortunate"—

"Published in Latin at Naples, 1775, *De la Comparaison de la Porte Ottomane avec la Porte Romaine*,—deffendû par Rome, et quelque aûtre Royaumes. *Une Petite Brochure sur la Pologne*,—en langue Polonaise; deffendû en plusieurs Endroits;"

And (lastly, which promises to be the soundest of his prophecies):

"*Sur la Nécessité absolue de la Cour de Russie d'être toujours la bonne et sincère Amie de l'Angleterre, si elle veut conserver sa Grandeur* En Lange Russe, à Moscow, 1780, deffendû par le Gouv. Russe, et les Copies ramassées."

One is curious to know something more of the man who thus seems to have been going about the world disturbing governments, while rejoicing in his acquired name of the "Friend of the Unfortunate." J. O.

[Some farther particulars of this singular character will be found in the following work: *The Present State of the Ottoman Empire*; containing a more accurate and interesting account of the religion, government, military establishment, manners, customs, and amusements of the Turks, than any yet extant: including a particular description of the court and seraglio of the Grand Signor, and interspersed with many singular and entertaining anecdotes. Translated from the French MS. of Elias Habesci, many years resident at Constantinople, in the service of the Grand Signor. London: 8vo., 1784. In the Preface he gives the following account of himself:—"To remove every idea of presumption, it may be proper to declare, in the most solemn manner, that I am by birth a Greek: that I was carried when an infant to Constantinople, and was brought up there by an uncle, who enjoyed a considerable office of honour and confidence in the seraglio. A long personal attendance upon this relative, after I came to years of discretion, and my own employment as secretary to a Grand Vizar in the reign of the late Sultan Mustapha III., gave me daily opportunities, first in assisting my uncle in the discharge of his functions, which lay chiefly within the walls of the seraglio, and afterwards in my own department, of acquiring a perfect knowledge of many curious and entertaining particulars, which it is impossible any traveller or any foreign ambassador at the Porte could obtain." The translator adds in a note: "For private reasons, Habesci assumed, on his travels, the name of Alexander Ghiga, and by that appellation was known to the few friends he had in London: but before his departure, he gave the translator his real name in writing, which is in the hands of the publisher, R. Baldwin, 47. Paternoster Row." In chap. xxi. Habesci, speaking of the Turkish policy with respect to Russia, remarks that, "in fact, the Russian power is augmented to such a degree, that if none of the other principal powers of Europe interpose to save the Ottoman empire, it must be crushed . . . In a word, the Christian powers interested in the preservation of the Ottoman empire in Europe, must not be surprised, if the Porte, yielding to the circumstances of the times, and finding itself unable to repel the Russians by force of arms, should negotiate a treaty for ceding the Ottoman domains in Europe to the court of Petersburg, contenting itself hereafter to make Prusa, in Asia Minor, its seat of government, and thereby gratifying the most sanguine wishes of the ambitious Catharine, whose ultimate aim has long been to remove the seat of her empire from the north to the south,—from the icy region of Petersburg to the serene climate of Constantinople."]

Minor Queries.

French Churches.—In recent rambles in Picardy I have been much puzzled as to what age I was to assign to their churches, the architecture of which we should denominate Early English in old England. ANON.

Bristol Lectureships.—A correspondent wishes to ascertain if the lectureships left to three of the churches in Bristol by William Pine, formerly of that city, are still observed; and if so, after what services? If not, what course should be adopted to cause their restoration? The names of the churches are believed to be St. James, St. Philip, and Christ Church. J. W. J.

Baptismal Query.—A man was baptized under the name of Henry Redcliff Smith. Now Redcliff is the mother's family name, and was formerly written "De Redclyffe." Could the form of De Redclyffe be resumed? B.

Hull.

Rev. Thomas Stackhouse.—Whose son was the Rev. Thomas Stackhouse, M.A., author of a Greek Grammar, an Atlas of Ancient and Modern Geography, and other works? He died 1785.

ANON.

Pronunciation of "Two."—In Dryden's celebrated verses written under Milton's picture, we find the following rhyme:

"The force of Nature could no further go,
To make a third she join'd the other *two*."

Query, Did the correct pronunciation of *two* in Dryden's time rhyme with *go*? In many parts of Lancashire the common people are still in the habit of pronouncing *who* as if written *woe*.

T. T. W.

The "Dublin Letter."—Can any one who has directed his attention to the numerous publica-

tions on the Romish controversy in the reign of James II. give me any information respecting the pamphlet referred to in the following title of an anonymous tract, generally believed to be written by the Rev. John Patrick, preacher at the Charterhouse:

"Transubstantiation no Doctrine of the Primitive Fathers: being a Defence of the *Dublin Letter* herein, against the Papist Misrepresented and Represented, Part II. cap. 3.: Lond. 1687."

By comparing this tract with that to which it is a reply, it appears evident that the *Dublin Letter* is identical with a pamphlet referred to in the *Papist Misrepresented and Represented*, under the title of *The Papist Doctrine of Transubstantiation not agreeable to the Primitive Fathers*; but I have never seen the pamphlet itself, nor can I find it under either title in any of the various lists of the pamphlets on the subject of the controversy to which it relates. Archbishop Wake, in his *Continuation of the present State of the Controversy*, p. 22., refers to "the author of the *Dublin Letter*" as the reviver of the controversy on Transubstantiation; but he does not give the title of the pamphlet, nor afford any clue to the reason why it came to be called the *Dublin Letter*. Ἀλιεύς.

Dublin.

P. Abelard. — In *A Sketch of the Rise and Progress of Christianity*, by R. W. Mackay, M.A., London, 1854, is the following anecdote:

"It is related, that the prelates assembled at the Council of Sens, which condemned Abelard, went to sleep, one and all, over their cups after dinner, during the reading of the offensive volume. Upon the occurrence of an objectionable passage, the reader interrogated the somnolent judges 'Damnatis?' to which a drowsy voice answered, 'Damnamus:' and the remainder, aroused by the noise, responded in half articulate but appropriate chorus, 'namus,' *i. e.* 'we swim' (in debauchery); and thus, the man who night and day exercised himself in the law of the Lord, was condemned by the satellites of Bacchus?"

The author is not generally sparing of references, but he gives none for this story. When such is thought of sufficient importance to be inserted in a grave theological and philosophical work, we ought to know by whom, and *when* it was said. Can any of your readers tell me?

H. B. C.

U. U. Club.

Seals, Books relating to. — As I am collecting impressions of seals, I should like to know of any work relating exclusively to and containing engravings of seals; also, whether there is any work which contains engravings of the common seals of the London City Livery Companies.

Adrian Adninan.

Flemings in England. — M. D. is desirous to know at what periods the Flemings have come over to England? in what county they located themselves? and would be thankful to be informed of a few Flemish surnames; and whether the following names may be considered to have such an origin: Savile, Bosvile, Nevile, Longvilliers, Beaumont, St. Quentin, Kearrsford, Kerresford, and some others terminating in *hurst* or *hyrst*, which probably is Flemish rather than Saxon or Danish?

Lincoln.

James II.'s Writings. — In rather an interesting book, entitled —

"The Memoirs of King James II., containing an Account of the Transactions of the Last Twelve Years of his Life, with the Circumstances of his Death (translated from the French Original). Printed by D. Edwards, and sold by the Booksellers of London and Westminster, 1702, price 1*s*., pp. 83, 18mo."

it is stated at p. 80.:

"We (*the Sisters of the Community of the Visitation of St. Mary*, praised be God, *from our Monastery of Chaillot*, the 1st of July, 1702) cannot end this letter without giving your *charities* hopes that in time you shall see many writings of devotion by the late King, which the Queen has collected and made search for in several places, and given orders to have them translated into our language. Her Majesty has done us the honour to let us see some of them, and we assure you that the reading of them reanimated the spirit of fervour and devotion in our community. We compare them to the works of saints for the *unction* they are full of."

Query, Were the "writings" referred to above ever published? and if so, under what title, &c.?

G. N.

Tallies. — To what extent are these used now? They are still to be seen in use in the bakers' shops at Boulogne. I remember them in ordinary use by the bakers at Stroud, in Gloucestershire. In Cornwall I have often seen a complainant, in an application for wages, produce his account on a notched stick; or, as it is there always called, a "wand." S. R. P.

Sir Edward Grymes, Baronet. — Can any of the numerous correspondents of "N. & Q." inform me to what family this gentleman belonged? He was appointed surgeon to the 51st regiment, on August 16, 1770, and that corps having been sent to Minorca, in 1771, Sir Edward Grymes was transferred from it to the local medical staff, as surgeon's mate at Fort St. Philip, Minorca, Dec. 10, 1776. He must have had strong reasons for seeking this appointment, as the emolument derivable therefrom only amounted to 63*l*. 17*s*. 6*d*. per annum; while the pay of a regimental surgeon was then about five shillings a day, or 91*l*. 5*s*. per annum. The island of Minorca having fallen into the hands of the Spaniards, February 5, 1782, Sir Edward Grymes's connexion with the island ceased; and I have been unable to trace him from that date, as his name is omitted in the *Army List*

for 1783, and no records of the services of medical officers were commenced at the Army and Ordnance Medical Department, Horse Guards, until the year 1803.

I have searched every Baronetage that I could find for the name of this officer; also Burke's *History of the Landed Gentry*, for any mention, however casual, of himself or his family. I looked into Burke's *Extinct and Dormant Baronetage*, but was unable to find the name amongst the extinct Baronetcies of England (p. 230.), of Ireland (p. 607.), or of Scotland (p. 624.). I am inclined to think that he was only a knight, not a baronet; but if he were really a baronet, he is remarkable as being the only *baronet* who ever served as a medical officer in the British army at the period when Sir Edward belonged to the army.

G. L. S.

"*Nominal.*" — The official lists of the killed and wounded in the Crimea are headed "Nominal Returns." A friend asked me, the other day, the meaning of the word "Nominal" as there used. His opinion was, that it was employed as opposed to "real;" and I think it was intended to denote that the lists were not actually complete, but only "nominally" so, or, if I may use such a word, "approximative." I gave it as my opinion that the word is there used in its primary sense, as derived from *nomen*, and that a "nominal" list merely means a list of names. Is either of these views correct? If not, what is the true explanation of the phrase "nominal returns?" The word is evidently employed in an unusual sense; and I shall be glad to know upon what authority.

H. Martin.

Halifax.

Prophecies of Nostradamus, Marino, and Joachim. — In *An Examination of the Pretended Prophets*, Lond. 1712, p. 47., it is said, —

"Marino, citing Joachim and Nostradamus, says that 'When a miller's ass shall speak with a human voice, soon cometh Antichrist and the end of the world.'"

I cannot find this in Nostradamus; but as editions differ, it may not be in mine. Of Joachim and Marino I know nothing. Can any of your readers refer me to their works? E. L.

"*Demoralised.*" — Is the word *demoralised*, which we are now so often hearing applied by "our own correspondents" to the Russian army, in the sense, I presume, of "disorganised" and "disheartened," a word (in that sense) of any standing in the English language? or do we owe it to our present alliance? If so, it may be well to have the baby *registered* before it gets any older.

C. W. B.

Minor Queries with Answers.

Thomas à Becket. — In Giles's *Life of Archbishop Becket*, it is said, sub anno 1164, that —

"Randolph de Bruc was commissioned by the king to take the Church of Canterbury into his custody, and to execute the king's harsh sentence against the archbishop's partizans. All his relations, in whatever degree, and of *both sexes*, were summoned to Lambeth, where they were sentenced to be transported across the sea, and made to swear immediately after landing they would present themselves before the archbishop wherever he might be."

In a subsequent place, sub anno 1166, the archbishop, in a letter to the clergy of England, says.

"He was not, indeed, sprung from royal ancestors, but would rather be the man to whom nobility of mind gives the advantages of birth, than one in whom a noble ancestry degenerated. He was perhaps born beneath a humble roof, as before he entered into God's service his way of life was sufficiently easy, sufficiently honourable, even as that of the best among his neighbours and acquaintances whosoever they might be."

Can you refer to any account of Archbishop Becket's family? What relations had he? And is there any account of the relations of either sex summoned to Lambeth, and transported as stated? Giles says his father was Gilbert Becket, Sheriff of London, and that his mother's name was Matilda. Little, however, seems known of his family.

G.

[Mary, the sister of Thomas à Becket, was appointed Abbess of Barking Monastery in 1173; "Maria soror sancti Thomæ martyris, mandato regis patris, et contemplatione fratris, facta est Berchingensis."—Rad. de Diceto, col. 570. in *Script. X.*, Twysden. The "Chronicon Gervasii," ibid. col. 1424, sub an. 1173, says, "Rex instinctu Odonis prioris [Cant.] dedit abbatiam Berkingensem Mariæ sorori sancti Thomæ Cantuariensis martyris." Compare also Stowe, *Ann.*, p. 153., and Lysons' *Environs*, vol. iv. p. 65. But it would seem from Roger of Wendover, anno 1169, that he had other relatives. He says, "Who shall declare the sufferings and mental agonies of the man of God, whose father and mother [?], *brothers and sisters, nephews and nieces*, clerks and ministers, had been driven into exile on his account." The best compiled life of Thomas à Becket appeared in an ecclesiastical journal called *The Surplice*, 1846; and if this Query should meet the eye of the writer of those able articles, he would be able no doubt to furnish some farther particulars of the family.]

Mrs. Hofland. — Where can a good biography be found of this lady, the authoress of many excellent stories for children? Many of her works, such as *The Son of a Genius*, *The Clergyman's Widow*, and *The Merchant's Widow*, popular in the United States thirty-five years ago, have been lately republished for the benefit of the present generation of children. Uneda.

Philadelphia.

[Mr. Thomas Ramsay has published *The Life and Literary Remains of Barbara Hofland*, London, 12mo., 1849. There is also a biographical sketch of this lady in the *Gentleman's Mag.* for January, 1845, p. 99.]

Philip Miller. — Can you or any reader of "N. & Q." give me information as to the parentage and country of this celebrated gardener? Parkinson, in his *Paradisus Londoniensis*, published in 1629, amongst the nurserymen of that day, mentions his very good friend Master John Miller. Was this John Miller connected with Philip, and how? Philip Miller is stated by some biographers to have succeeded his father at the Physic Gardens at Chelsea. C. M. L.

[Mr. Rogers, in his Memoirs of Philip Miller, at the end of *The Vegetable Cultivator*, p. 335., remarks: "Various are the conjectures as to the spot where Philip Miller was born, and whence his family came, but nothing certain can be ascertained respecting them. His father, who was a Scotchman by birth, after having lived for some time as gardener at Bromley in Kent, commenced business on his own account as a market gardener near Deptford." This agrees with a notice of Philip Miller furnished by a correspondent of the *Gentleman's Mag.*, vol. liii. p. 322., who says: "I was much acquainted with him for twenty years, and never discovered in him either the dialect or any peculiarity of a Scotchman. His father was a gardener near London before him; and I always understood that Mr. Philip Miller was born near the capital." The records of the Society of Apothecaries are silent upon the subject of his having succeeded his father as gardener of the Botanic Garden.]

Spanish Songs. — Where are the translations of two Spanish songs to be found, the one commencing, —

> She stood with an ivory comb, and told
> Awakening Phœbus' locks of gold."

and the other, —

> "To her sister Minguella then spoke Juanilla,
> But the words that she said brought no peace to her pillow?"

UNEDA.

Philadelphia.

[The latter song, entitled "Minguella's Chiding," from the *Romancero General* of 1604, will be found in Lockhart's *Ancient Spanish Ballads*, edit. 1823, p. 188.]

A Scotch Song. — The Abbé Morellet, in his *Memoirs*, says, —

"Franklin was very fond of Scotch songs; he recollected, he said, the strong and agreeable impressions which they had made on him. He related to us that, while travelling in America, he found himself beyond the Alleghany Mountains, in the house of a Scotchman, living remote from society, after the loss of his fortune, with his wife, who had been handsome, and their daughter, fifteen or sixteen years of age; and that on a beautiful evening, sitting before their door, the wife had sung the Scotch air, 'So merry as we have been,' in so sweet and touching a way that he burst into tears, and that the recollection of this impression was still quite vivid, after more than thirty years."

Where are the words and music of this song to be found? UNEDA.

Philadelphia.

[The words and music of the song, "Sae merry as we twa hae been," will be found in Johnson's *Scots Musical Museum*, vol. i. p. 60.]

"*The Elements of Morality.*" — What is known of the author of this book, translated from the German by Mary Wollstonecraft, but, as she admits, considerably altered? UNEDA.

Philadelphia.

[A long biographical notice of the author, Chrétien Gotthilf Salzmann, will be found in the *Biographie Universelle, s. v.* The translation of this work produced a correspondence between Mary Wollstonecraft and the author; and he afterwards repaid the obligation to her in kind, by a German translation of the *Rights of Woman.*]

"*Officia Propria Sanctorum Hiberniæ.*" — Can you give me any information respecting a 12mo. volume, pp. 127, printed in Dublin in 1751, and entitled *Officia Propria Sanctorum Hiberniæ*, &c., Procurante A. R. P. Thoma de Burgo, Dubliniensi, Ordinis Prædicatorum, S. Theologiæ Magistro, et Protonotario Apostolico? The book has been sold, I believe, in times past at a very high price; but why? ABHBA.

[We have before us a copy of this work from the library of Richard Heber, sold in 1834; and on turning to the catalogue of his sale we find it was knocked down for 4*s.* But on the fly-leaf of this copy there is written in ink, "8*l.*, Bradish," and underneath, in pencil, 4*l.* 4*s.* It is difficult to account for the difference in these prices.]

"*Now-a-days.*" — Is this awkward phrase anything else than the expression "in our days," pronounced quickly? UNEDA.

Philadelphia.

[See Richardson's *Dictionary*, and the examples. "Now-a-days; *i. e.* on, or in days, *now*—in these days."]

Replies.

HOLY-LOAF MONEY.

(Vol. ix., pp. 150. 256. 568.; Vol. x., pp. 36. 133. 215. 250.)

Holy-loaf money has had bestowed upon it more than one learned notice in some of the latter Numbers of "N. & Q.," and until now I have been hindered from answering the call made upon me (Vol. x., p. 133.) by MR. COLLIS about that ritual observance.

Should MR. COLLIS be pleased to look into a work of mine lately published, — *The Church of our Fathers* (t. i. p. 135.), — he will find some illustrations, which perhaps may interest him, of this liturgical practice as followed here in England, all through the Anglo-Saxon period, and till the last hour that the Sarum Use remained in force.

The "Holy-loaf" and "Holy-loaf money" are, in truth, two things quite distinct: the first was the bread itself; the other, the piece of money, usually stuck into a wax-taper, and thus carried up along with the loaves and offered together with them to the priest, every Sunday in the parish church.

The liturgical symbolism of such a rite was meant to teach that all true Christians ought to be, in a ghostly sense, "one bread," by holding a oneness of belief, and living in brotherly love with one another: the taper was an emblem of the light of the Gospel, and the money an offering of the people to the Church, to say that "they that serve the altar, partake with the altar."

The origin of the Holy-loaf is very early: in the first ages of the Church there was a two-fold offering; at the first, which was in all likelihood made at the beginning of the day's service, not merely full communicants, but public penitents in the last stage of their penance, and also catechumens, might bring their gifts of bread, &c. for the maintenance of the clergy and relief of the poor; at the second, which took place at that part of the liturgy still called from that ancient rite the "offertorium," such only as were in fullest communion with the Church might go to the altar with this their second offering, which consisted of bread and a small cruise of wine. (See *The Church of our Fathers*, t. i. p. 141.) Of the bread brought up at the first or general offering made by all without distinction, some was blessed and given as a type of the Eucharist to those non-communicants above mentioned.

When it ceased to be the discipline for all the people to receive the Holy Communion at the mass, which they were however bound to hear on the Sunday, the Church, while she kept up the use of the Holy-loaf, widened its application by distributing it to all the faithful, for the sake of that teaching embodied in its beautiful symbolism which we noticed before.

Individuals, too, would sometimes carry to church a goodly parcel of bread, one part for the support of the clergy, another to be bestowed as an alms upon the poor (*Hincm.* cap. prim. c. 16.). Because, then, before distribution, this bread for the needy had a blessing spoken over it by the Church's ritual; and as a dole became a blessing to the recipient, and as God's blessing and the poor man's prayers were both asked for, in the gift, by the giver, on himself and his, fitly did the bread itself come to be called "eulogia," or a blessing.

It is an oversight to say, as is said (Vol. ix., p. 150.), that Ducange, *v.* PANIS BENEDICTUS, mentions that "money was given by the recipients of it." J. H. B., too (Vol. ix., p. 256.), is under a mistake when he tells us that "at some time before the date of present rubrics, it was the custom for every house in the parish to provide in rotation bread (and wine) for the Holy Communion." What the parishioners had to find for the celebration of mass was the wax-lights. (Wilkins, *Concil.* i. 714.) In the first book of Edward VI., it was ordered that in recompense of such costs and charges (for bread and wine) the parishioners of every parish shall offer every Sunday, at the time of the offertory, the just value and price of the Holy-loaf (with all such money and other things as were wont to be offered with the same) to the use of their pastors, &c. (ed. Cardwell, p. 314.) While this enactment acknowledges the antiquity and claims the old due of the Holy-loaf, it changes the mode of its discharge by requiring its value in money to be given to the pastors and curates, for the bread and wine found by them for their parishioners' communion: it becomes, in fact, the very first ordinance for gathering money to pay for such bread and wine.

F. C. H. believes (Vol. x., p. 36.) "The custom of distributing the *pain béni*, or blessed bread, is retained in France only. It is the sole remnant of the oblations of the faithful." In both observations, that learned and valuable correspondent of "N. & Q." is incorrect. It is enjoined by all the liturgies of the Eastern Church. While travelling through Greece, I everywhere witnessed its use, and during my stay at Rome the winter before last, I received, as I had often done many years ago when a student in the English college there, some of the blessed bread given to all who like to take it, after mass according to the Greek rite, at the church of the Greeks, and likewise after the mass of the Armenian ritual. In Greece, as in France, the Holy-loaf is cut up into small pieces for distribution; and so I have seen it at Rome among the united Greeks; but the bread I received there on the Epiphany in 1853, from the hands of the Greek bishop who had sung the mass, is a very small uncut roll of common bread; while that distributed, a few days afterwards, at the Armenian mass by the deacon when the service was over, is a very thin oblong wafer of unleavened bread stamped with a lamb lying on a seven-sealed book. How, for some high festivals, the Holy-loaf is still made in parts of France, measuring several feet round, tastely adorned, and solemnly borne to church, strewed with flowers, and overshadowed by a bough springing out of its tall centre, may be seen in a wood-cut of the "procession du loup-verd," given at p. 18. of poor Langlois's *Essai sur les Enervés de Jumièges*.

So far is the Holy-loaf from being "the sole remnant of the oblations of the faithful," that there even yet exist on the Continent several others. A large wax taper is always brought as an offering in Spain and Italy, at baptisms, and at the churching of women. In some cathedrals, for instance, in the south of Spain, as I remember seeing when there in 1837, all the chapter make an offering of a certain sum at offertory time, to the celebrant on the greater festivals. Money offerings are left near the cross by those who go to kiss it on Good Friday. Eggs are given in Italy to the parish priest, who goes round his parish on Holy Saturday to bless the houses and the food for the Easter Sunday's meal of his parishioners. If I be not

mistaken, our own beloved Queen keeps up some of the old liturgical offerings which her predecessors, from the most remote period, were wont to make, as she presents at the chapel royal her offerings of gold on the Epiphany or Kingtide, and makes her maundy there during Holy Week, by distributing money and clothing to poor men and women. At her coronation, too, her offering of a mark of gold was represented by no trifling sum of money.

In that highly interesting notice on "Holy-bread," with which Mr. Denton has enriched the pages of "N. & Q.," he says (Vol. x., p. 250.), "Although wanting in the *Pontificale Romanum*— it (benedictio panis) would seem to have been a rite observed in England, since, in the *Missale parvum pro sacerdotibus in Anglia, Scotia et Ibernia itinerantibus* (1626), one of the forms of the French books is inserted," &c. If, instead of the *Pontificale*, Mr. Denton had looked into the *Rituale Romanum*, or among the "Benedictiones" at the end of any edition, either ancient or modern, of the *Missale Romanum*, he would have found always one, and often both forms for the blessing of the Holy-loaf: the *Pontificale*, having in it those services which a bishop only may celebrate, does not give this blessing, which any priest may utter. Mr. Denton moreover seems to think that the French have a form of their own for the "Benedictio panis," and that the form set forth in the above notices, *Missale parvum pro sacerdotibus in Anglia, &c.*, is borrowed from the French church-books. This, however, is not so, as I see the old Roman form in that *Missale parvum* now lying open before me, at p. 252. The Roman is the original form of prayer, and is embodied into the ritual of every individual church throughout Latin Christendom. It is to be seen in all our own old English service-books; in all the German and French rituals; it is to be read at the end of the *Missale Mozarabes*, edited by Lesley; it was employed in Scotland, as we learn from the Aberdeen *Breviary;* and this same form given in the *Missale parvum* is a continuation of the same form to be found in all our Sarum missals and manuals, and that had been employed so many hundred years in this country.

Let me here put in as a Note that the reprint of the *Breviarium Aberdonense*, just brought out by Mr. Toovey, is by far the most splendid reproduction of any black-letter service-book ever accomplished in this or any other land, and sheds equal lustre on the press of this country and on the undertakers of such a valuable liturgical work.

D. Rock.

Newick, Sussex.

OSSIAN'S POEMS.

(Vol. x., p. 224.)

Without any wish to revive a controversy which seems to have been set at rest by the opinion, now generally prevailing, that the *Poems of Ossian* are *not* authentic, I should like, with your permission, to offer one or two remarks in reply to Mr. West.

No rational mind can believe in the authenticity of a literary work, without sufficient proof of its existence. Now, what evidence have we to show that the "originals" of the poems published by Macpherson are, or have ever been, in existence? Nothing, so far as can be discovered, but that writer's bare assertion. He was repeatedly challenged to produce the "originals," and neither he, nor any one on his behalf, has ever exhibited a single complete poem by Ossian. Would Mr. West believe in the existence of the *Iliad* or the *Æneid*, upon the testimony of Pope or Dryden, and with nothing to support their assertions but their translations of Homer and Virgil?

As to "oral tradition," that too, though long relied on, had to be given up like everything else. A country whose inhabitants have memories long enough to transmit from age to age an epic poem in six books, is a country which has not yet been discovered. True, this reduces us to the belief that Macpherson, by the mere force of his genius, and with the aid of a few fragments of old songs, has written down a poet of the third century. But that is not more difficult to believe than other similar feats; and the age which produced the still more startling forgeries of Chatterton, and the Marquis de Surville, might well have given birth to those of Macpherson.

The "beauty" of the *Poems of Ossian* is a point on which a change has come over the general opinion. Napoleon, it is said, made them his constant study and delight; and, until the beginning of the present century, they shared with Young's *Night Thoughts* the admiration and applause of the French. But since that period the public taste, in England at least, has taken another direction; and at the present day the *Poems of Ossian*, in spite of some beautiful images and a striking passage here and there, are deemed by the majority of critics to be little better than a series of nursery tales.

Henry H. Breen.

St. Lucia.

LONGEVITY.

(Vol. x., p. 149.)

You may add to the instances of longevity which have already appeared in "N. & Q.," the following, which is wonderful if true. It is ex-

tracted from Moore's *Rural New Yorker*, Aug. 12, 1854:

"Easter, a negro woman, the property of Mrs. Eliza F. Carter, near Upperville, in Fauqnier County, died on the 16th of July, having attained the age of one hundred and forty years. This is one of the most remarkable cases of longevity on record."

EDWARD PEACOCK.

In Stuart's *Historical Memoirs of the City of Armagh*, pp. 505—508., we may read of some striking cases of longevity, from which I select the following:

"Robert Pooler, Esq., of Tyross, died c. 1742, aged 116; and others of the same family lived to extreme old age."

"Thomas Prentice died c. 1750, aged 107."

"William Campbell, a native of the city, died c. 1770, aged 114."

"Michael Boyle died c. 1776, and was found, on reference to the date of his baptism, to have lived 113 years."

"George Boyd, a tailor, died in 1796, aged 101."

"Thomas Connor, a butcher, died in 1799, aged 105."

"Mrs. O'Brien died in 1815, aged 104."

Mention is likewise made of Robert Blakeney, Esq., aged 114; Anne Neale, 121; and Robert Cunningham, 117.

"In the latter part of the year 1800, and beginning of 1801," writes Doctor Stuart, whose work (published in 1819) is worthy of being consulted, "the following five persons died at Armagh, viz. James Maculla, Esq., aged 104; Mr. Charles M'Kew, aged 102; Ann Strain, aged 97; Mary Campbell, aged 100; and Bernard Kerr, of Lisnadill, aged 103. The joint age of these five persons amounted to 506 years."

ABHBA.

The following instances of longevity, extracted from a waste leaf of an old magazine (date about 1771), may be deemed not unworthy of insertion in "N. & Q."

"John Riva, a stockbroker, aged 118 years; he walked every day, without a stick, to St. Mark's Square, and retained his hearing and sight till the last. He was born in Morocco in the year 1653; at the age of 70 he married, and had several children, one at the age of 90."

"Elizabeth Gordon, Lady Leuchars, in the 100th year of her age."

"Mrs. Sholmine, aged 103, at Salisbury, who retained her senses to her death."

"Paul Barral, a priest at Nice, aged 106 years, who enjoyed a good state of health all his life. He never ate anything but vegetables."

"Owen Tudor, Esq., aged 121, at Llangollen in Denbighshire, a descendant from Henry VII., Duke of Richmond."

"Mr. James Alexander Tompkins, aged 103, at Shadwell; formerly Captain of the ship 'Samuel and Thomas,' in the West India trade."

"One Ap-Jones, a shepherd, in the Isle of Anglesea, in the 107th year of his age, who had had four wives; the last he married when near 90, and had children by her."

"Mr. Anderson, aged 102, in Westminster."

It is worthy of remark that this obituary contains sixty deaths, of which but sixteen have the age of the deceased person recorded. Out of that sixteen, however, I find but three died under 70 years; one at 79; four about 90; six above 100; and two above 110. W. B.

Marylebone.

"ALMA" AND "BELBEC."*

(Vol. x., p. 421.)

Most of the ancient names in the Crimea are either ancient Greek or Tartar; some are Byzantine and modern Greek, and some are Russian. Perhaps the most ancient are Shemitic. "Alma," if the last, may be the Arabic *el-ma* (the water), or *al-ma* (on the water); or it may have reference to the Eastern *Improvoisatori alma* = learned (*Encyc. Brit.*, art. ALMA; Clarke's *Travels*, vol. i. p. 416.). There is a mountain in Pannonia named *Alma* (Herod. vii. 2.; Eutrop. ix. 11.). If of Greek derivation, ἅλμη (meaning salt water) may be its origin. *Almaz* is Russian for diamond.

Belbek appears to be Syriac or Arabic, as it is significant in both languages, meaning, "In thee is the master:" but if we read *Balbekke* it means "master or possessor of the valley." *Bek* in the Kabesha dialect of the Caucasus means "head" (Pallas, vol. i. p. 441.). The Gaelic *bal*, the French *ville*, and the Greek πόλις, are of the same origin as the Sanscrit *palli*. These languages, including Slavonian, Lithuanian, Scandinavian, German, &c., have numerous proofs of affinity. But the Scandinavian does not exhibit many affinities with the Tartar, Turkish, or the Shemitic. There is no reason to suppose that the Varangians gave names to places in the Byzantine empire, as there is none for thinking that Nesselrode or any foreigner in Russian service has imposed his name on rivers or towns in that empire. The best authorities on the Crimea are Strabo, Pallas, and Dr. Edward Clarke, the last aided by Reginald Heber.

The following remarks may have some interest at the present time. Eupatoria is the Greek name imposed by the Russians on *Kos-lof*, meaning in Tartar Eye-hut. *In-kerman* means Cavern-town. Catherine II. gave the name of Sevastopol, or City of Augusta, to *Akhtiar*, the meaning of which is not stated by Pallas, but means, I believe,

* The Arabic derivation of the words *Alma* and *Belbeck* acquires much probability from the statement of Pallas (vol. i. p. 392.), that "the Kabardines consider themselves as descendants of the Arabs. General tradition, that they formerly inhabited the Crimea, is confirmed by names still existing in that peninsula. The upper part of the river Belbek, in the Crimea, is to this day called *Kabarda*." Kabarda is the name of a river and of a district in Circassia. The name of the Bay of *Klimata*, or *Kalamita*, is Greek, and means declivities.

White Rock. *Sympheropol*, or City collected together, is the ancient name, according to Pallas, of *Ak-metchet*, Tartar for Whitechurch. *Baktcheserai* is Tartar for a Palace in a Garden. The Tartar *Yeni-kalé* is New Castle, and *Karasu-bazar* means Blackwater Market. *Balaklava* is probably the Turkish corruption of Strabo's Παλλάκιον, the antithesis of *Parthenit*, the Virgin. The name has also been attributed to the Genoese *Bellaclava*, or Beautiful Quay. According to Strabo (vii. p. 446.), Parthenium is traditionally said to contain a treasure guarded by a virgin, who spends her nights in lamentations. This is the scene of the Iphigenia in *Tauris* of Euripides. East of Balaklava, there is a place set down in the Useful Knowledge Society's map as *Ialma*, by mistake for *Ialta*, the Russian letter for *t* (= *m*) having been evidently taken for the English *m*. *Kertsh* (derivation unknown) is also called *Vospor*, a corruption of Βοσπόρος. Perekop, consisting of three houses, is the Russian equivalent of the Tartar *Or-kapy*, or Gate of Entrenchment. The Tartar *Dag* (mountain) has had the Russian *Tchetyr*, or tent, added to it. The name *Feodosia* (Theodosia) has been given to *Kaffa* since the time (fourth century) of Dionysius Periegetes, who, speaking of the Bosporus (v. 164.), says, —

"Νῦν δ' ἑτέρως καλέουσίν ἑ φῶτες πορθμίδα Κάφφης."

Kaffa is probably Shemitic, and reaches beyond the period of Tartar occupation. It may be the *Kipho* (stone or rock) of the Syriac, or the *Kuff* (elevated land) of the Arabic. *Keff* is Tartar for mineral.

T. J. BUCKTON.

Lichfield.

Traces of Scandinavian Dialects in the Crimea (Vol. x., p. 421.). — Your correspondent R. A. is not mistaken in supposing that the terminations of the names of the rivers Alm-a and Bel-bec are signs of Teutonic origin. About the end of the fourth century the Crimea was occupied by a tribe of the Ostrogoths, called the Tetraxits, who attained their maximum of prosperity about the middle of the sixth century; but after that period shared in the general suffering inflicted by the ravages of the Mongolian invaders of Europe, but did not disappear, according to Gibbon and others, until after the fifteenth century. So long an occupation as this is quite sufficient to account for the existence, even at the present day, of traces like those pointed out by your correspondent. It would be interesting to inquire, What other traces can be discovered of that lengthened possession of the Tauric Chersonese by our kinsmen the Goths? Perhaps some of the officers, or "correspondents," in the army now before Sebastopol, will be able to furnish us with some facts.

B. B. WOODWARD.

Bungay, Suffolk.

PHOTOGRAPHIC CORRESPONDENCE.

Photography in Germany (Vol. x., p. 331.). — As one of the German photographers, rewarded by the jury of the Great Exhibition in 1851 with the prize medal, permit me to remark that photography has been actively cultivated in Germany since 1847; and that A. Martin, of the Polytechnic Institute in Vienna, though little known in his practical efforts, was one of the earliest, and is one of the most meritorious of photographers. His Handbook, which first appeared at that early period, has attained its fourth edition, — a circumstance of rare occurrence in Germany. Besides some other pamphlets about photography, published in Germany, Loecherer of Munich has given us a valuable treatise; and Halleur's *Die Kunst der Photographie* is justly esteemed. The *Photographisches Journal*, to which you allude, although a creditable production, is not regarded as a first-rate authority, and has but just made its appearance.

Germany, indeed, cannot boast of a Photographic Society, and which may result from the fact of there existing so few amateurs in this most beautiful and promising art.

Nevertheless, we can produce fine specimens, which I trust are by no means unworthy the good opinion of the photographic world.

Besides a great number of photographers who devote themselves exclusively to portraits, there are others in Munich, Dresden, Berlin, Frankfort a. M., Cologne, and Vienna, who have produced some beautiful specimens; for instance, Loecherer's groups of human figures, copies of Kaulbach's cartoons, some standard works of the picture gallery at Dresden, Mylius' old buildings of Nuremberg, Michiel's painted windows of the Cologne Cathedral, &c. I may also especially allude to the photographic branch of the Imperial and Government printing-office at Vienna, which uses photography, in union with all the other graphic branches, to a considerable extent; and at the Exhibition in Munich during the past summer photography has formed a leading subject from this establishment. It has exhibited objects taken from nature, copies of busts, statues, suits of polished armour, bas-reliefs, medals, copies of oil pictures, water-colour paintings, drawings with the pencil, with pen and ink, with Indian ink, with chalk, &c.; some imitations of etchings by Rembrandt, Van Dyck, in the same size as the original; furthermore, maps copied from drawings in the same size as their original; maps twenty-five times diminished, and a magnified positive proof of one of them; many entomological objects magnified by the sun microscope, an opaque shell magnified by the camera, &c. Some of the mentioned pictures are taken at once in a size of seventeen and twenty-two inches, and the named establishment has been the first having energy enough to work in such a size.

One of my friends in London, Mr. Trübner, 12. Paternoster Row, as well as myself, possesses copies of some of the aforenamed, as well as others; and I shall feel great pleasure in availing myself of any opportunity that presents of producing them at any photographic exhibition in this country.

PAUL PRETSCH.

8. Royal Exchange.

Mr. How's Wax-paper Process. — With reference to your answer in Vol. x., p. 172., I find that on adding the chemicals to whey, as recommended by MR. HOW, the liquid, which was at first of a bright lemon-yellow colour, becomes thick, and a precipitate settles an inch deep in the bottle: this takes place after adding the fluoride. As my results are not very satisfactory, I have taken the liberty of troubling you again: I think something is somehow precipitated that ought to be in the solution.

Would sugar of milk do as well as whey, which is troublesome to get clear?

Can you give me any receipt for using iodide and other salt of iron in albumen on glass. The process with iodide of potassium is very slow. A. S. S.

Bombay.

Preserving Sensitized Collodion Plates.—The difficulty I had experienced (Vol. x., p. 411.) from unequal development in large plates is easily got rid of, by allowing the plate to remain *quietly* in the bath a good while, about twenty to thirty minutes (it may indeed be left in without injury any length of time), and just before removing it, *gently* raising and lowering the plate two or three times, so as to allow the diluted syrup to flow away. The longer the plate has been kept, the longer it must be soaked, as the syrup adheres more to the film. A vertical bath, as Mr. Shadbolt remarks, is better for this purpose; the syrup gravitating to the bottom is more easily removed; but not having one by me large enough, I had no choice but a flat bath, which with a little more care answers perfectly well. To iodize the plate, a flat bath has, in my opinion, many advantages. The transparent speckling of the plate was owing to some of the excited molecules of iodide of silver having been removed from the film while in the bath, and as a consequence minute holes appeared after the plate was developed. This was easily obviated by a little more care in the washing. If the bath contained any dust, speckling would ensue, as Mr. Shadbolt suggests; I had, however, carefully guarded against this, and with me it could not have been the cause. It is also easy to speckle any plate by washing it roughly.

I have tried Mr. Shadbolt's last method with 8½ × 6½ plates: it answers admirably, and I gladly own that I prefer it to the way I had worked, the manipulation being less troublesome. It is however evident, that, on many occasions, it may be desirable to know how to work a plate without a second bath, and I therefore hope the modification of the process I have given will sometimes be found useful. The skies and the blacks generally are more intense than Mr. Shadbolt's, probably from using a thicker syrup, and re-exciting the plate with a ten-grain nitrate of silver solution before using the pyro.; this, however, is in most cases of little advantage, for the jet black tone, caused by the reducing power of the small amount of syrup remaining in the film, is such, as to make these syruped negatives far denser than ordinary ones.

The being able to preserve collodion plates after excitement, if for only a week, is the greatest step photography has made since the introduction of collodion in 1850. We have all the advantages of collodion, combined with keeping qualities greater even than those of wax-paper. The certainty of the process is, to say the least, fully equal to that of any other, and the manipulation infinitely less troublesome.

For making this process known, we are all under many obligations to Mr. Shadbolt. Thos. L. Mansell.

Guernsey.

Replies to Minor Queries.

"*Political Register*" (Vol. x., p. 423.).—This periodical was published monthly. No. 1. was published in May, 1767; No. 70. and last, Dec. 1772. Each number, with some few exceptions, especially towards the conclusion of the work, contained a print, generally a satirical allusion to some passing event, but sometimes merely portraits. I know nothing more of the authors than the work itself tells us. Edw. Hawkins.

The first number of the periodical to which M. N. S. refers, was published in May, 1767. I have eleven volumes, concluding Dec. 1772. The first two were published by Almon; and some account of the origin of the work, and the intention of the projector, with reasons for discontinuing it, will be found in *Memoirs of J. Almon*, p. 47. The work was continued by Beevor of Little Britain. The writers in it are not known to me; and to speculate upon the subject would occupy too much of your space. Wilkes was certainly a contributor. P. R.

Will and Testament (Vol. x., p. 277.).—Your readers are much obliged to Mr. Hesleden for making that clear by his quotation, which has hitherto been merely the persuasion of legal men, viz. that the *will* refers to real property, and the *testament* to personal. Ovtis.

Sebastopol, or Sevastopol (Vol. x., p. 444.).—The letter *v*, the third in the Russian alphabet, though corresponding in form with our B, is quite distinct from *b*, which is the second letter in their alphabet, and has a different shape. Before vowels and soft consonants *v* is pronounced as in English and French, as in the names Moskvá, Sevastián, Sevastópol (with the accent on the penultima), Varfoloméi (Bartholomew). Before hard consonants, and generally at the end of words, it has the sound of *f* or *ff*, as in the names Orlóff, Ivánoff, Vasílieff. R. R.

Canterbury.

Sevastópol is the proper pronunciation of this word in English. The Russian letter *b*, the third in their alphabet, with which it is spelt, is pronounced *vay*, while the В (which I suppose is the letter designated the "single *b*" by your correspondent A. H. M. White), the second letter of their A, B, C, is pronounced *bay*. J. S. A.

Old Broad Street.

In modern Greek this is the pronunciation of the name imposed on Aktiar by Catherine II., and not Sebastopol. The β in modern Greek has the sound of the English *v* and of the German *w*. When the modern Greeks wish to represent the sound of the English *b*, they write μπ, as Μπουναπάρτε (Bonaparte). See Hobhouse's notes to the 4th canto of *Childe Harold*, and Bournouf's *Gr. Gr.* p. 2.

The word βάσιλευς is pronounced *vasilefs*, and so also in Russian. This *used* to be the pronunciation in the English universities. It is well-known to the Hebrew scholar that ב has two sounds, that of *v* when so written, and of *b* when written with dagesh, thus, בּ. This difference is

similar to the two sounds of *th*, not discriminated in writing by the English. The δ in modern Greek is sounded like *th* in *this*; whilst the θ is like *th* in *thistle*. T. J. BUCKTON.

Lichfield.

"*Ecrasez l'Infâme*" (Vol. x., p. 282.).—I think the Abbé Barruel, in his *Memoirs illustrating the History of Jacobinism*, &c., is one of the first, if not the very first, to attribute the offensive meaning to this oft-repeated expression of Voltaire.

It is so long since I read the work, that I cannot quote. A. C. M.

Exeter.

"*Sculcoates Gote*" (Vol. x., p. 402.).—The term *gote* is not peculiar to Yorkshire; in South Lincolnshire and North Cambridgeshire there are, or were, the following: *Tid gote*, the *Shire gote*, *Sutton gote*, *Lutton gote*, *Gedney gote*, *Fleet gote*, *Bones gote*, *Murrow gote*, and the *Four gotes*. *Gotes* are also mentioned in the Statute of Sewers, 23 Hen. VIII. c. 5. They are thus explained by "that famous and learned gentleman, Robert Callis, Esq., Sergeant-at-Law:"

Goats.

"Goats be usual engines erected and built with percullesses and doors of timber, stone, or brick, invented first in Lower Germany, and after brought into England, and used here by imitation; and experience hath given so great approbation of them, as they are now, and that with good reason and cause inducing the same, accounted the most useful instruments for draining the waters out of the land into the sea. There is a twofold use made of them: the one when fresh water flows and descends upon the low grounds, where these engines are always placed, and whereto all the channels where they stand have their currents and drains directed, the same is let out by these into some creek of the sea; and if, at some great floods, the seas break into the lands, the salt waters usually have their returns through these back to the sea. Many of these goats, which are placed on highways, serve also for bridges. This goat is no such imaginary engine as the mills be, which some rare wise men of late have invented; but this invention is warranted by experience, the other is rejected as altogether chargeable and illusory. Yet these engines seem to me not to be very ancient here in this kingdom, for that I do not finde them mentioned in any of the ancient Commissions granted before this statute did express the same."—*Callis on Sewers*, p. 66.

The word *clow* seems synonymous with *gote* (Badeslade, *Hist. of Navigation of King's Lynn*, p. 20.). C. H. COOPER.

Cambridge.

"*Talented*" (Vol. x., p. 323.).—J. R. G. does not appear to be aware that this word is, as Mr. Smart has observed, "a revived word." An instance of its use is introduced by Mr. Todd in his edition of Johnson, from Archbishop Abbot, who lived in the time of James I. I have heard it objected, that it is an abnormal formation, as we have not the verb "to *talent*." But the termination *-ed* is an adjective as well as a participial termination; that is, it may be added to a noun as well as to a verb. Two words now in common use are "money*ed*" and "land*ed*"—"the moneyed and landed interest." It is true we have the verb "to land," but not in the sense of the adjective. Various other such adjectives are common, *e.g.* "a crabb*ed* fellow," "the blad*ed* grass," "the lili*ed* banks," "rubi*ed* nectar."

Chaucer, in his translation of Boethius, applies the substantive very differently from the customary usage of more modern days. We apply it to the *talent* delivered, the gift, the endowment: Chaucer to the disposition of mind (manifested by the different servants—the good and wicked—to whom the *talents* were delivered). In this he followed the example of the older French and Italian writers (see Cotgrave and Florio). The etymologists seek for a different origin of the French and Italian word (see Menage and Ducange; the latter withholds his assent), but their identity with our common word from the Latin *talentum* is obvious; and their application, "aliquantum deflexo sensu," as Skinner remarks, is without any difficulty.

Lord Clarendon writes: "The nation was without any ill *talent* towards the Church," *i. e.* disposition, was not ill disposed.

Swift: "It is the *talent* of human nature to run from one extreme to another," *i. e.* disposition, human nature is disposed.

This, we are told by Johnson, is an improper and mistaken use.

The Latin *affectus*, of Boethius, is by Chaucer rendered *talent*. See the quotations from him in Richardson. Q.

Bloomsbury.

"*While*" *and* "*wile*" (Vol. x., p. 100.).—Though "to *wile* away the time," "to *beguile* the time," is certainly very good English, yet that is not a sufficient reason for exploding the common explanations of *while*. If we look to the old usages of the word, we shall find it to be, in the Wiclif Bible, the established rendering of the Latin *vicissitudo*. In the Epistle of James i. 17., where the modern version has "no shadow of turning," the old version is, "no schadewe of whilenes" ("nec vicissitudinis obumbratio").

"To *wheel*," is to roll or turn round: *while* and *wheel* are evidently of the same family.

While, *s.*, is "a turn, or time of taking to turn."

"To *while*," is, to turn, or, take a turn, *e.g.* until dinner is ready.

Ainsworth interprets "to *while*," *otiari*.

Johnson, "to loiter; to draw out or consume time in a tedious way."

Richardson, "to *pass* away or spend *time* in doing something merely to pass it away."

"The *whiling* time, the *whiling* moments," of Addison, do not necessarily imply tediousness.

They may be spent in what our word *pastime* is usually employed to denote: in *diversion*, or amusement; so "to *pass* away the time, as to *prevent* it from hanging an intolerable burden on our hands." (See Trench, *On the Study of Words*, p. 9.)

Farther, the Dutch *wyl* is our *while;* and the D. *verwylen* is our "to *while*." "To *while* off a business," is "Een zaak *verwylen*."

In Mœso-Gothic, and modern northern languages, "to *while*" is *otiari*, *quiescere*, to pass the time leisurely or quietly; and Ihre adds, "Proprie idem significare videtur, ac cessare, vel interstitium laboris facere, a *hweila*, intervallum temporis."

I hope I have said enough to satisfy your ingenious correspondent, at the end of the alphabet, that we cannot allow him to *wile* or beguile us from our old persuasions. Q.

Bloomsbury.

Stars and Flowers (Vol. vii. *passim;* Vol. x., p. 253.). — Darwin, in his *Botanic Garden*, has an example which you may deem worth quoting. It is as follows:

"Roll on, ye stars! exult in youthful prime,
Mark with bright curves the printless steps of Time!
Near and more near your beaming cars approach,
And lessening orbs on lessening orbs encroach.
Flowers of the sky! ye, too, to fate must yield,
Frail as your silken sisters of the field."

HENRY H. BREEN.

St. Lucia.

"*Harlot*" (Vol. x., p. 207.). — Can there be any doubt that this word, as Skinner's friend Henshaw thought, and Tooke confirmed, is "quasi *whorelet* or *horelet*, meretricula" (Meretrix, a merendo). *Harlot* was applied, not to females only, but to males (see in *Junius*, Tooke, or Richardson), merely as to persons receiving wages or *hire*. *Varlet*, Tooke contends, is the same word. Q.

Bloomsbury.

The dying Words of Bede (Vol. x., p. 329.). — Any Italian dictionary gives the phrase, "To mend a pen," "Temperare una penna." The colloquial Latin of a monk was more likely to resemble modern Italian than Cicero's Latinity. J. H. L.

Family of the Palæologi (Vol. x., p. 351.). — I noticed in *The Times* a few weeks ago, among a list of medical men who, I think, were about to proceed to the seat of war in the East, the name of W. J. Paleologus, M.D. Perhaps this gentleman or his friends may be able to state whether he is descended from the imperial family. I forget the date of *The Times* in which this appeared, but believe it to have been some day last month (October). While on this subject I would suggest to your readers the formation of a good Genealogical Society for the publication and preservation of correct and authentic pedigrees, and other records of families. Independent of the historical interest of the information which might be thus perpetuated, it is well known that lawyers and others engaged in tracing successions to property are constantly baffled in their endeavours from the want of accessible information on these subjects. Indeed it may safely be said, that a considerable amount of property is annually lost to the rightful owners from sheer inability to trace them.

Good pedigrees and histories of the noble families alone of England, would be extremely valuable and interesting. Mr. Drummond's work on *Noble British Families* might have answered this purpose, but I believe it has been discontinued. I fancy I have heard of a Genealogical Society somewhere in London, but I never saw any of its publications, nor do I know that it has contributed much to genealogical knowledge.

E. L. N.

Praying towards the West (Vol. viii., p. 102. &c.). — The following extract from Maimonides will throw some farther light upon this question:

"It is well known that the ancient idolaters chose high and lofty places for the sites of their temples and idols, and frequently erected them on mountains. Our father Abraham, therefore, chose Mount Moriah, because it was the highest mountain in that region, and publicly professed the unity of God upon it; and that towards the west, because the Holy of Holies was to be placed towards the west. From this has arisen the saying, that 'The Divine Majesty is in the west;' and the express declaration of our rabbins in the Semara, that 'Abraham our father pointed out the west for the Holy of Holies.' But, in my judgment, the reason was, that since it was the common superstition to adore the sun, and regard it as a god, men would doubtlessly turn themselves toward the east; and therefore our father Abraham turned himself toward the west on Mount Moriah, that his back might be upon the sun: for we are not ignorant of what the Israelites did when they apostatised and returned to their former errors. 'They turned their backs,' saith the prophet, 'toward the temple of the Lord, and their faces towards the east; and they worshipped the sun towards the east' (Ezekiel viii. 16.) Observe this with astonishment and suitable regard!" — Maimonides, *More Nevochim, Of Precepts of the Tenth Class.*

WILLIAM FRASER, B.C.L.

Alton, Staffordshire.

Miscellaneous.

NOTES ON BOOKS, ETC.

The sale of the very choice library of an eminent collector under the hammer of Messrs. Sotheby & Wilkinson, at their rooms in Wellington Street, on Thursday week, and two following days, has clearly demonstrated that the rage for collecting books of undoubted rarity, in spite of the critical times, is undiminished. The following are the prices brought by some of the more uncommon articles: — Lot 62. *Cancionero General*, Anvers, 1557,

11*l.* 15*s.* 145. Bible, one of the earliest, in which 1 Tim. iv. 16. reads "Thy" instead of "The doctrine," Cambridge, 1663, 15*l.* 15*s.*; 193. *A Parte of a Register*, being a collection of 42 Puritanical tracts on ecclesiastical discipline, including Udall's famous *Demonstration*, for the writing of which he was sentenced to be hanged, 6*l.* 12*s.* 6*d.* 220. Dugdale's *Antiquities of Warwickshire*, enlarged by W. Thomas, 2 vols., 1730, 33*l.* 10*s.* 249. Hearne's collection of works relating to *English History and Topography*, 65 vols., large paper, 275*l.* 414. Archbishop Laud's *Conference with Fisher the Jesuit*; with the Archbishop's autograph, "W. Cant," 6*l.* 12*s.* 6*d.* 429. Shakspeare's *Comedies, Histories, and Tragedies*, first edition, 1623, 150*l.*; the second edition sold for 17*l.* 10*s.*; the third for 50*l.*; and the fourth for 9*l.* 15*s.* 471. Savonarola's *Exposicyon of the* 51*st Psalme*, Paris, 1538, 6*l.* 12*s.* 6*d.* 529. Spenser's *Faerie Queene*, first edition, 1590-96, 10*l.* 10*s.* 552. Wilkins' (D.) *Concilia Magnæ Britanniæ*, 4 vols., 1737, 26*l.* 10*s.* The collection was particularly rich in rare and curious old tracts of our early divines, which uniformly produced very high prices. The three days' sale brought nearly 2,000*l.*

We presume Messrs. Puttick & Simpson hope to realise similar prices for some of the more valuable lots in their forthcoming sale of Mr. Crofton Croker's library, which is not only rich in works relating to Irish history and its ballad poetry, but contains some valuable Ormonde and Orrery MSS., formerly in the Southwell Collection, which we hope the Trustees of the British Museum will not lose sight of. Perhaps, after their neglect of the Faussett Collection, that irresponsible body may think it becoming not entirely to disregard Mr. Croker's extraordinary collection of national antiquities, the sale of which is to take place on the 21st. Those of our readers who take an interest in primeval antiquities, will do well to call at 191. Piccadilly as soon as this collection is on view.

The want of an authorised collection of hymns for the use of our churches is one which is every day being more intensely felt. A fresh attempt to supply this deficiency is *The Church Hymnal, a Book of Hymns adapted to the use of the Church of England and Ireland, arranged as they are to be sung in Churches*, which has been formed by the Rev. W. Denton, whose name is a sufficient security for the care with which the selection has been made.

We know not how far the issuing of a series of translations from the Latin Chroniclers of England is a profitable speculation to Mr. Bohn, but it is assuredly an undertaking which is most creditable to him as a publisher. To those already put forth, he has just added another and most interesting one, being *The Chronicle of Florence of Worcester, with the Two Continuations, comprising Annals of English History, from the Departure of the Romans to the Reign of Edward I., translated, with Notes and Illustrations*, by Thomas Forester, M.A.

The Vicar of Wakefield, a Tale by Oliver Goldsmith; with Illustrations by John Absolon, is a Christmas book which will find favour in the eyes of all those who admire this masterpiece of Goldsmith's easy and graceful pen; and which is here illustrated by the equally easy and graceful pencil of John Absolon.

BOOKS RECEIVED.—*Dictionary of Greek and Roman Geography, edited by* W. Smith, LL. D. Part XI. of this most valuable book, which extends from *Laconia* to *Macrobii*.—*Selections from the Writings of the Rev. Sydney Smith*, Parts III. and IV., containing his Letters on the Catholic Question, &c., and his *Three Letters on Archdeacon Singleton*. This farther portion of the writings of the witty Canon of St. Paul's forms Parts LXXI. and LXXII. of Longman's *Traveller's Library*.

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LONDON, SATURDAY, DECEMBER 23, 1854.

Notes.

NOTES ON EDITIONS OF "THE DUNCIAD."

(*Continued from* p. 478.)

The editions already noticed are of the date 1728, and, as it will have been observed, are neither of them "Variorum, or with the Prolegomena of Scriblerus."

As far as can yet be ascertained, the first in which these additions were made to the poem is the following quarto, which certainly preceded the octavos published in the same year (1729) by A. Dob, Lawton, Gilliver, and A. Dod.

This is shown by the Addenda in Dob's octavo edition, to which we shall presently refer, and which are not only addenda to that, but also to the Dod's quarto. This we shall now describe.

The title-page, which is engraved, is —

(F.) THE DUNCIAD, VARIORUM. WITH THE PROLEGOMENA OF SCRIBLERUS. LONDON, PRINTED FOR A. DOD, 1729.

In the centre is a vignette of an ass chewing thistles, and laden with a pile of books, on the top of which an owl is perched. The books are marked, *Welsted. Po.; Ward's Works; Dennis's Works; Tibbald Plays; Oldmixon; Haywood's Nov.; Court of Cariman.* The books are resting on loose papers, severally marked *Pasquin; Mist's Journal; British Journal; London Journal; Daily Jour.;* while others marked *Baker's Jour.* and *Flying Post* are scattered on the ground. Along the left side of the vignette, running upwards, is engraved "DEFEROR IN VICUM," and on the right "VENDENTEM THUS ET ODORES."

On p. 1. is the enumeration of pieces contained in this Book. It is as follows, and it will, perhaps, be convenient to add to each article the space it occupies in the volume.

The Publisher's Advertisement.
This occupies pp. 3, 4.

A Letter to the Publisher, occasioned by the present Edition of "The Dunciad."
This, which is signed "William Cleland," commences on p. 5., and ends on p. 15.
It is followed on p. 16. by the quotation from Dennis, Gildon, Theobald, and Concanen, by which it is followed in all the subsequent editions.

The Prolegomena of Martinus Scriblerus.
This commences after a bastard title, with the verso blank on p. 1. of a new series of paging —

Testimonies of Authors, concerning our Poet and his Works, which ends on p. 21.

A Dissertation of the Poem.
Commences on p. 22., and occupies the four following pages.

Dunciados Periocha, or Arguments to the Books, fills pp. 27, 28, 29.

The Dunciad in Three Books.

Notes Variorum; being the Scholia of the learned M. Scriblerus and Others, with the Adversaria of John Dennis, Lewis Theobald, Edmund Curl, the Journalists, &c.
Here another paging begins (after a bastard title), p. 1. being ornamented with an engraving representing in the centre an owl's head, with a fool's cap and bells between two asses' heads; and with the motto on a label—"Nemo me impune lacessit." Book the First ends on p. 22. Book the Second commences on p. 23., and concludes on p. 53. Book the Third commences on p. 54., and ends on p. 79. These Books are followed by *M. Scriblerus* Lectori, a List of Errata which occupies p. 81.; but is not noticed in the Table of Contents.

Index of Persons celebrated in the Poem, pp. 82, 83.

Index of Things (including Authors) to be found in the Notes, p. 84.

Appendix.
This is ushered in, on the verso of the bastard title, *i. e.* p. 86., with a List of *Pieces contained in the Appendix.* We shall give them, specifying, as in the preceding case, the space occupied by each article.

Preface of the Publisher, prefixed to the five imperfect Editions of "The Dunciad," printed at Dublin and London.
This occupies pp. 87—90. both inclusive.

A List of Books, Papers, &c., in which our Author was abused; with the Names of the (hitherto concealed) Writers, pp. 91—94.

William Caxton, his Proeme to Eneidos, pp. 95—98.

Virgil Restored: or a Specimen of the Errors in all the Editions of the Æneid, by M. Scriblerus, pp. 99—103.

A Continuation of the Guardian (No. 40.) *on Pastoral Poetry,* pp. 104—111.

A Parallel of the Characters of Mr. Dryden and Mr. Pope, as drawn by certain of their Contemporary Authors, pp. 112—117.

A List of all the Author's Genuine Works hitherto published, p. 118.

Index of Memorable Things in this Book, pp. cxix—cxxiv.

In one copy which we have seen, this Index is followed on the opposite page by *Addenda. M. Scriblerus Lectori,* which consist of twelve lines, correcting errors in the Latin and Greek introduced into the *Virgilius Restauratus.*

We have entered into this minute description of the present edition, because it is unquestionably the *first complete edition;* and also because, with few exceptions, the pieces of which it is composed occur in all the subsequent ones, though sometimes varied both in length and arrangement.

We believe this to be the only quarto pub-

lished in 1729, for we have seen many copies of it, and have not seen or heard of a copy of a quarto published in that year that does not profess to be printed for A. Dod. Yet the following advertisement appears in the *Monthly Chronicle* for April, 1729. Whether such a quarto was ever issued, or whether it was originally intended that the one we have described should have been published by Gilliver, we must leave to future inquirers to determine.

"A compleat and correct edition of THE DUNCIAD, with the Prolegomena, Dissertations, and Arguments of Martinus Scriblerus, Testimonia Scriptorum, Notæ Variorum, Index Auctorum, Appendix of some curious pieces, Virgil Restor'd, or a Specimen for a new edition of that poet, a parallel of Mr. Dryden and Mr. Pope, &c. Wherein the errors of all the former editions are corrected, the omissions supplied, the name rectify'd, and the reasons for their insertion given: the History of Authors related, and the Anonymous detected, the obscure passages illustrated, and the imitations and allusions to modern poets collected. With a Letter to the Publisher. By W. C. Esq. Printed for L. Gilliver in Fleet Street, 4to., price 6*s.* 6*d.*"

(G.) THE DUNCIAD, VARIORUM. WITH THE PROLEGOMENA OF SCRIBLERUS. Then a vignette of the ass — an exact copy of that in the 4to. — with the words DEFEROR IN VICUM VENDENTEM THUS ET ODORES, at the bottom. LONDON, PRINTED FOR A. DOD. 1729. 8vo.

This is in all probability the first 8vo. *variorum* edition. We had, at first, very little doubt that the *poem* itself had been actually *printed from the same types as the Dod* 4to., 1729, just described, since, although many of the errors of the 4to. have been corrected in the 8vo., others remain.

Thus both the 4to. and 8vo. read, book i. l. 6.:

"Still Dunce second reigns like Dunce the first."

the word *the* before second being omitted in both.

Book i. l. 38. reads:

"Of Curl's chaste press, and Lintot's *rubric's* post."

instead of "rubric post."

But as these and others are described as errors in the address "M. Scriblerus Lectori," both in the 4to. and 8vo. editions — it may be said they were intentional and prove nothing, — we must therefore point to two literal errors, which at all events serve to confirm the impression made upon us by our first examination of the type, namely, that the text has in both cases been printed from the same type. Thus book ii. l. 339. is in both editions printed, —

"My Henley's periods, or my Blackmore's numbers,"

the *en* being in Italics. And book iii. l. 342. being again in both cases, —

"The sickening stars fade off the a' thereal plain."

the "a'th" instead of "th' æthereal."

To compress the text of the 4to., by the removal of whites and spaces, into the 8vo., was very easy, and we were originally of opinion that it had been so. But although the work was probably from the same fount of type, it is the opinion of practical printers whom we have consulted, that it has actually been recomposed, and that the coincident blunders are the result of strictly following copy.

A certain ground, however, for believing that this was the first variorum 8vo. is furnished by a leaf of errata which it contains, and which is thus headed:

"Addenda *to the Octavo Edition of the* Dunciad, *printed for* A. Dob (*Price Two Shillings*), *which have been publish'd in the News-Papers as Defects and Errors, but were really wanting in the Quarto Edition it self, and have only been added to another Edition in Octavo, printed for* Gilliver, *for which he charges the Publick Three Shillings. Edition printed for* A. Dob."

And these Addenda are accordingly all to be found in Gilliver's and Dod's octavos.

Lastly, it may be noticed that in the various pieces contained in this volume, and the order in which they follow each other, it corresponds exactly with the Dod 4to.

(*To be concluded in our next.*)

LEGENDS AND SUPERSTITIONS RESPECTING BEES.

(*Continued from* Vol. ix., p. 167.)

Since writing my last Note, I have met with two curious books which furnish exact parallels to MR. HAWKER'S Cornish Legend. The first is entitled —

"THE SCHOOL OF THE EUCHARIST *Established* upon the Miraculous Respects and Acknowledgments which Beasts, Birds, and Insects, upon several occasions, have rendered to the Holy Sacrament of the Altar. . . . . By F. Toussain Bridoul, of the Society of Jesus. Printed in French at Lille, 1672; and now made English, and published. . . . . *The Second Edition.* . . . . Lond. 1687, pp. 45, 8vo."

This book consists of a series of extracts in alphabetical order from various writers; it commences with —

"A.

Abeilles, Bees.

"1. Bees honour the H. Host divers ways, by lifting it from the earth, and carrying it in their hives as it were in procession.

"A certain peasant of Auvergne, a province in France, perceiving that his Bees were likely to die, to prevent this misfortune, was advised, after he had received the Communion, to reserve the Host, and to blow it into one of his hives. As he tried to do it the Host fell on the ground. Behold now a wonder! On a sudden all the Bees came forth out of their hives, and ranging themselves in good order, lifted the Host from the ground, and carrying it in upon their wings, placed it among the combes. After this the man went out about his business,

and at his return found that this advice had succeeded ill, for all his Bees were dead. . . . ." — *Pet. Cluniac*, lib. I. cap. i.

The other book to which I alluded is entitled —

"THE FEMININ' MONARCHI', OR THE HISTORI OF BEES: shewing

Their admirable Natur' and Propertis;
Their Generation and Colonis;
Their Government, Loyalti, Art, Industri;
Enimi's, Wars, Magnanimiti, &c.

Together with the right Ordering of them from tim' to tim', and the sweet profit arising ther'of. Written out of Experienc', by Charls Butler, Magd . . . Oxford, printed by William Turner for de Author. MDCXXXIV. pp. 182, sm. 4to." *

In it occur the following Legends:

"A strange tale concerning the Knowledge and Devotion of Bees:

"A certain woman having some stalls of Bees which yielded not unto her her desired profit, but did consume and die of the murrain, made her moan to another woman more simple than herself, who gave her counsell to get a Consecrated Host and put it among them. According to whose advice she went to the priest to receive the Host; which when she had done she kept it in her mouth, and being come home again, she took it out and put it into one of her hives; whereupon the murrain ceased, and the honey abounded. The woman therefore lifting up the hive at the due time, to take out the honey, saw there (most strange to be seen) a Chappel built by the Bees, with an Altar in it, the walls adorned by marveilous skill of architecture, with windows conveniently set in their places; also a door and a steeple with bells. And the Host being laid upon the Altar, the Bees making a sweet noyse, flew round about it. Cum mulier quædam simplicis ingenii, nonnulla Apum alvearia possideret . . . ," &c. — *Bozius De Signis Ecclesiæ*, lib. XIV. c. iii.

Another Legend, which our author gives on the same authority, I subjoin in the original:

"Quidam fures, ut argenteum vasculum in quo condita erat Eucharistia, auferrent, et illum secum rapuerunt: Sacratissimum vero Christi Corpus sub alveari projecerunt. Post aliquot dies dominus alvearis videt *Apes* certis horis sæpius, demissis operis ad cibos convehendos, totos esse in quodam mellifluo concentu edendo. Cumque fortè de media nocte exsurrexisset, conspicatur supra alveare illustrissimam lucem, suavissimeque præter omnem modum modulantes Apes. Rei novitate inusitata, et prorsus admiranda perculsus, Deique monitu intimo agitatus, rem defert ad Episcopum. Is plurimis secum assumptis, eo se conferens, aperto alveari, videt Vasculum elegantissimum, effectum è candidissima cera prope alvearis fastigium, in quo reposita erat Eucharistia: circa illud choros apum circumsonantes, et excubias agentes. Acceptum igitur Episcopus Sacramentum, maximo cum honore in templum reportavit; quo multi accedentes ab innumeris sunt morbis curati."

Both these Legends are given in Father Bridoul's book: the first being quoted from *Cæsarius*, lib. IX. cap. viii., and the second from *Cantiprat*, lib. II. cap. xl. sec. 1.

The fourth Legend in *The School of the Eucharist* is as follows:

"A peasant swayed by a covetous mind, being communicated on Easter-Day, received the Host in his mouth, and afterwards laid it among his Bees, believing that all the Bees of the neighbourhood would come thither to work their wax and honey. This covetous, impious wretch was not wholly disappointed of his hopes; for all his neighbours' Bees came indeed to his hives, but not to make honey, but to render there the honours due to the Creator. The issue of their arrival was that they melodiously sang to Him songs of praise as they were able; after that they built a little Church with their wax from the foundations to the roof, divided into three rooms, sustained by pillars, with their bases and chapiters. They had there also an Altar, upon which they had laid the precious Body of our Lord, and flew round about it, continuing their musick. The peasant . . . . coming nigh that hive where he had put the H. Sacrament, the Bees issued out furiously by troops, and surrounding him on all sides, revenged the irreverence done to their Creator, and stung him so severely that they left him in a sad case. This punishment made this miserable wretch come to himself, who, acknowledging his error, went to find out the parish priest to confess his fault to him. . . . ." &c. — *Vincentius in Spec. Moral.*, lib. II. dist. xxi. p. 3.

In the lives of the Saints we have many instances of the recovery of man's lost power over the elements and creatures. The following Legend of St. Medard's Bees is quoted in the *Feminine Monarchie*, at p. 138.:

"When a thief by night had stolen St. Medard's Bees, they, in their master's quarrel, leaving their hive, set upon the malefactor, and eagerly pursuing him which way soever he ran, would not cease stinging of him until they had made him (whether he would or no) to go back again to their master's house; and then, falling prostrate at his feet, submissly to cry him mercy for the crime committed. Which being done, so soon as the Saint extended unto him the hand of benediction, the Bees, like obedient servants, did forthwith stay from persecuting him, and evidently yielded themselves to the ancient possession and custody of their master."

The following extracts are also from the *Feminine Monarchie*:

"Bees abhor as well poliarchy as anarchy, God having showed in them unto man an express pattern of a perfect monarchy, the most natural and absolute form of government." — P. 5.

"What things the Bee-master must avoid:

"If thou wilt have the favour of thy Bees that they sting thee not, thou must avoid such things as offend them: thou must not be unchaste or uncleanly: for impuritie and sluttishness (themselves being most chaste and neat) they utterly abhor . . .: in a word, thou must be chaste, cleanly, sweete, sober, quiet, and familiar: so will they love thee, and know thee from all other." — P. 11.

"And five are the sorts of Bees, with their integrall parts. Among which, though there do not appear those outward *organa* of scenting which other animals have; nor is seen in the head that inward principall part, which is the fountain and seat of all senses, fantasie, and memorie; yet have they the senses themselves, both outward and

* The *third* edition. The first was published at *Oxford*, 1609, 8vo.; the second, *London*, 1623, 4to. It was afterward translated into Latin. This book is very unpleasant to the eye, as the reverend author thought fit to adopt a new style of orthography, similar to the phonetic system recently attempted. This he developed in *The English Grammar*, Oxford, 1633 and 1634, 4to.

inward, which their subtil and active spirits doe excite and quicken, for the works of their curious art and singular virtues. . . . . In valour and magnanimitie they surpass all creatures . . . .; in private wrongs and injuries done to their persons they are very patient; but in defence of their Prince and Commonwealth they doe most readily enter the field. . . . . Moreover, as skilful astronomers they have foreknowledge of the weather. . . . . Their chastity is to be admired: Integritas corporis virginalis omnibus communis. . . . . For cleanliness and neatness they may be a mirrour to the finest dames: Mundissimum omnium hoc animal . . . .: and for their persons (which are lovely brown) though they be not long about it, yet are they curious in trimming and smoothing them from top to toe."— Pp. 13—21.

"These admired properties of Bees, knowledge, loyalty, perpetuall concord and amity, order, government, art, diligence, and other virtues, when the poet had declared (*Georg.* IV.), he bringeth in others, concluding upon his premises that the Bees doe participate divine reason and celestial influence:

> 'His quidam signis, atque hæc exempla secuti,
> Esse *Apibus* partem Divinæ Mentis et haustus
> Ætherios dixere.'

Which big conceipt is confirmed by their propheticall presages of many and extraordinary events, and specially of the sweet concurrence of man's sweetest ornaments, learning and eloquence: as, namely, in Divine Plato, of whom it is said that the Bees, resting upon his face in the cradle, poured in honey into his lips. . . . . The like presage had those witty, eloquent poets Pindar and Lucan, as you may read in their lives. . . . . The like is recorded of that learned, eloquent Father of the Church, S. Ambrose. . . . . This excellency, which the Bees foreshowed to these men, they testified to Hippocrates after his death. . . . . But none of them are more memorable than the Bees of *Vives*, in the Colledge of Bees. . . . .

"When *Ludovicus Vives* was sent by Cardinal Wolsey to Oxford, there to be the public professor of Rhetoric, being placed in the Colledge of Bees*, he was welcomed thither by a swarm of Bees; which sweet creatures, to signifie the incomparable sweetness of his eloquence, settled themselves over his head, under the leads of his study, where they have continued to this day. . . . How sweetly did all things then accord, when in this neat μουσαῖον newly consecrated to the Muses, the Muses' sweetest favorite was thus honored by the Muses' Birds."— Pp. 21-3.

Ancient writers placed Bees in the scale of creation immediately after Man, and endowed them with a cosmical, rational mind, reverence and loyalty, purity and chastity. They considered, also, that they were in a certain sense *religious* beings; and that they were not only symbols but loving prophets of Poetry and Eloquence; thus they got their name of *the Muses' Birds*. The ancients, moreover, believed that there existed a mysterious connexion between Bees and Souls*, and they even sometimes used the terms convertibly. I have read Legends also in which the human Soul is represented as issuing from the body in the visible form of a Bee. Porphyry, in his tract on the Cave of the Nymphs, observes:

"Since, therefore, honey is assumed in purgations, and as an antidote to putrefaction, and is indicative of the pleasure which draws souls downward to generation, it is a symbol well adapted to aquatic Nymphs, on account of the unputrescent nature of the waters over which they preside, their purifying power, and their co-operation with generation. For water co-operates in the work of generation. On this account the Bees are said by the poet to deposit their honey in bowls and amphoræ, the bowls being a symbol of fountains; and therefore a bowl is placed near to Mithra, instead of a fountain; but the amphoræ are symbols of the vessels with which we draw water from fountains; and fountains and streams are adapted to aquatic Nymphs, and still more so to the Nymphs that are *Souls, which the ancients peculiarly call Bees*, as the efficient cause of sweetness. Hence Sophocles does not speak unappropriately when he says of souls, —

> 'In swarms while wandering from the dead,
> A humming sound is heard.'

The priestesses of Ceres also, as being initiated into the mysteries of the terrene Goddess, were called by the ancients *Bees*; and Proserpine herself was denominated by them *honied*. The Moon likewise, who presides over generation, was called by them a Bee, and also a Bull. And Taurus is the exaltation of the Moon. But Bees are ox-begotten. And this appellation is also given to Souls proceeding into generation. The god likewise who is occultly connected with generation is a stealer of oxen. To which may be added that honey is considered a symbol of Death, and on this account it is usual to offer libations of honey to the terrestrial gods; but gall is considered as a symbol of Life; whether it is obscurely signified by this, that the life of the Soul dies through pleasure †, but through bitterness the Soul resumes its

* "*I. e.* C. C. C. [Corpus Christi College]; so called by the founder in the statutes, *whereupon* Erasmus . . . . inscribed his epistle to the first president thus: 'Erasm. Rot. Joanni Claymundo Collegii Apum Præsidi.'"

It might be called the College of C's; but I cannot see how this note accounts for its being called the *College of Bees*, antecedently to, and independently of, the story of Vives.

* Curiously enough, this thought spontaneously occurred to a child. I was staying at a friend's country place, and in his garden was a large Beehive on the model of a house. One day my friend's niece (a child of nine years) was standing beside me contemplating the busy throng in the hive; at last she said to me, "What are these?" I answered with some surprise, "Bees." "No," replied she; "we only *call* them so: they are Fairies, or rather, they are *Souls*. If you had watched them as I have, you would not say they were mere insects." I afterwards inquired if there were any superstition to that effect in the neighbourhood, but I found that there was not, and that the notion originated in the imagination of my little friend, which I well know was as wild and quaint as it was fertile.

† *Così vivo, piacer conduce à morte*, as the Italians say. Boetius dwells on this in the 7th metre of the 3rd book of the Consolations of Philosophy:

> "Habet omnis hoc voluptas,
> Stimulis agit fruentis," &c.
>
> "Those who do Pleasure court, must find
> That they will leave a pain behind;
> And as the busy Bee
> Away doth fly when she
> Hath honey given; so they
> Will with no person stay;

life, whence also bile is sacrificed to the gods; or whether it is because death liberates from molestation, but the present life is laborious and bitter. All Souls, however, proceeding into generation, are not simply called Bees, but those who will live in it justly, and who, after having performed such things as are acceptable to the gods, will again return (to their kindred stars). For this insect loves to return to the place from whence it first came, and is eminently just and sober. Whence also the libations which are made with honey are called sober. Bees likewise do not sit on beans, which were considered by the ancients as a symbol of generation, proceeding in a right line, and without flexure," &c.*

EIRIONNACH.

AN OLD-WORLD VILLAGE AND ITS CHRISTMAS FOLK LORE.

Years hence, in the time of Mr. Macaulay's New Zealander, when the Great Holyhead Road is good pasture, and Cary has sensitive commentators, I don't imagine that the precise locality of Newton Prodgers will be settled without inkshed. It is the very height of improbability that any reader of "N. & Q.," unless he is a taxman, ever went there; still less, having done so once, that he would be desirous of enjoying the felicity twice, for the road to Newton Prodgers is not only not the road to any other place whatsoever, but is moreover the true and only genuine site of the stupendous adventure of the Manchester Bagman, which the Yankees have appropriated with characteristic coolness, and pitched somewhere or other down in Alabama. The thing itself actually occurred to a respectable farmer of our village, no way connected with the public press, who set to work one fine morning to dig out a riding whip, the tip of which he saw sprouting out of the middle of the road. After an hour's hard digging he came to a hat, and under that, to his intense horror, was a head belonging to a body in a state of advanced suffocation. Assistance was procured, and after several hours of unremitting exertion, worthy of Agassiz or Owen, the entire organism of a bagman was developed. "Now, gentlemen," said the exhumed commercial to his perspiring diggers, who of course concluded their labours finished, "now, gentlemen, you've saved my life; and now, for God's sake, lend a hand to get out my mare!" I am aware that at first sight this anecdote appears to tell against our village; but then everybody knows it is the business of the Little Pudgington folks to mend these roads, and not ours. We never have repaired them, and it is not very likely we shall begin now, for we have a religious antipathy to all innovation, especially when it is likely to touch the rates. In M'Adam's time, when the aforesaid Little Pudgington folks were going to bring the branch turnpike through a corner of Newton Prodgers, we rose as one man, called a public meeting, and passed a resolution expressing strong abhorrence of French principles; and we have not degenerated, for it is only the other day since we thrashed the surveyors of the "Great Amalgamated Central." Search the whole county, and I doubt if you find such another respectable old-fashioned place. When I get out at the Gingham Station, and mount for Newton, after an absence in town, I feel I am stepping back two centuries, and am quite disappointed next morning that the postman don't deliver a Mercurius Politicus with the latest intelligence of his Majesty's Forces in the north, and the last declaration of his Majesty's affectionate Parliament. It is true we have no resident clergyman or squire either since the last Prodgers was cleaned out at Crockford's; but then, by way of set-off, we haven't a school or a sanitary law in the parish; no spelling-books to put improper notions into the people's heads; and as for pig legislation, I should just like to see them try it on at Newton Prodgers, that's all.

Our village is not one of those rural paradises which the adventurous explorer might discover among the properties at the Adelphi, nor one of Mr. James's receptacles for benighted horsemen, not even one of Miss Mitford's charming villages—all gables and acacia,—nor anything, in short, but a plain average parish of the Bedford Level, still in a state of refreshing pastoral simplicity, or, as our radical paper perversely has it, "frightfully neglected condition." We have a church, green, and stocks in tolerable repair. A green is always the germ of the Saxon thorpe, no matter where found — Schleswig, Kent, Massachusetts, Australia, or New Zealand. In our village, as in most others of our country side, it is called the Cross

---

And like that angry insect, so
They sorely wound the enjoyn too."

Young condenses this in two lines:

"Disappointment lurks in every prize,
As Bees in flowers, and sting us with success."

See also the Third Emblem of Quarles' first book. We have only room for one stanza and the concluding epigram:

"The World's a Hive
From whence thou canst derive
No good, but what thy Soul's vexation brings:
But case thou meet
Some petty-petty-sweet,
Each drop is guarded with a thousand stings."

Epigram.

"What, Cupid, are thy shafts already made?
And seeking honey to set up thy trade,
True emblem of thy sweets! thy Bees do bring
Honey in their mouths, but in their tails a sting."

On the Symbolism of Bees, see Dr. Dinet's *Cinq Livres des Hiéroglyphiques, où sont contenus les plus Rares Secrets de la Nature et Proprietez de toutes choses.* . . . . . à Paris, M.DC.XIIII., 4to.

* Cf. Πορφυριου φιλοσοφου περι του εν Οδυσσεια των Νυμφων Αντρου, Romæ, M.D.CXXX.; and Taylor's *Select Works of Porphyry*, Lond. 1823, 8vo.

Hill, and there are yet the steps and part of the shaft of the cross, which no doubt stood there long before the church was thought of, and formed the nucleus of the village. On the left of the cross is the well, the "town well," so called to distinguish it from the "holy well," which is nearer the church, and probably supplied the piscina and font. Opposite the stocks there, with the portentous effigy of an owl *in extremis*, is the Red Eagle, much noted for superlative October; and farther on, at the corner, is the less aristocratic Chequers, where they brew beer very small indeed, which, as I once heard a *habitué* plaintively asseverate, "wets where it goes" and no farther. Three roads branch out of the Cross Hill, one to the church, and two to outlying homesteads. And now the reader knows as much of Newton Prodgers as I do.

When I first knew Newton Prodgers, old John Gibbs was the great man for burning Guys and keeping up the old Christmas customs. He was the OLDBUCK of Newton — the OLDBUCK without the *Prætorium* — the fogie without the ghastly tie. On working days Jack was not to be distinguished from his labourers; but on Sundays, when he donned his black velvet smalls and leather leggings all tied in true-lovers' knots, he looked a "warm" man every inch of him. It was a treat to see him lead his dame up the aisle of the church, and to watch his demeanour during the sermon, trying to look as though he understood it. John was by no means partial to literature, and his reading was wholly confined to the Family Bible, and the enlivening feats of the "Seven Champions," of which honest John swallowed every morsel — the dragon included. Upon scientific subjects generally, Master Gibbs was very considerably behind the age. His notions of cosmogony and planetary affairs were opposed to those of Humboldt and Herschel, presenting indeed many points of remarkable similarity to the Ptolemeian doctrines of my friend Moravanjee, who lately filled with so much credit the astronomical chair at Benares, modified however, to some extent, by the theories of the late Dr. Francis Moore as yearly perpetuated by the Worshipful Company of Stationers. In politics Jack was a thorough-going Church and King man, and stoutly swore to the last day of his life that tea and pantaloons had ruined England, and worked between them the fall of the corn laws. A more honest, thick-headed, open-hearted, and prejudiced old booby never drew breath. He was the last man for miles round our place who kept open house to all comers; and, I regret to add, he was the identical old rascal who set the bells ringing when the lamented news of the death of the late Sir Robert Peel reached Newton Prodgers. If you took a peep into his stone-floored house-room on Christmas Eve, you would see Misrule *redivivus*. Hodge senior smokes long pipes, plays at cards, and looks on. Adolescent Agriculture dances quaint old country dances not found in the *Ball-room Monitor*, and sings rough old songs in rough old measure that would scandalise Sims Reeves; while the younger fry are wild and dripping at duck-apple, snap-apple, and half a score of other equally intellectual amusements. But the mumming is the great fun of the night. With us this consists of a kind of rude drama, which formerly represented the adventures of St. George and the Dragon; but of late years St. George has given place to George III., and the Dragon been supplanted by Napoleon. In the last scene the emperor indulges in such strong vituperation against Mr. Pitt, and insinuates such unpleasant things about Mr. Pitt's mamma, as to induce that placid gentleman to give him a blow on the nose; wherepon a fight ensues, in which the pilot gets decidedly the worst of it, and is about to receive the *coup-de-grâce*, when up comes George III. with a cocked-hat and broadsword, and the royal asseveration —

"As sure as I am England's king, I'll break your neck."

— a threat which, after a severe encounter, he manages to accomplish, and the Corsican tyrant is finally carried off by Beelzebub, who I should say is a leading member of the company. He was a bold genius, whoever he was, who conceived the idea of making George III. a hero. The fool, whose principal duty is to blow flour into the emperor's eyes, is a relic of the older drama, and carries a stick with a bladder tied to it by way of bauble. He still performs the old legerdemain tricks described by Ben Jonson. When the fun was at its height, the Christmas block used to be brought in and put on the fire, to be taken off again when only half burnt, and preserved in the cellar or some other safe place till next year. This precious piece of charred wood old Jack used to look upon as a sovereign amulet against fire during the ensuing year, and as safe as a fire policy. And this is still the usual custom in our neighbourhood.

It is a grand old superstition that, which represents the powers of darkness as more than usually active on the anniversary of the last day of Pagandom — dim echo through the ages of that first Nativity which silenced the oracles and drove the nymphs from their ancient haunts. Old Smudgers the rat-catcher was quite Miltonic, although he didn't know it, when he told me "No good Christian would even turn a dog out" on Christmas Eve. All our ghosts have holiday on that night, and we have lots of ghosts of all grades at Newton Prodgers; from that old-established aristocratic old ghost, Sir Miles Prodgers, who drives about the lanes in the same old coach that took him to St. Paul's after Ramillies, down to Mary Potts, who drowned herself in Sludgepond, and is a

mere *parvenu* ghost—a spirit of no pretensions whatever. It is the Walpurgis of the witches and demons on the wolds and in the woods. Ghosts of suicides hold high carnival at dreary cross roads, and he who has courage enough to watch in the churchyard with an ash stick in his hand, will see the fetches of those who are to die during the next year. Sometimes also the wayfarer sees lights and hears solemn music in lonely churches—another fine old idea which has haunted man's mind, ever since Reginald of Durham's friend the Yorkshire monk fell asleep and dreamed of the ghostly mass at Farne. But all this *diablerie* terminates at the first sound of the midnight bells; and the spirit or demon, wherever he is, must hie him back instanter. Old Smudgers, who knows more legends than the brothers Grimm, and has killed incomparably more rats, tells a tale of a dissipated young fellow who, lovelorn and morose, wandered out one Christmas Eve instead of joining the carol singers,—how, full of evil thoughts, he sauntered through the common field, and was accosted by the enemy in the guise of (probably his nearest prototype) a Yorkshire horsedealer, who tried all manner of ways to get hold of him by engaging him in some game of chance, but all without success; till he offered to drink him for a "bag of gold," which our thirsty rustic could not find it in his heart to refuse, and proposed an instantaneous adjournment to the "Red Eagle." "No time like the present," said the old gentleman, drawing out a bottle and a couple of horns; and so they sat down on the hill side, and drank as though for their lives. Dick held out manfully for some time, but felt the liquor gradually stealing away his senses. He sees his adversary's eyes glaring with triumph, and feels a burning grasp at his throat, when suddenly, borne by the breeze over the hills and fens, comes the merry sound of the midnight chimes—ringing out from every tower and steeple down the country side. With a shriek that woke every one up at Mud Wallingham, twenty-one miles off, the Yorkshireman abandoned his prey; and next morning Dick was found with his gold at the bottom of the hill. But the ill-gotten riches never made Dick thrive. His favourite son left him alone in his old age, and he became a miser, and barred himself up in the old house near the church—still called the "Miser's House." One wintry Christmas Eve, when all was wind and storm without, there was a knock, and a supplication for relief at his door; but all the beggar got was a curse. Next morning the body of his long-lost son was found frozen on the step, and that day the old man died—but not to rest: for, at a certain hour on Christmas Eve, the wretched old miser unbars the window with his bony hands, and showers down, from between the old stanchions, coins of a date and coinage long passed away: of late years, probably because of the unhappy scarcity of specie, he has been less liberal; but Smudgers watched once, a long time ago, and picked up a penny, which he has still carefully wrapped up in silver paper, beneath the false bottom of his old chest.

N.B. Smudgers is indisputably the biggest liar in our village.

V. T. Sternberg.

15. Store Street, Bedford Square.

Stonyhurst Buck-Hunt.

I send you a broadsheet containing a poetical account of a circumstance which occurred about a century ago. The *name* of the rhymer is now forgotten, and his composition can only be prevented from becoming so by preserving it in your pages. It is still "sung or said" by all the ancient ones resident in the locality.

T. T. W.

Burnley.

"An Interesting Account of Stonyhurst Buck-hunt: detailing the Particulars of the Chace of that Day, which was honoured with the Presence of the Duke of Norfolk, his noble Brothers, and his Kinsman—Talbot; accompanied by Mr. Waters, Mr. Harris, and Mr. Penketh—all of whom were Gentlemen fond of the Turf, and who stood at nought in taking a leap when in—'View halloo!'

'To Whalley Moor therefore he ran,
To Clitheroe and Waddington;
Yet visits Mitton by the way,
Although he had no time to stay.'"

1.

"It was one morning when the sun
Had gilded all our horizon,
And seem'd in haste to mount the sky,
Some new known pleasures to espy;
Whose early rays did me invite
To walk the downs for my delight.

2.

"Serene and calm all did appear,
At last this music reach'd my ear—
The morning's call one blast of horn;
While horses at the ground did spurn
In stately scorn neighing so high,
As echoed in the lofty sky:

3.

"'Twas my good hap to see his Grace *
As he on Twister mounted was;
Norfolk's great Duke, my muse does mean,
Whose skill in horsemanship was seen
So excellent, my fancy swore
Chiran ne'er taught Achilles more;

4.

"With steady countenance he sat,
While the proud steed did bound and jet,
Seeming of nature to complain
That he was made of aught terrene,
Ready to mount the starry sphere,
And make a constellation there.

* Thomas, the eighth Duke of Norfolk, married Maria Winifreda Francisca, only daughter of Sir Nicholas Sherburne, of Stonyhurst;—she died without issue in 1754.

5.

"His noble Brothers present were,
Attending on this worthy peer,
With many a gentleman of worth,
Greater than here I can set forth;
I only shall insert each name —
Learn you the rest from public fame.

6.

"Sir Nicholas upon a black
Was bravely mounted, show'd no lack;
Due commendation, could my muse
For his great merits words diffuse:
More gen'rous, just, or good than he,
No mortal ever yet could be.

7.

"Joy in his countenance appear'd,
Wherewith his lovely guests he cheer'd;
Brisk, airy, young to all he'll show —
And may he evermore be so:
Great with the honourable sort,
Yet still the poor man's chief support.

8.

"His kinsman, Talbot, there I saw,
A comely youth from top to toe;
With many heroes of the same,
Yet he's the last of that brave name,
Equipp'd in a most gallant sort,
To be partaker of the sport.

9.

"The next rare object I did spy
Was a brave horseman, — O, thought I,
That's Pegasus he's mounted on,
And he's the young Bellerophon;
Their motions were so well combin'd,
You'd think they both had but one mind.

10.

"'That's Mr. Walers,' one did say,
'Mounted on gallant Northall grey;'
And many more I saw, whose names
In proper place I shall proclaim,
Who, to divert themselves, met there,
In hunting of a fallow deer.

11.

"Good hounds they had as ever run,
Braver the sun ne'er shone upon;
Towler and Tapster, hunters' pride —
Famous and Juno, proved and tried,
The best that ever traced the grounds,
And glory of all British hounds.

12.

"Carver, respected much by Knowls —
Wonder and Thunder none controls;
Nor Ploughman — but, they all excell,
'Tis hard to say which bears the bell;
Indifferent praises none should have,
They're all superlatively brave.

13.

"Phillis and Comely, pray you mind,
Though in the verse they came behind;
Their excellence in field is great,
Their skill in hunting most complete;
Countess and Cæsar bravely trace,
The ground with charming snuffling face.

14.

"The Buck, unlodged, began to fear,
At sight of such a concourse there,
Thinking it was conspiracy
Against his life, and he must die;
Trusting to feet incontinent,
Which still betray'd him by the scent.

15.

"The hounds uncoupled on the plain,
A mortal war straight did proclaim,
With such melodious mouths they cry,
As make a perfect harmony;
Whilst echo answering in each grove,
Had quite forgot Narcissus' love.

16.

"The sound of horn alarm did give
Unto this silly fugitive:
Who was resolved in this chace
To give a prospect to his Grace,
And to all worthy hunters there,
Of all the country far and near.

17.

"To Whalley Moor therefore he run,
To Clitheroe and Waddington;
Yet visits Mitton by the way,
Although he had no time to stay;
Then into Bowland Forest goes,
Still follow'd by his full-mouth'd foes.

18.

"Robin the groom began to swear,
This is the devil and no deer,
So spurs up cheerful Favourite —
A mare that may a prince delight,
And coming close in, cried 'Zounds,
All Europe cannot SHOW such hounds;'

19.

"With tedious but well pleasing steps,
Our trusty Abraham forward trips;
No river — mount or dale can stay
His passage, but he finds a way
Through all obstructions past compare
In hunting otter, buck, or hare.

20.

"Except old Mr. Harris, who
Did all that any man could do;
And Mr. Penketh, who pursued
As if they both had youth renew'd,
Equal in skill and in desire,
Which made the hunters all admire.

21.

"To Stony Moor this buck then fled,
Where we did think him almost dead:
To Storth and Fowlscales then he hied,
And then to pleasant Hodder side;
But had not Famous labour'd sore,
We'd hunted all the forest o'er!

22.

"But when he'd cool'd his limbs awhile,
And gather'd vigour for new toil,
To Bosden stoutly he did run,
The seat of Captain Hodgkinson;
And there we saw — O fate to tell!
He by our hounds at Knowsmoor fell!

23.

"To Stonyhurst, then, this gallant train,
As if in triumph turn'd again,
Mutually asking on the way,
Which dog had best perform'd that day;—
But 'twas a riddle none could tell,
Because they'd all perform'd so well.

24.

"Therefore, since ended is the chace,
Let healths go round unto his Grace;
To his illustrious Duchess too,
The like devotion let us shew;
Next for Sir Nicholas let us pray,
And so conclude our hunting day."

FOLK LORE.

The crooked Sixpence. — A bent coin is often given in the West of England for luck. A crooked sixpence is usually selected by careful grandmothers, aunts, and uncles, to bestow as the "hanselling" of a new purse. The following extract, from the *Acts and Monuments* of John Foxe, illustrates the practice; it occurs in the relation of the martyrdom of Alice Benden at Canterbury, 1557:

"When she was at the stake she cast her handkerchief unto one John Banks, requiring him to keep the same in memory of her; and from about her middle she took a white lace, which she gave to her keeper, desiring him to give the same to her brother Roger Hall, and to tell him that it was the last band she was bound with except the chain. A shilling also of Philip and Mary she took forth, which her father had *bowed* and sent her when she was first sent to prison," &c.

S. R. P.

Cure for the Toothache. — My old clerk in Wiltshire, whenever he was afflicted with this distressing pain, had the singular habit of driving a nail into an oak tree, and no other tree than the *oak* would suit his purpose. Is it possible that the jarring of the hammer upon the nerves had anything to do with his peculiar remedy?

Henry Abud, M. A.

Vicarage, Uttoxeter.

WOMEN'S RIGHTS.

The women of the last century seem to have been able to take care of themselves, if we may judge from the following advertisements taken from a Philadelphia paper of 1768:

"Anthony Redman, my inhuman husband, having advertised me to the world in the most odious light, justice to my character obliges me to take this method to deny his accusation, and to assure the public, that his charges against me are without the least foundation in truth; and proceed, as I imagine, from the ill advice of his pretended friends, added to the wild chimeras of his own stupidly jealous and infatuated noddle. Catharine Redman."—From *Pennsylvania Chronicle*, Feb. 8, 1768.

"*To the Public.*

"Whereas Michael Herbert, of the city of Philadelphia, advertised me his wife, Alice Herbert, in this paper, as having behaved in such a manner that he could not live with me, which is a malicious falsehood: therefore, for the satisfaction of my friends, as well as the justifying myself to the public, I take this method to give a true state of the case between me and my husband; to convince the public what a brutish, malicious, scandalous fellow he is; for it is well known to all my neighbours and acquaintances, that I have behaved myself as becomes a good subject of our sovereign lord the King; and that I did, by all ways and means, endeavour to get a good honest livelihood; and I can, when called upon, get my neighbours, of sufficient credit, to testify the same; and that I am neither a whore, thief, or a drunkard; but it being my misfortune to marry so disagreeable a person as the said Michael Herbert is, and we two being of different principles in regard to religion — he being a Roman Catholic, and I always brought up in the principles of the people called Quakers — and because I have often refused to go to the chapel with him, he the said Michael Herbert, from the time we have been married, has denied me the common necessaries of life, contenting himself from week's end to week's end with a bit of bread and small beer; and notwithstanding I had two boarders in the house, and what one of them paid was more than what maintained the house — for I can prove, though there were four in family, I seldom laid out more than six shillings per week in the market, and was obliged, to prevent words, he being of so penurious a disposition, to tell him it did not cost me above three shillings per week — he has done all that lay in his power to prejudice me; and I should not say much amiss if I said he perjured himself, when he went and swore his life against me, for I can prove I never struck him a blow; therefore, I leave it to the candid reader, and the impartial public, whether he has behaved as becomes a husband; or whether, after my behaviour and discretion to him, he can justify his proceedings against me. Alice Herbert."—From *Pennsylvania Chronicle*, Aug. 15, 1768.

R. B.

LEGEND OF THE COUNTY CLARE.

When St. Patrick had, after many arguments, converted Ussheen (Ossian) to Christianity, he became a member of the saint's household, and, being now a feeble, blind old man, he had a servant to attend on him. It appears that Ussheen's appetite corresponded to his gigantic size, and that the saint's housekeeper dealt his portion with a niggard hand; for when the old warrior remonstrated with her one day on the scantiness of his meal, she tauntingly replied that his large oat cake, his quarter of beef, and his "miscawn" of butter would amply suffice a better man.—"Ah," said he, "I could yet show you an *ivy leaf* broader than your cake, a *berry of the quick beam* larger than your miscawn, and the *leg of a blackbird* larger than your quarter of beef." The surly housekeeper, with the contempt often shown to the aged and poor, gave Ussheen the lie direct; but he remained silent. Some time after Ussheen directed his attendant to nail a raw hide against the wall, and to dash the puppies of a wolf-

dog that had been lately littered against it: each in succession fell howling to the ground, except the last, which clung to the hide with tooth and nail. By Ussheen's desire he was taken and carefully reared, the milk of nine cows being appropriated to his use. When full-grown, Ussheen desired his attendant to conduct him to the plains of Kildare, and to lead the dog in a leash with them; as they went along, Ussheen at a certain place asked his guide if he beheld anything worthy of notice? and the boy replied, he saw an immense plant resembling ivy, that projected from a huge rock and nearly obscured the light of the sun; and also a large tree near a stream, bearing a red fruit of enormous size. Ussheen plucked a leaf from the plant and some fruit from the tree: soon after they reached the plain, and Ussheen asked again if his attendant saw anything? "Yes," replied the boy, "I see a rock of immense size:" he then desired to be led to the stone, and after removing it from its place by one effort of his gigantic strength, he took from under it a sling, a ball, and an ancient trumpet; sitting down upon the rock, he desired his attendant to break down nine gaps in the wall that surrounded the plain, and then to retire behind him. At the same time he blew a blast on the trumpet that appeared to pervade earth and sky, and yet was of surpassing melody. After some time Ussheen ceased, and asked his attendant what he saw? "I perceive the heavens darkened with the flight of birds that approach from all quarters," said he. Ussheen again renewed the magic strain, when his companion exclaimed that a monstrous bird, whose bulk overshadowed the whole plain, was approaching. "That is the object of our expectation," replied Ussheen; "let slip the dog as the bird alights." The wolf-dog bounded forward with open mouth to the combat, and the bird received his attack with great courage, while the thrilling blasts of the magic trumpet seemed to inspire the combatants with increasing fury; they fought all day, and at the going down of the sun, the victorious wolf-dog drank the blood of his fallen foe. "The bird is dead," said the affrighted servant, "and the dog bathed in blood is rushing towards us with open jaws to devour us!" "Direct my aim towards the dog," said the hero: then launching the ball from the sling, it entered the open jaws of the hound, and stretched him lifeless on the earth. The leaf, the fruit, and the leg of the bird were produced to the housekeeper as proofs of the veracity of the aged hero. This was his last exploit, for the legend goes on to relate that the repeated insults of this woman soon after broke the heart of the warrior bard, the last survivor of the race of the Feinian heroes. I have often thought it possible that some battle of the Irish against the Danish invaders was obscurely typified by this legend, which is a very favourite one in the county of Clare.

FRANCIS ROBERT DAVIES.

Minor Notes.

John Woolman. — Mr. De Quincey, in his *Essay on Coleridge and Opium-eating*, says:

"But again, we beg pardon and entreat the earth of Virginia to lie light upon the remains of John Woolman; for he was an Israelite, indeed, in whom there was no guile."

Mr. De Quincey is in error as to the place of Woolman's interment; he was buried in England. According to "The Testimony of Friends in Yorkshire, at their Quarterly Meeting held at York the 24th and 25th of third month, 1773," prefixed to the edition of his *Works*, published in Philadelphia in 1774:

"John Woolman, of Mount Holly, in the province of New Jersey, departed this life at the house of Thomas Priestman, in the suburbs of this city [York], the 7th of the tenth month, 1772, and was interred in the burying-ground of Friends the ninth of the same, aged about fifty-two years."

UNEDA.

Philadelphia.

The Poverty of Literary Men. — I thought this had been a fact so well ascertained, that it might have saved them, when requested by public advertisement (see a late Number of *The Athenæum*) to send MSS. for approval, from having to pay *back carriage* for their unlucky babes, in the event of their being returned to them as not admissible into a *New Foundling Hospital for Wits*. Methinks the calamity of not being able to bring one's goods to a ready money market is heavy enough, without the additional mortification (and, in my view, shabby injustice) of having to pay toll from market, as well as to it. As "N. & Q." are intended in a particular manner for the communications of literary men, by whose generous ardour in their vocation I hope I may say, without exaggeration, your work is chiefly supported, I trust you will not refuse a place for this public hint and expostulation, or by whatever gentlemanlike epithet you may choose to term it, in these days of war prices for the necessaries of life. If my brethren of the pen choose to pay all expenses of carriage, let them do it; but I think in common fairness they should be told so in the advertisement, and thus know beforehand what they may expect.

A MIND-MARKET GARDENER.

Swallows as Letter-carriers. —

"An experiment has just been successfully made of employing swallows to carry letters, as pigeons were used some years back. Six swallows, taken in their nests at Paris, were conveyed by railway to Vienna, and there let go, with a small roll of paper containing 1500 words under the wing of each. They were liberated at a quarter after eleven in the morning. Two arrived at Paris a few minutes before one, one at a quarter past two, one at four o'clock, and the remaining two did not make their appearance at all."—*Foreign Journal.*

W. W.

Cat.—Whilst the name of the dog varies in every language, thereby indicating that he is indigenous, or coeval, or prior to the formation of such languages, the name of the cat is identical, with slight dialectical variation, in almost all known languages, thereby indicating its foreign origin. What then is the natural habitat of this feline animal? The only language, as far as I can ascertain, in which this word is significant, is the Zend, where the word *gatu*, almost identical with the Spanish *gato*, means "a place" (*Bopp*, i. 111.), a word peculiarly significant in reference to this animal, whose attachment is peculiar to *place*, and not to the *person*, so strikingly indicated by the dog. The inference is, that Persia is the original habitat of the cat, where that animal exists in its most perfect state. Pallas has a coloured plate, the portrait of a very fine animal in the Crimea, of that species, in his *Travels*, vol. ii. It may be probably inferred that it was introduced into Europe from Spain, because the Spanish word is almost identical with the Zend, whilst a greater variation is found in other European dialects: for example, *catus* in Latin, *chat* in French, *katze* in German, *cat* in English, *katē* in Lithuanian, *kot* in Russian, *cat* in Gaelic, and *cath* in Celtic. As the Zend, the language of Zoroaster, is a dead one, akin to the Sanscrit (*Bopp*, *passim*), and gave place to the Persian, which dates its origin from the Arabic invasion in the seventh century; the probable inference is, that the cat had been domesticated in Europe prior to the seventh century. T. J. BUCKTON.

Lichfield.

"*Fade*."—Lamb objected to the word "fade*less*." "What," he asked, "is *a* fade?" He supposed that the termination *-less* could only be adjected with propriety to a noun-substantive. But he did not recollect, cease*less*, daunt*less*, quench*less*. Q.

Bloomsbury.

Climate of the Crimea.—In the *Lettres édifiantes et curieuses* (vol. iii. p. 135., edit. 1810), there is one to the Marquis de Torcy, stating that—

"Le climat serait assez tempéré, si les vents étaient moins furieux; mais en hiver le froid perçant du vent du Nord *n'est pas supportable.*"

This letter is dated from Bagchsaray (Backshiserrai), May 20, 1713, and is fully confirmed by subsequent travellers. The Tartar protects himself from the furious winds and cold by sinking a hole in the ground. (See Clarke's *Travels*, vol. i.) Felt tents are in universal use by the Tartars in traversing their elevated and exposed steppes (heaths). T. J. BUCKTON.

Lichfield.

Queries.

THE LAST JACOBITES.

In a recent number of *Household Words* (No. 241. Nov. 4, 1854) is an article on the last of the Stuarts, the Cardinal York. It concludes as follows:

"The Cardinal Duke, *down to the very day of his death*, although in the receipt of a munificent pension from England, was in communication with *several noblemen* who still indulged the hope of placing him upon the throne of Great Britain. Among the Cardinal's papers were discovered letters from active partisans both in Ireland and Scotland; but the English government wisely took no notice of these awkward revelations. Had they done so, *many men of high rank and great influence would have been brought to a severe account.*"

The Queries which I wish to put are these:

1. Are those parts of the above quotation, which I have marked in Italics, correct?

2. If correct, who were the "noblemen," the "men of high rank and great influence," who continued to cherish hopes of a Stuart restoration down to 1807, the year of Cardinal York's death?

My opinion is, that statement is incorrect. I doubt whether any Jacobites were left in Scotland in 1807, except a few decrepit old men, the remnant of those who had been "out in '45," and these could not be described as men of great influence. It seems strange, too, that so exemplary a person as Cardinal York, when he bequeathed his papers to his kinsman and benefactor George III., should not have taken some precautions to have all those destroyed which compromised any of his adherents who were then living as British subjects.

I hope that either the author of the article in *Household Words* will give his authority for the above statement, or that some of your correspondents will answer my Queries. R. C. C.

Manchester.

Minor Queries.

First Fruits and Tenths.—Are the "first fruits and tenths," which form "Queen Anne's Bounty," still paid on the assessment of the *King's Book*, compiled in the reign of Henry VIII.? Supposing they are not paid after that date, what assessment forms the basis of the present payment? S. D.

Rose-trees.—In Barnaby Googe it is said of these: "It will also doe them good some time to burne them." I have read that the rose did not blossom in Chili, where it is not indigenous, until after it had accidentally been burnt down. Has this experiment ever been tried with the queen of the garden? F. C. B.

Diss.

Authority of Aristotle. —

"A doctor of the Sorbonne, who maintained that the heart was the seat of the nerves, was taken to a dissection and demonstration of the nervous system. Being asked whether he now believed that the nerves sprang from the brain, he replied, 'I should, but for the very words of Aristotle, which are expressly the contrary.'" — *Thoughts and Recollections*, by J. Wray, London, 1782, p. 47.

I have met with other forms of the same story which suggest a common original. Can any of your readers supply a better version, or any authority? J. T.

Sandbanks.—Can any explanation be given as to the existence of sandbanks at the mouths of straits and large rivers, when one would suppose the velocity of the currents discharged by them permanently to remove any existing obstruction? RICARDUS.

"*Bell-childe.*"—I shall be obliged by any of your correspondents informing me the meaning of the word *bell-childe*, which occurs frequently in wills of the sixteenth century as follows, from the will of Robert Davenie of Snetterton, 1580: "I doe gyve and bequeathe unto Thomas Harvie, my *bell-childe*, x^s." HENRY DAVENEY.

Ballard's "Century of Celebrated Women." — CONAN will be obliged by any information relating to the above work (third series, published about 1754 or 1755), where published, and if now to be procured.

Rose of Sharon. — Can any of your correspondents give me some account of a singular flower, called the "Rose of Sharon," or the "Star of Bethlehem?" I have never seen a specimen myself, but my informant told me that at first it has the appearance of a dry stick; but after it has been put into boiling water, it assumes the form of a white rose. It is obtained in the Holy Land. Any information with regard to the nature of the flower will much gratify me. F. M. MIDDLETON.

Ghosts. — Mr. De Quincey, in note 12. to his essay on *Modern Superstition*, says that the idea of a ghost could not be conceived or reproduced by Paganism. Is not the story of Cæsar's ghost a sufficient refutation of this? UNEDA.

Philadelphia.

St. Pancras. — There are twelve churches in England dedicated to St. Pancras. Could any of your clerical readers inform me in what cities, towns, or villages they are to be found? Z.

Serpent's Egg. — Can any one tell me where a serpent's egg, the charm peculiarly prized by the Druids, can be found? I am particularly anxious to possess one. L. M. M. R.

Burial of wounded Regimental Colours. — The following notice is extracted from *The Borderer's Table-book*:

"1763 (May 31st). The old colours of the 25th regiment of foot (Lord George Lennox's), quartered in Newcastle-upon-Tyne, being much wounded in Germany*, particularly at the glorious and ever-memorable battle of Minden, were buried with military honours." — *Local Papers.*

Query, Are "wounded colours" buried now? If not, when did the practice cease? And what is done with "wounded," and, I suppose, dead colours? Many are put up in churches, I am aware. ROBERT RAWLINSON.

King Dagobert's Revenge. — In *The Wiggiad*, a poem published at Bath in 1807, the following lines occur:

> "So when *Le bon Roi Dagobert*
> Cropp'd close his rebel-captive's hair,
> And cut his whiskers off, and then
> His head, lest they should grow again;
> And as Clotilda, when her brother
> Sent his two nephews to their mother,
> (Worse than King Dick) and, to enrage her,
> Gave her the choice of axe or razor,
> She answer'd him with spirit high,
> 'Better that each a prince should die,
> Than with the rabble be confounded,
> And live a *croppy* or a *roundhead*.'"

The poem is not of much value, but it contains evidences of a good deal of reading. I cannot discover, and shall be glad to be told, whether the above allusions are to historical facts, or to some old French romance. S.

Druidical Remains in Warwickshire. — Are there any remains of Druidical antiquities in Warwickshire? And where? L. M. M. R.

Brass in St. Helen's, Bishopsgate. — There is a brass existing in the church of St. Helen, Bishopsgate, which has I believe been recently engraved, representing a female in an heraldic mantle charged with lions rampant, vulned in the shoulder. Can any of your readers inform me whose monument this is (the inscription is lost), or to what families similar arms belong? From these being the only arms on the figure, the kirtle bearing none, I presume it represents an unmarried person. The date, judging from the execution, may be about 1420. F. S. A.

Hill Street, Berkeley Square.

Minor Queries with Answers.

Saville of Oakhampton. — While staying a short time ago in the neighbourhood of Oakhampton, I fell in with a tradition respecting this family, to

* A correspondent suggests that these "wounded colours" must have been made of *shot* silk.

the effect that, several generations back, its then representative, who was a government contractor, brought upon himself the displeasure of "the powers that were," and was consigned to the pillory, and that he thereupon effected a change of name from Acton (I think) to the present more euphonious cognomen of Saville. Is there any truth in this tradition? and if so, what were the circumstances connected with it? T. HUGHES.

Chester.

[The tradition relates to Mr. Christopher Atkinson, who was accused of mal-practices as agent of the Victualling Office, and on Dec. 4, 1783, expelled the House of Commons for perjury. He was subsequently convicted in the Court of King's Bench on the charge of perjury, and ordered to pay a fine of 2000*l.*; to stand in the pillory near the Corn Exchange; and to be imprisoned for twelve months. The punishment of the pillory took place Nov. 25, 1785. We believe it was Atkinson's case that occasioned the following epigram:

"Quoth Ralph to his friend, Here's a strange rout and pother,
It matters not which they chuse, this man or t'other;
I'd as soon give my vote for the India contractor,
As I would for the no less deserving cornfactor.
They are both rogues alike — I repeat it again,
The one rogue in *spirit*, the other in *grain*." *

Atkinson however subsequently received the royal pardon; and on his marriage with Jane, daughter and heir of John Savile, Esq., of Enfield, assumed by royal licence, in 1798, the surname and arms of Savile.]

Historical Work. — There has lately come into my possession a volume in *black letter*, there being two volumes bound in *one:* the title-page of the first is wanting; it contains 193 pages, being from the *Creation* to the death of *Harold:* the second volume, from William the Conquerer to the reign of Elizabeth, date 1568, containing 1369 pages. On the last page is "Imprinted at London, by Henry Denham, dwelling in Paternoster Row, at the costs and charges of Richard Tottle and Humphrey Toye. Anno 1569 last of March." Above the inscription below is a quaint woodcut, representing a barrel with a tree growing out of the bunghole. Is this book rare, and who is the author? ANON.

Dublin.

[This is commonly called Grafton's *Chronicle*, entitled "A Chronicle at large, and meere History of the Affayres of Englande and Kinges of the same." London: 1569, folio, 2 vols. The collation is, vol. i. 1569, pp. 192, with title, epistle dedicatory, &c., six leaves, and at the end of the volume a summarie and table, four leaves. Vol. ii. 1568, pp. 1369, with title, a general table, and a table to vol. ii., twenty-two leaves. (See Herbert or Dibdin's *Typographical Antiquities.*) The appearance of the *Chronicles* of Holinshed and Stowe threw Grafton into the shade. Mr. Heber possessed what he calls "the finest and purest copy," which fetched at his sale 8*l.* 15*s.* Another copy, with frontispiece mended, sold for 2*l.* 3*s.*]

* See a similar epigram, "N. & Q.," Vol. x., p. 61.

The Plague. — In the last Number of the *Quarterly Review* (No. CXC.), in an elaborate article upon Church Bells, at p. 328., there is a foot-note referring to Dr. Herring's "Rules to be observed in times of Pestilence," date 1625 [1665]. The reference is extremely vague. The exact title, or any particulars about this work, would be very acceptable to W. P.

[This pamphlet is entitled *Preservatives against the Plague*, or Directions and Advertisements for this Time of pestilential Contagion. With certain instructions for the poorer sort of people when they shall be visited: and also a Caveat to those that wear about their necks impoisoned Amulets as a preservative against that sickness. Published in the behoofe of the City of London, now visited, and all other parts of the land that may or shall hereafter be visited. By Francis Herring, Dr. in Physick. London: 4to., 1665. Some of his preservatives are excellent; take the following: "Let the pipes laid from the New River be often opened, to cleanse the channels of every street in the city. Let the ditches towards the suburbs, especially towards Islington and Pick-hatch [near the Charterhouse], Old Street, and towards Shoreditch and Whitechapel, be well cleansed, and if it might be, the water of the New River to run through them, as also the like to be done through the Borough of Southwarke. Let the bells in cities and towns be rung often, and the great ordnance discharged, thereby the aire is purified."]

Seller's History of England. — A friend has recently given to me a curious 12mo. volume, of nearly 700 pages, which I do not recollect to have seen noticed. It is entitled —

"*The History of England* .... With an account of all the Plots, Conspiracies, Insurrections, and Rebellions. Likewise a Relation of the Wonderful Prodigies, Monstrous Births, Terrible Earthquakes, Dreadful Sights in the Air, Lamentable Famines, Plagues, Thunders, Lightnings, and Fires, &c., to the Year 1696. Being the Eighth Year of the Reign of his present Majesty King William III. Together with a particular Description of the Rarities in the several Counties of England and Wales: with exact Maps of each County. By John Seller, Hydrographer to His Majesty. London: Printed by *Job* and *John How*, for *John Gwillim*, against *Crosby Square*, in *Bishopsgate-street*, 1696."

I shall feel obliged if any of your correspondents will inform me whether this is a rare book; which I presume it to be, from the fact of its not occurring in any one out of numerous catalogues of old books to which I have referred.

WILLIAM KELLY.

[No copy of this work is to be found either in the British Museum or the Bodleian; nor is it noticed by Watt or Lowndes. Seller was the author of several other works, many containing maps, at the close of the seventeenth century, but mostly without dates.]

Replies.

THE EMPEROR OF MOROCCO PENSIONED BY ENGLAND.

(Vol. x., p. 342.)

Might I inform your correspondent MR. WAYLEN that the Emperor of Morocco could hardly be considered a pensioner of England, when the amounts mentioned by him were doubtless given for two important considerations: firstly, for the liberation of English captives; and secondly, for the protection of British trade. England was not alone in paying *tribute* to this monarch for the safety of her commerce in this sea. Other European powers pursued the same policy. An annual gift of a few hundred pounds procured that protection for the navigation of British ships in the Mediterranean, which a war might not have effected. Hence the tribute paid by Christians to a chief of Corsairs. Nearly a century after the period mentioned by MR. WAYLEN, America was obliged to conciliate by her gifts, not an Emperor of Morocco, but a Dey of Algiers. On the 8th of May, 1792, the President of the United States was authorised by the senate to make a treaty with this power, and a sum of 8000*l.* was voted to be paid when the seals were affixed to it, as also 5000*l.* annually, to be paid while it remained unbroken. At the same time an amount of 8000*l.* was voted for the liberation of thirteen American citizens who were held in captivity. This *yearly tribute* was paid for twenty-three years. On the 3rd of March, 1815, America declared war against Algiers, caused by an insult offered by the Dey to the Consul-General of the United States, and also by his declaration that not for "two millions of dollars would he sell his American slaves," — an exorbitant sum, when there were only twelve persons whom he held in confinement. While hostilities continued, an Algerine frigate of 46 guns and 436 men, and a brig of 22 guns and 180 men, were captured. The admiral Rais Hammida, who was supposed to have been a Scotchman by birth, and of the name of Lyle, fell in an engagement, as did thirty of his crew, whose bodies were thrown into the sea. On the 30th June, 1815, "a treaty of peace was concluded with the Dey of Algiers, dictated by Commodore Decatur, in which it was stipulated that no *presents* or *tribute* were in future to be paid, and all captives were to be delivered up." These terms were never broken. (Vide Cooper's *Naval History of the United States*, and *Washington National Intelligencer* of Oct. 7th, 1854.) W. W.

Malta.

DID THE GREEK SURGEONS EXTRACT TEETH?

(Vol. x., pp. 242. 355.)

As this historical inquiry is one which it is impossible for me to enter into but during a few leisure hours, I am obliged to M. D. for his suggestions, which shall be duly attended to. I am sure this discussion has been useful, as it must be confessed that the department of dentistry has been but little attended to, even in the best works on the history of medicine.

Your correspondent TRISTIS states that the Greek surgeons not only extracted teeth, but that they also filled with gold those which were decayed.

The same observation, I see, has also been made by Mr. Finney, in Egypt, with regard to the teeth of mummies. (Vide *Medical Times and Gazette*, No. 218. p. 248.) Of the way in which the Greek dentists proceeded in these delicate operations (operations requiring greater care and skill than any other operation in dentistry), very little is or can be known; but the skulls of Egyptians are of course documents which may be examined. In this respect Mr. Finney, or TRISTIS, may clear up an item of dental surgical skill, by inquiry whether the teeth of mummies which had been filled with gold had been previously prepared for such filling *secundum regulam artis*, which I, however, very much doubt. My theory in this respect is the following:—It probably happened that the Egyptian dentists took hold of the very simple fact that a hollow carious tooth got filled, during mastication, with a seed of grape or other similar fruit, which even often occurs at the present time. As the importation of gold dust from the countries south of Egypt was then carried on as an object of general commerce, it is obvious that some of the grains of gold were well adapted for the purpose of filling hollow teeth, without the necessity of melting and flatting, as we now do. Once begun, the experiment was doubtless improved and refined.

As to filing of decayed teeth, said to occur in Egyptian mummies according to the same authority, I am rather doubtful, although of course ready to cede to proof and conviction. Our present tooth-files are amongst the greatest feats of the modern file-cutter; and I am quite certain that the Egyptian steel manufacturer (!) could hardly be supposed to have produced such minute and delicate files as are required for this operation. If it should be proved that teeth have been really filed, it will turn out that they have been such as stand aloof from each other, and where some slip of hone or slate could be introduced, which in fact is a plan I frequently resort to in preference to the file. GEORGE HAYES.

66. Conduit Street.

MILITARY TITLES.

(Vol. x., p. 433.)

As it appears to me that your correspondent R. A. has not fully elucidated the matter before him, may I suggest the following by way of solution of the Query to which he refers.

I think that he would have arrived at the true value of the titles of our officers if he had recollected that the terms *lieutenant*, *major*, and *general* are adjectives, and are merely abbreviated titles, the other portions of them being omitted for convenience sake. Perhaps my meaning will be seen by the following examples, in which the words printed in Italics are those usually left out: private, *soldier;* drummer; drum-*mer*-major; serjeant; serjeant-major; lieutenant-*captain*, *i. e. locum tenens* of the captain, &c.; captain; *captain*-major; lieutenant-colonel; colonel. Whenever any of the last three, who are called field officers, are entrusted with higher and more extensive commands, the word *general* is added to their respective ranks, and the titles are shortened in the following manner: *Captain*-major general; lieutenant-*colonel* general; *colonel*-general.

Though the title "captain-major" may seem strange to our ears, it is as legitimate a term as "drum-major" or "sergeant-major;" and that of "captain-general" is employed in the armies of other European states, though not in ours.

I ought to beg pardon for venturing so far out of my proper line as into military matters; but in the republic of "N. & Q." every man is free to "shoot his bolt" where he pleases. H. Cotton.

Thurles.

R. A.'s explanation of the Query is very satisfactory, where it fails to allude to the difficulty referred to. The reason why a lieutenant-general should be made the title of a superior officer to a major-general, when a major is a higher grade than a lieutenant, was required. To R. A.'s explanation of the origin of the title major, little objection need be taken. In effect he says that, as "a sergeant-major is superior to the sergeant," so is a major (*i. e.* a captain-major to a captain). Hence by the same law, the next superior officer to a colonel should be a major-colonel. In effect he is termed a major-general. If we go from greater to less, the anomaly remains; we have lieutenants and second lieutenants, we have captains and second captains, but we also have generals, lieutenant-generals, and major-generals. The origin or the reason, if one there be, of the latter title still remains unexplained. O. S.

PHOTOGRAPHIC CORRESPONDENCE.

Mr. Lyte on the Collodion Process.—As an enthusiastic admirer and constant practitioner of the collodion process, I cannot help offering my testimony against Mr. Sutton and his opinions. The advantages which the collodion possesses over both the paper and albumen processes, seem to me so obvious, that I am always surprised to hear them brought into comparison; and can only attribute Mr. Sutton's opinions to his allowing theory to take the place of experience, and adopting the ideas of others, rather than depending on the results of his own practice. The paper process has several disadvantages, which must be obvious to all its practitioners. The extreme difficulty of obtaining a paper of even texture; the constant occurrence of spots; the gravelly effect of wax-paper, and the bad keeping qualities of all paper prepared by other processes; and then, after all, the woeful deficiency of half-tints in the positives, and the length of time required to obtain an impression. In the albumen process we have many of these defects remedied, but on the other hand very great difficulty of preparation; the worst part of which is, that the plate is constantly spoiled in the process of fixing—after all the trouble of preparing and taking the picture. Now, in the collodion process, perfected as it is at present, we have, I may say, none of these disadvantages. We can prepare a plate easily in five or six minutes, which shall take a picture quite instantaneously, so as to take objects in rapid motion; or by diminishing the dose of nitrate of silver, can cause the plate to keep for any required length of time, and still work as rapidly as usual.

It is somewhat singular, that Mr. Shadbolt and myself should have both been experimenting in so completely the same line, as his process seems to differ from mine in no essential point, except that of my mixing the nitrate of silver with the grape sugar or honey before applying it to the plate; whereas he leaves a very slight excess of nitrate on the plate on which he applies the honey. At the same time it is certain that Mr. Shadbolt is a discoverer quite as independent as myself, although I believe I can lay claim to priority of publication. In the process which I subjoin, I have adopted his plan of washing the plate with a weaker nitrate bath, so as not to introduce too much of that substance into the syrup. At the same time I never leave it out of the syrup, as he does, as that causes unequal development. To prepare the syrup: take one pound of best white starch; mix this in one pint of distilled water, cold, so as to form a thin paste; then mix, in a china-lined saucepan, or glass or porcelain vessel, two quarts of distilled water and one ounce of sulphuric acid; make this boil, and add little by little, stirring all the time, the starch paste; boil this for fifteen minutes, and then pour it into a large bottle, so as just to fill it; place this bottle in a saucepan filled with strong salt and water, make the whole boil, and keep it boiling for twelve hours; the bottle must be well corked. Pour the liquid thus produced into a basin, and add whiting to it as long as effervescence ensues; then strain it through a linen cloth, and having filtered it through animal charcoal, evaporate to one pint and three quarters. Then add five grains of nitrate of silver, and one ounce of alcohol, and place a lump of camphor in the bottle. The nitrate of silver must not be added till the syrup is quite cold, and it must not afterwards be exposed to the light more than can possibly be avoided. This syrup I pour over the plate which has been sensitised as usual, and washed with a bath of nitrate of silver half a grain to the ounce of water; and having let the plate drain, I store it in a dark box. To develope the picture, I immerse it in a bath of 500 grains of nitrate of

silver to the pint of water, which must not be used for any other purpose; and I develope with pyrogallic acid, or gallic acid, which answers very well as for paper. The above is the best method of preparing the syrup, but it may be prepared with the ordinary grape sugar of commerce, if a good sample be obtained, by taking —

Grape sugar	15 oz.
Water	1 pint.
Nitrate of silver	3 grs.
Alcohol	1 oz.

Where, however, good honey, old, crystallised, and pale-coloured, can be easily obtained, it can always be substituted for grape sugar. Should the nitrate produce a precipitate on first being added to the filtered solution, the grape sugar should be rejected as bad. Mr. Hockin, in the Strand, sells very good grape sugar. However, for the instantaneous process it does not answer, probably on account of the sulphosacharrate of lime it contains. On the instantaneous process I must add a remark or two. Great care must be taken to exclude all light but yellow light; four folds of yellow calico only just suffice. It is not so much the quantity as the quality of light that signifies.

Honey appears to contain at least two kinds of sugars, which exert very various actions on nitrate of silver: these two sugars are, one grape sugar, and the other an uncrystallisable sugar, which, spontaneously with age, becomes grape sugar. In proportion, then, as the latter is contained in more or less quantity, does it act more or less perfectly; and when, as in a sample I have obtained, it is nearly pure grape sugar, it is then the most perfect substance possible for our purpose.

Mr. Heilmann, of Pau, at present does portraits of half the size of life by means of my instantaneous process, with a Ross landscape lens of long focus.

P.S. — A very useful little instrument is sold in shops, under the name of "Pese sirops:" it is of French origin, as the name imports. It should now be in the hands of every photographer. This, when I want to make a syrup, I simply place in the distilled water I am about to use (having previously measured it). The instrument then stands at zero. I add grape sugar, or old honey, as the case may be, which, in dissolving, raises the specific gravity of the water; this causes the instrument to rise, and when it marks twenty, the syrup is of the requisite strength. Twenty is also the specific gravity of the nitrate solution I use for positive pictures, and seven for collodion negatives, by this same instrument.

F. Maxwell Lyte.

Hotel de France, Argelès, Hautes Pyrénées, France, Nov. 30, 1854.

Spots on Collodion Negatives. — Gwenllian will feel greatly obliged if the Editor of "N. & Q." will inform her as to the cause, and prevention, of numberless minute round white spots which appear on her otherwise successful collodion negatives, when held up to the light; and which, on printing, give the positive an appearance of being dusted with fine black sand? This does not always occur in small plates.

Replies to Minor Queries.

The first English Envoy to Russia (Vol. x., p. 127.). — Although the Query of A. B. has already drawn two interesting Notes from very able men, may I be permitted to call your readers' attention to Milton's account of Sir Jerom Bowes? In his *Brief History of Moscovia*, he tells us that Juan Basiliwich, having sent his ambassador, Pheodor Andrewich, to England, touching matters of commerce, the queen (Elizabeth) sent Sir Jerom Bowes. The Dutch at that time had intruded themselves into the Muscovy trade, which had been granted to the English by privilege long before, and had made friends with one Shalkan, the emperor's chancellor, who "so wrought" that Bowes was but badly treated. Like a true Englishman, he asserted his rights, and the supremacy of his royal mistress, and with such success, that the emperor openly preferred him, and loaded him with marks of distinction. Unfortunately the emperor died. Shalkan became the chief power in the state, and imprisoned Sir Jerom in his own house for nine weeks, and afterwards sent him away "with many disgraces," which, after the favour he had enjoyed from the "English" emperor, must have been doubly mortifying.

With characteristic daring, Bowes, "when ready to take ship," sent back the trifling despatch he had received from the new emperor, "knowing it contained nothing to the purpose of his embassy," and so departed.

Milton gives the account at great length, and in a very interesting manner. He evidently sympathises with Sir Jerom, and expatiates on his courage and address. There is a considerable difference between the accounts A. B.'s Query has called forth. I fancy, however, the *Quarterly* reviewer had Milton's account at hand when writing his article, as some of the quotations are from Milton's work.

I may add, that Milton gives as one of his authorities, a "Journal of Sir Jerom Bowes." Is that "journal" to be found? Is it in the British Museum? Such a fragment would be deeply interesting, and is, at any rate, worth looking for. Can any of your correspondents afford a clue as to its whereabouts? J. Virtue Wynen.

1. Portland Terrace, Dalston.

[The document consulted by Milton is probably the following: — "A Briefe Discourse of the Voyage of Sir Ierome Bowes, Knight, her Maiesties ambassadour to Iuan Vasiliuich the Emperour of Muscouia, in the yeere 1583," contained in Hakluyt's *Collection of Early Voyages, Travels, and Discoveries*, vol. i. p. 516., edition 1809, 4to. This document is preceded by the following: — "The Queenes Maiesties Commission giuen to Sir Ierome Bowes, authorizing him her highnesse Ambassadour with the Emperour of Moscouie;" and "The Queenes Maiesties letters written to the Emperour by Sir Ierome Bowes in his commendation."]

Latin Poetry (Vol. x., p. 243.). — I refer your correspondent Cpl. to "N. & Q." of Nov. 27, 1852, for another, and as I think better, reading of the quatrain beginning "Lucus, Evangelii," &c. S. T.

Leeds.

Beech-trees struck by Lightning (Vol. vi., p. 129.; Vol. vii., p. 25.).—

"Fig-trees and cedars are rarely struck with lightning; the beech, larch-fir, and chestnut are obnoxious to it; but the trees which attract it most are the oak, yew, and Lombardy poplar; whence it follows that the last are the trees most proper to be placed near a building, since they will act as so many lightning conductors to it. Again, the electric fluid attacks in preference such trees as are verging to decay by reason of age or disease."

This extract is taken from Timbs' *Year-book of Facts* for 1848, where it appears as a quotation from the *Mechanic's Magazine*, No. 1235. In the index to the former valuable publication there are two references to the *above note* under different heads, and to *different pages*. This is evidently an error which might hereafter be corrected, should another edition be published. W. W.

Malta.

Kyrie Eleison (Vol. x., p. 404.).—These words in the Roman Liturgy are of high antiquity. St. Augustin in his Epist. 178. mentions this formulary as in use among all Latins and barbarians, though this epistle is somewhat doubtful. In the mass this Greek form is retained as well as several Hebrew words, as *Alleluia*, *Sabaoth*, and *Hosannah*, as having been most probably used in the beginning, to show that the Church was one, composed at first of Hebrews and Greeks, and subsequently of Latins. Another reason might be to commemorate the inscription on the Cross in these three languages. The second Council of Vaison, in 529, speaks of the *Kyrie Eleison* as in common use. Of course J. R. G. is aware that in the Catholic mass the *Kyrie* occurs towards the beginning, and immediately before the *Gloria in excelsis*. F. C. H.

Epitaph (Vol. x., p. 421.).—The following is, I think, more terse and expressive on a talkative old maid than the epitaph which appeared in "N. & Q." as above.

"Here lies, return'd to clay,
Miss Arabella Young,
Who on the first of May
Began to hold her tongue."

F. C. H.

"*Emsdorff's fame*" (Vol. x., pp. 103. 392.).—Residing as I do in a place where I cannot obtain access to the *Vocal Companion*, or any copy of the song commencing with these words, will AGMOND confer a favour on me by transmitting a copy of the poem to "N. & Q.," for publication in the columns of that excellent journal? I saw the words circa 1826, in a song-book published by Mr. Bolster, of Cork, πάλαι τέθνηκας. Major Charles James, the author, published the *Military Dictionary*, several poems on military subjects, and a *Collection of the Sentences of General Courts-martial*, from the last-named of which works I learn that the officer tried at the Cape of Good Hope, in 1806 (Vol. x., p. 386.), on the charge of "prostrating himself on the ground, with a view of avoiding the fire of the enemy," was Captain Æneas Sutherland, 93rd Highlanders, and that the court-martial resulted in that person being cashiered. The trial will be found at p. 226. of that work, which was published in 1820, by Mr. Egerton, of the Military Library, 30. Whitehall, London. JUVERNA.

General Prim (Vol. x., p. 287.).—In 1848, General Prim, bearing the title of Conde de Reus, filled the important post of Captain-General of the Spanish colony of Porto-Rico. In the beginning of that year the slaves in the French islands had obtained their freedom, and Governor Prim, apprehending that the cry of "Liberty, Equality, Fraternity," might extend to the colony under his command, issued a proclamation to the inhabitants of Porto-Rico, which for the severity of its enactments against the African race is unsurpassed even by the infamous *Code Noir* of by-gone days. I subjoin two short clauses by way of illustration:

"2nd. That should any individual of the African race, whether free or slave, take up any weapon against white persons—though even provoked to do so—he shall, if a slave, be shot dead, and if free, have his right hand cut off by the common executioner; but if the white be wounded, then the free shall also be shot dead."

"5th. That if any slave (which is not expected) should rebel against his master or employer, the latter is allowed to kill the offender on the spot, in order to prevent, by such prompt action, others from rising."

The local newspaper from which I extract these particulars adds, that in 1835 General Prim was a sergeant in a Spanish regiment of infantry.

HENRY H. BREEN.

St. Lucia.

Two Brothers with the same Christian Name (Vol. x., p. 432.).—In Anthony Wood's *Athenæ Oxonienses* are biographies of two brothers, both named John; sons of John Hughes, Esq., M.P. for Hereford, in Henry VII.'s reign. The one was a divine; and some sermons by him I have seen in the Bodleian Library. The other, the younger, was a barrister or judge of the Marches, "linguist and poet." Ben Jonson submitted his works to his revision. His Life occupies much space in the *Athenæ Oxonienses*, and far more than his brother's. Both were at New College, Oxford. From the sergeant I am lineally descended. PHILOLOGUS.

"*Chare*" *or* "*Char*" (Vol. x., p. 435.).—The lines quoted by F. are from the old Scottish ballad "The Gaberlungie Man:"

"Some ran to coffers, and some to kists,
But nought was stown that could be mist."

J. R.

St. Tellant (Vol. x., pp. 265. 334.).—In the list of saints given by the Bollandists in the last volume for the month of June, in their learned and truly valuable AA. SS., a "Sanctus Tellanus, Abbas," is noticed; and his feast-day is set down as the 9th of January. In a tract, entitled *De Prosecutione Operis Bollandiani quod Acta Sanctorum inscribitur*, and issued at Brussels A.D. 1838, but now become excessively rare, among the Saints whose lives are to be published occurs "Teleanus, Ep. M. Landav. in Angl. 25 Nov." To me it seems that the Rhosilli bell bears the name of some home-born holy Briton—either the abbot, or the martyred Bishop of Llandaff—and not of any Flemish saint, as Seleucus imagines. In the *Natales Sanctorum Belgii*, by Molanus, no saint with a name anything like Tellant is to be found. From a copy of the original inscription now before me, I find it is not Sancta but Sancte Tellant, &c. D. Rock.

Newick, Sussex.

Etiquette Query (Vol. x., p. 404.). — The term etiquette is misapplied by the Querist. It is simply a question of rank and precedence. What the lady acquired by marriage she loses by remarriage, the wife following the status of her husband. The courtesy title not being the lady's by birth, she cannot take the style or rank of Honorable. G.

An answer to the "Etiquette Query" may be found at p. 635. of Dodd's *Peerage* for 1852. It is there laid down that such ladies as the supposed Mrs. Fergusson Jones lose both courtesy, title, and precedence by contracting a second marriage: "for it is held, that whatsoever in this respect a woman gains by marriage, she loses by marriage—'eodem modo quo quid constituitur, dissolvitur.' Nevertheless," goes on this authority, for various reasons, "it is perhaps no very great concession for the world to yield them the courtesy-titles of their first husbands."

Newspaper-readers may recollect a correspondence not long ago on this subject, between the Hon. Mrs. Norton the poetess (wife of the Hon. G. Norton), and another Mrs. Norton, who had prefixed the "Hon." to her name as having been the wife of the Hon. Stewart Erskine: a correspondence in which anything but courtesy was conspicuous. R. H. G.

Books to be reprinted (Vol. ix., p. 171.). — Irby and Mangles' *Travels in Egypt and Nubia, Syria and Asia Minor*, during the years 1817, 1818. (Printed for private distribution.) Well written and full of accurate information. It is much to be regretted that the work was never published; and it would still bear reprinting. (Dr. Robinson's *Biblical Researches in Palestine*, vol. iii., Append., p. 24.) Anon.

Remarkable and authentic Prophecy (Vol. x., p. 284.). — Allow me to suggest to your correspondent A. B. R., that the circumstance, which he describes as a "remarkable and authentic prophecy," has no relation whatsoever to the present Emperor of France. In 1823, when "Madame Mère" uttered the language in question, the grandson who occupied her thoughts as the future Emperor of France, was not Louis Napoleon, but the Duke of Reichstadt, King of Rome. In him alone were then centred all the hopes of the Bonaparte family; and to him alone, until the period of his death, did they continue to look forward as to the restorer of their fallen dynasty. True, if we examine the expression "grandson," apart from the intention of Madame Mère, her words assume the appearance of prophecy: but if we take into consideration that the "greatness," which she so fondly anticipated for the Duke of Reichstadt, has never been realised; and that the "greatness" achieved by Louis Napoleon was wholly undreamt of in her contemplation, your correspondent will I think agree with me, that the language quoted by him lacks the essential ingredients of a true prophecy. Henry H. Breen.

St. Lucia.

Alefounders (Vol. x., pp. 307. 433.). — In the Hale MS. (see *Three Early Metrical Romances*, published by the Camden Society, p. xxxviii.), which contains records of the Court Leet of Hale in the fifteenth century, amongst persons fined we have:

"Thomas Layet, quia pandocavit semel ij*d.* Et quia concelavit le *fownndynge pot*, iij*d.*"

The word is found in the early English Psalter, edited by Mr. Stevenson for the Surtees Society, vol. i. p. 39.:

"Thou fanded mi hert and bi night seked;
With fire me fraisted, and in me nes funden wickedhede."

Other versions are given in the notes, throwing still more light upon the word:

"With fir thou fondedest, and noht esse
Funden in me wickednesse."

"Thou fonded mi hert . . .
. . . . . .
And noht is funden in with me,
Wickednes nan for to be."

What sort of a vessel was the *founding*-pot? It seems to have been kept specially for the beer-testing. John Robson.

Archaic Words (Vol. ix., p. 491.; Vol. x., p. 24.).—

Advyse agrees with the definition given by Johnson to *advised*, &c.

Beclepe is the A.-S. beclyppan, to clasp.

Daying. We have a derivative of this in our version of Job ix. 33., "any daysman," in the

sense of umpire. Both are syngenesiac with the A.-S. dæma, a judge.

Foule is but a misspelling of *full*.

Halowes is still retained in the substantive sense in the vernacular calendar as "All-Hallows' Eve," &c.

Lowable is the French *louable*, if it be not rather *loveable*.

Mowing is "making mouths," according to Johnson, and can hardly be considered archaic, at least not obsolete.

Nosethrylless is the A.-S. nore-þyrel, nostril, *i. e.* nose-hole.

Payne was, I suspect, in pronunciation the same with the A.-S. pinan; and is hardly obsolete, since we could say to-day "to pine thereon," &c.

Rather, A.-S. raður, means, primarily, "that which comes first."

Shenship, A.-S. rcỳnðe, ashamed; rcỳpe, condition; *i. e.* a state of being ashamed.

Shepster, A.-S. rcỳp, a patch, a piece. Thus, in St. Matt. ix. 16., Nipeꝛ claðeꝛ rcỳp, a piece of new cloth.

Speed, A.-S. rpeð, prosperity.

Stickle, A.-S. rticel, a sting. So the passage given by Novus would signify "the conflict — *provoked* by the Pope."

Wair is the A.-S. pæꝛ, a pond, and our English *wear* or *weir*.

Warying, A.-S. pỳrinꝛ, cursing, from *wergian*.

Welowying is *drooping*, like a willow.

Wonders is our *wondrous*, in all but spelling.

I. H. A.

Baltimore.

St. George's, Hanover Square (Vol. x., p. 425.). — The house in which Lord Chancellor Cowper died, is, by an error of the printer probably, given as 23. It should be 13. It may be the fact, that the house in question was what is now known as No. 13.; but was it so described at the time? Even after the middle of last century no numbers are prefixed to the names in the rate-books of the respective occupants. D.

Leamington.

Door-head Inscriptions (Vol. vi., p. 412., &c.). — The origin of this custom may perhaps be found in the Scriptures, Deut. vi. 9.: "Thou shalt write them upon the posts of thy house, and on thy gates." Jahn says:

"The gates not only of houses, but of cities, were customarily adorned with the inscription which, according to Deut. vi. 9., xi. 20., was to be extracted from the law of Moses; a practice in which may be found the origin of the modern *mezuzaw*, or piece of parchment inscribed with Deut. vi. 5—9., xi. 13—20., and fastened to the door-post." — *Upham's Translation*, Ward's ed., sec. 35.

There is an interesting note in the Pictorial Bible on Deut. vi. 9., and another in Ainsworth's annotations on the passage. It appears that the custom still prevails in oriental countries, of inscribing passages from the Koran upon the entrances of their buildings. Among the Greeks and Romans it was common to place an inscription over the entrances of temples, &c. Examples of these are still in existence. Perhaps the most celebrated was that over the temple of Apollo at Delphi, "Know thyself."

The best writers have availed themselves of the idea. Thus Dante, in a celebrated passage in the *Inferno*, represents an inscription over the entrance, which consists of nine lines, of which the last is that famous one, —

"Lasciate ogni speranza, voi ch' intrate!"

"Abandon every hope, O ye who enter here!"

And John Bunyan, with admirable tact, places over the wicket-gate the words, —

"Knock, and it shall be opened unto you."

In addition to the inscriptions already given, I remember over the Grammar School, Wellingborough:

"Φιλομαθεσι multum debeo, barbaris autem nihil."

I forget where the following comes from:

"Love not prid. Vnto the poore be helpynge.
And be not wearye of wel doinge.
Sir William Hericke, Knight, Fovnder hereof, 1613."

but I think it is in Leicestershire. B. H. C.

South's Sermons (Vol. x., p. 324.). — The story alluded to, in the first passage of which N. L. T. desires an explanation, viz. "A coal, we know, snatched from the altar, once fired the nest of the eagle, the royal and commanding bird," is told by Phædrus, in the twenty-eighth fable of his first book, *Vulpis et Aquila:*

"Quamvis sublimes debent humiles metuere,
Vindicta docili quia patet solertiæ."

The eagle would not restore the fox's cubs which she had carried away to her nest, and thereupon,

"Vulpes ab arâ rapuit ardentem facem,
Totamque flammis arborem circumdedit."

H. L.

N. L. T. will find the subject of Wolsey's dissolution of the forty monasteries, by consent of Henry VIII. and Pope Clement VII., for the purpose of founding his colleges at Ipswich and Oxford, referred to at greater length in the introductory address "To the Reader" of Spelman's treatise *De non temerandis Ecclesiis*, Oxford, 1841, pp. 49—55. There are several references also which will, no doubt, enable him to ascertain all the particulars he desires. J. Sansom.

The Inquisition (Vol. x., p. 120.). — Colonel Lehmanowski (not Lemanouski as your correspondent has it) is, and has been for several years, a clergyman in good standing in the Lutheran

Church. He resides in one of our western States, and as soon as a communication can reach him, inquiry shall be made as to what it was that he did say respecting the destruction of the Inquisition in Spain. He was for many years in the French army, and when in this city a year or two ago, he delivered a series of lectures upon the horrors of war. He was here as a member of a synod or convention of his Church.

It is true that he is "a refugee Pole," and in my humble judgment the circumstance does him honour. So long as there is no Poland on the map of Europe, the man is not to be sneezed at who refuses to remain a Russian vassal in what once was Poland. He has made a happy exchange in coming to this country. UNEDA.

Philadelphia.

Earthenware Vessels found at Fountains Abbey (Vol. x., pp. 386. 434.). — I think there can be no doubt that the vessels described by both your correspondents were acoustic instruments. Vitruvius, in the chapter of his work on *Architecture* which treats "Of the Vases of the Theatres" (book v. ch. v.), recommends that brazen vases, selected and arranged according to the laws of harmony, should be placed in cells formed within the seats of the theatres, and concludes with these words:

"If it is demanded in what theatres they are made use of, Rome cannot show any; but the provinces of Italy, and many cities of Greece, can show them. We know also that Lucius Mummius, who destroyed the theatre of Corinth, brought to Rome the vases of brass, and dedicated them in the temple of Luna. Likewise, many ingenious architects, who construct theatres in small towns, to save expense make use of earthen vessels to help the sound, which being adjusted according to these rules, answer the intended purpose." — *The Architecture of Vitruvius Pollio*, translated by W. Newton, Architect, London, MDCCXCI.

C. FORBES.

Temple.

It is highly probable that the earthenware jars imbedded in the masonry of Fountains Abbey, respecting which MR. PEACOCK inquires, were so placed for the sake of assisting sound. I have read that the Romans so used them in their buildings; and that they have been found so placed in the walls of the Coliseum, but have lost my reference to the passage. OTTIS.

Miscellaneous.

NOTES ON BOOKS, ETC.

Mr. Russell Sedgfield, of whose exquisite Photograph of Salisbury Cathedral we spoke so highly some twelve months since, has commenced a series of illustrations of the principal objects of interest throughout these Islands. The work is accordingly entitled *Photographic Delineations of the Scenery, Architecture, and Antiquities of Great Britain and Ireland*; and Mr. Sedgfield hopes to be enabled to produce about eight Parts in the course of the twelvemonth. The subjects of the present are: — I. The Norman Tower, Bury St. Edmunds. II. The Abbey Gate, Bury St. Edmunds. III. The South Transept of Norwich Cathedral, the details of which are given with exquisite minuteness and great beauty. IV. The West Front of Burham Priory, Norfolk. V. Part of the Cloisters of Norwich Cathedral. It is well remarked by our artist, that however beautiful as works of Art may be the views which have before been taken of the spots which he has chosen, "there attaches a doubt of their perfect accuracy, which detracts greatly from their value as faithful memorials of the objects of which they profess to be a record." This objection, it is obvious, does not apply to such a work as the one before us: and we know no higher gratification to our students of topography, than that which they must derive from the contemplation of such truthful, yet artistic pictures, as those which Mr. Sedgfield supplies in these *Photographic Delineations*.

Mr. Murray has at length, by the publication of the seventh volume, completed the third edition of Lord Mahon's *History of England from the Peace of Utrecht to the Peace of Versailles*, 1713—1783. The present volume of this carefully-compiled and ably-written work, embraces the years 1780—1783, and has, like its predecessor, an appendix of original documents, which adds greatly to its value. The index, that important division of all books, especially of books of history, which are books of reference, is full and satisfactory.

Our numismatic friends will thank us for calling their attention to the *Historical Notices of the Royal and Archiepiscopal Mints and Coinages at York*, by Robert Davies, F.S.A. It is a work full of much curious and interesting matter, and does credit to the industry and judgment of Mr. Davies.

BOOKS RECEIVED. — *The Works of Philo Judæus, the cotemporary of Josephus; translated from the Greek*, by C. D. Yonge, B.A. — Vol. II. forms the new issue of Bohn's *Ecclesiastical Library*, and we do not know in the whole of that series a work which does greater credit to the enterprise of the publisher. — Mr. Murray has just added to his *Railway Reading* two small volumes of essentially different character — though both reprints of works which "have made themselves famous." The first is Mr. Henry Taylor's *Notes from Life*, in which the author of *Philip van Artevelde* discourses thoughtfully and impressively on Money; Humility and Independence; Wisdom; Choice in Marriage; Children; and the Life Poetic. The other, destined to please a wider circle, is a glorious shilling's worth of humour, being the *Rejected Addresses, or the New Theatrum Poetarum*, by James Smith and Horace Smith; *with the Authors' latest Corrections, Notes and Illustrations*.

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OUR CHRISTMAS NUMBER. *In the selection of our materials for this week's* "N. & Q.," *we have endeavoured to give it something of a character suitable to the present season, when* "*old wives' tales*" *and* "*ballads in print*" *are tolerated, even by those who do not* "*love them even too well.*" *And so, Gentle Readers all,* A merry Christmas to you!

MR. J. O. N. RUTTER *will please to accept our thanks for his very curious volume,* Human Electricity; *and for his suggestions, which we will not lose sight of.*

RECENT PHOTOGRAPHIC PUBLICATIONS. *Owing to the late period at which we received it, we are compelled to defer until next week our notice of the beautiful volume of* Illustrations of Scripture, *formed of twenty photographs by an Animal Painter.*

DUNBROND. *The inscription of Theodoro Paleologus appeared in our* Eighth Volume, p. 408. *Our Correspondent will also find an account of Hadleigh Castle in Morant's* History of Essex, *vol. i. p. 279., and in Wright's* Essex, *vol. ii. p. 598.*

TALBOT *v.* LAROCHE. *This important action, which commenced on Monday last, was brought to a close on Wednesday, when the jury returned a verdict, that the plaintiff was the first inventor, but that there had been no infringement of the patent, thereby deciding for the defendant.*

Replies to other Correspondents in our next.

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Notes.

NOTES ON EDITIONS OF "THE DUNCIAD."

(*Concluded from* p. 498.)

(H.) THE DUNCIAD. WITH NOTES VARIORUM, AND THE PROLEGOMENA OF SCRIBLERUS. LONDON, PRINTED FOR LAWTON GILLIVER AT HOMER'S HEAD, AGAINST ST. DUNSTAN'S CHURCH, FLEET STREET, 1729, 8vo. In two out of four copies which are before us, the frontispiece is the Ass, with the words DEFEROR IN VICUM VENDENTEM THUS ET ODORES. This is obviously printed from the vignette cut out from the engraved title-page to the Dod 4to. In two copies, including one belonging to Mr. Peter Cunningham, with Pope's autograph on the title-page, the frontispiece is the *Owl*, with a variation which is described in our notes of edition (I.).

That this edition followed the one last described (G.), Dob's defence of his errata shows pretty clearly.

This volume corresponds generally with the preceding. It has, however, at the end of the index an address, M. Scriblerus Lectori, setting forth certain errata, which occupies two pages.

(I.) THE DUNCIAD: WITH NOTES *VARIORUM*, AND THE PROLEGOMENA OF *SCRIBLERUS*. LONDON: PRINTED FOR A. DOD, 1729, 8vo. The portion of the title which we have printed in Italics is printed with red ink. With precisely the same frontispiece of the Ass, as the preceding edition. Indeed, H. and I. are, with the exception of the title-page, and that this *Dod* 8*vo.* has not the two pages of errata, perfectly identical. The same errors, which in (H.) are corrected by the errata, are to be found in Dod. That H. and I. were printed from the same types, the following instances of misplaced or imperfect letters will show:

Page 8. l. 2. of Advertisement, in the word "liv'd," the *v* has dropped in both editions.

Page 180. l. 8. Appendix, the word "Reason" is printed with a battered R; and in p. 182. l. 26., in the word "length," the *g* has dropped.

NOTE.—Here we may notice, that in two copies of Gilliver's 8vo. edition (H.), which have been sent to us, we have found inserted an additional plate. In one copy it precedes the first canto; in the other it is placed at the commencement of the second canto. It is the *Owl* frontispiece, but with variations; and is from the *owl*-plate which appears in the later impressions. The variations are,—1. In the label issuing from the beak of the owl, where we have the word "Variorum" introduced. 2. In the pile of books on which the owl is perched, where "Gildon & Woolston agst X^{t}," takes the place of "P. & K. Arthur;" and "Blackmore" takes the place of "Newcastle." The copies in which this additional plate is inserted, would be said to be in their original binding. As Pope, in his letter to Swift, dated Oct. 9, 1729, says—

"If in any particular, anything be stated or mentioned in a different manner from what You like, pray tell me freely, that the *new Editions* now coming out here may have it rectify'd,"—

it is possible that this owl-plate had been engraved for the purpose of being used for the Dod edition (I.); which, however, appeared, as we have seen, with the Ass frontispiece. The paragraph is immediately followed by another, which certainly does not clear up the mystery:

"You'll find the octavo rather more correct than the quarto, with some additions to the Notes and Epigrams cast in, which I wish had been increased by your acquaintance in Ireland."

Mr. Malone, to whom the copy of H. with Pope's autograph had belonged, has inserted the following note:

"First published in this improved state in 4to in April, 1729 (price 6*s.* 6*d.*), near a year after the first production. In 8vo same month. A second edition 'with additional Notes and Epigrams' in Nov^{r}."

Pope's *Letter*, which we have just quoted, is however dated in October; and we have no doubt it refers to the following:

(K.) THE *DUNCIAD*: WITH NOTES VARIORUM, AND THE *PROLEGOMENA* OF *SCRIBLERUS*. THE *SECOND EDITION* WITH SOME ADDITIONAL NOTES. *LONDON*: PRINTED FOR *LAWTON GILLIVER*, AT HOMER'S HEAD, AGAINST ST. DUNSTAN'S CHURCH, FLEET STREET, 1729. With the Ass Frontispiece.

The words we have put in Italics are printed in red ink.

This edition not only contains many additional Notes and Epigrams, as those in p. 106., where we have an epigram attributed to the Earl of B——, against those who had libelled "an eminent sculptor, for making our author's bust in marble at the request of Mr. Gibbs, the architect;" but also six pages of "Errata, M. Scriblerus Lectori," paged (1. to 6.), which contain, among other things, a Letter from Dennis to Pope, written, as Scriblerus phrases it, when Dennis was "touch'd with repentance and some guineas." This edition has some cancels in sheet P.

(L.) THE DUNCIAD: WITH NOTES VARIORUM, AND THE PROLEGOMENA OF SCRIBLERUS. WRITTEN IN THE YEAR 1727. London: printed for Lawton Gilliver in Fleet Street, 12mo. Without date. This edition, of which we have had some copies with the Ass, and some with the Owl (*variorum*) frontispiece, although without date, cannot have been printed earlier than 1733; inasmuch as it contains "By the Author a Declaration," which purports to have been declared before John Barber Mayor, on Jan. 3, 1732; and also in the List of

Books, &c., in which the author was abused, *Verses on the Imitator of Horace, &c.*, J. Roberts, fol., 1733; and *An Epistle from a Nobleman to a Dr. of Divinity from Hampton Court* (*Lord H——y*), printed for J. Roberts, fol. 1733.

(M.) THE *DUNCIAD*: AN HEROIC POEM TO *DR. JONATHAN SWIFT*. WITH THE PROLEGOMENA OF SCRIBLERUS, AND NOTES VARIORUM. *LONDON*: PRINTED FOR LAWTON GILLIVER, IN FLEET STREET, 1736. The Ass Frontispiece. 12mo.

Here again our Italics denote red ink in the original.

On the back of the title is a Table of Errata. This edition is from the same types as the preceding, with the exception of the title-page. These same *errata*, though they are not pointed out in the preceding edition, still exist there; and the identity of the two may be shown by reference to p. 178., Imitation v. 15., where the word "*innumer æ*" is so printed in both; and p. 184., Rem. v. 61., where, in both copies, southern is spelt "southe*rrn*."

From this period the rival frontispieces, the Owl and the Ass, disappear, and with them all the mystification with regard to the dates and precedence of editions of *The Dunciad* to which they so materially contributed.

The next edition is

(N.) THE *WORKS* OF ALEXANDER POPE, ESQ., *VOL. IV.*, CONTAINING THE *DUNCIAD*, WITH THE PROLEGOMENA OF SCRIBLERUS, AND NOTES VARIORUM. *LONDON*: PRINTED FOR L. GILLIVER AND J. CLARKE, AT HOMER'S HEAD, AGAINST ST. DUNSTAN'S CHURCH IN FLEET STREET, MDCCXXXVI. 12mo.

The words in Italics are in red ink.

This, which would seem to form a portion of an edition of Pope's works, although, like the preceding, published by Gilliver, &c. in 1736, is altogether a different edition. It commences with "The Preface to the first five imperfect editions of *The Dunciad*, printed at Dublin and London, in octavo and duod. 1727."

No such editions were printed in "1727." This preface is followed by the "Advertisement to the First Edition, with Notes, in quarto, 1728," whereas the first quarto, as we have shown, was published in "1729." In other respects it corresponds generally with the preceding.

(O.) THE NEW DUNCIAD: AS IT WAS FOUND IN THE YEAR MDCCXLI., WITH THE ILLUSTRATIONS OF SCRIBLERUS, AND NOTES VARIORUM. LONDON: PRINTED FOR T. COOPER, AT THE GLOBE IN PATERNOSTER ROW, MDCCXLII. (Price 1*s.* and 6*d.*) 4to. This is the first edition of the Fourth Book. It has a bastard title, "The New Dunciad." The title is followed by an address "To the Reader," in which it is stated to have been

"Found merely by accident, in taking a survey of the library of a late eminent nobleman; but in so blotted a condition, and in so many detach'd pieces, as plainly showed it to be not only *incorrect* but *unfinished*," &c.

This is followed by "The Argument, Book the Fourth," which occupies two pages. "*The Dunciad*, Book the Fourth," beginning

> "Yet for a moment, one dim ray of light
> Indulge, dread Chaos and eternal Night!"

commences on p. 1., which is surmounted by the same copper-plate engraving as that which heads the First Book in (F.) the Dod quarto, 1729.

This edition of the Fourth Book ends on p. 39. It has a short list of "errata," which concludes with this:

"N. B. In the Greek quotations in general are some *Errata*, occasion'd by the absence of Scriblerus, who only of all the Commentators was master of that language."

(P.) THE NEW DUNCIAD: AS IT WAS FOUND IN THE YEAR MDCCXLI., WITH THE ILLUSTRATIONS OF SCRIBLERUS, AND NOTES VARIORUM. LONDON: PRINTED FOR T. COOPER, AT THE GLOBE IN PATERNOSTER ROW, MDCCXLII. (Price 1*s.* and 6*d.*) 4to.

This edition is distinguishable from the preceding by not having the engraving at the commencement of the First Book, and by occupying 44 pages instead of 39.

(Q.) THE *WORKS* OF ALEXANDER POPE, ESQ., *VOL. III.*, *PART I.*, CONTAINING THE *DUNCIAD* NOW FIRST PUBLISHED ACCORDING TO THE COMPLETE COPY FOUND IN THE YEAR MDCCXLI. *LONDON*: Printed for R. Dodsley, and sold by T. Cooper. 1743. Small 8vo.

THE *WORKS* OF ALEXANDER POPE, ESQ., VOL. III., PART II., CONTAINING THE *DUNCIAD*, *BOOK IV.*, AND THE MEMOIRS OF SCRIBLERUS. NEVER BEFORE PUBLISHED. *LONDON*: Printed for R. Dodsley, and sold by T. Cooper, MDCCXLII. Small 8vo.

The Italics here again denote red ink in the original.

This we believe to be the first perfect edition of *The Dunciad* in *Four Books*. We presume there are impressions bearing date both in 1742 and 1743. As will be seen in the copy before us, Part II. bears the former date, while Part I. is dated in the latter year.

Among the principal articles added to this edition, we may mention that we have, in the "List of Books in which the Author was abused,"

"A Letter from Mr. Cibber to Mr. Pope. Printed for W. Lewis in Covent Garden. 8vo."

And in the Appendix the following articles:

"III. Advertisement to the First Edition, separate, of the Fourth Book of *The Dunciad*."

"V. Of the Poet Laureate."

"VI. Advertisement printed in the Journals, 1730."

And, lastly, the following mock proclamation, by

which Theobald is dethroned, and Colley Cibber elevated into his place:

"*By Authority.*

"By virtue of the authority in us vested, by the Act for subjecting poets to the power of a licencer, we have revised this piece; where, finding the style and appellation of king have been given to a certain pretender, pseudo-poet, or phantom of the name of *Tibbald*; and apprehending the same may be deemed in some sort a reflection on majesty, or at least an insult on that legal authority which has bestowed on another person the crown of poesy: we have ordered the said pretender, pseudo-poet, or phantom, utterly to vanish and evaporate out of this work: and do declare the said throne of poesy from henceforth to be abdicated and vacant, unless duly and lawfully supplied by the *laureate himself*. And it is hereby enacted, that no other person do presume to fill the same."

We may in conclusion remark, that the words "never before printed," in the title-page, refer to the Memoirs of Scriblerus.

(R.) THE DUNCIAD, IN FOUR BOOKS. PRINTED ACCORDING TO THE COMPLETE COPY FOUND IN THE YEAR 1742, WITH THE PROLEGOMENA OF SCRIBLERUS, AND NOTES VARIORUM. TO WHICH ARE ADDED SEVERAL NOTES NOW FIRST PUBLISHED, THE HYPER-CRITICS OF ARISTARCHUS AND HIS DISSERTATION ON THE HERO OF THE POEM:

"Tandem Phœbus adest, morsusque inferre parantem,
Congelat, et patulos, ut erant, indurat hiatus."

LONDON: PRINTED FOR M. COOPER AT THE GLOBE IN PATERNOSTER ROW. MDCCXLIII. 4to.

On the back of the title-page is the announcement that —

"Speedily will be published, in the same Paper and Character, to be bound up with this, *The Essay on Man*, *The Essay on Criticism*, and the rest of the author's original poems, with the Commentaries and Notes of W. Warburton, M.A."

This is followed by an "Advertisement to the Reader," signed W. W., which, although of some length, we must give from the light it throws upon the history of the work.

"*Advertisement to the Reader.*

"I have long had a design of giving some sort of Notes on the works of this poet. Before I had the happiness of his acquaintance, I had written a commentary on his *Essay on Man*, and have since finished another on his *Essay on Criticism*. There was one already on *The Dunciad*, which had met with general approbation; but I still thought that some additions were wanting (of a more serious kind) to the humorous notes of Scriblerus, and even to those written by Mr. Cleland, Dr. Arbuthnot, and others. I had lately the pleasure to pass some months with the author in the country, where I prevailed upon him to do what I had long desired, and favour me with his explanation of several passages in his works. It happened that just at that juncture was published a ridiculous book against him, full of personal reflections, which furnished him with a lucky opportunity of improving this poem, by giving it the only thing it wanted, a more considerable hero. He was always sensible of its defects in that particular, and owned he had let it pass with the hero he had, purely for want of a better, not entertaining the least expectation that such an one was reserved for this post as has since obtained the laurel; but since that had happened he could no longer deny this justice either to him or *The Dunciad*. And yet I will venture to say, there was another motive which had still more weight with our author; this person was one, who, from every folly (not to say vice) of which another would be ashamed, has constantly derived a vanity, and therefore was the man in the world who would least be hurt by it. — W. W."

We may add, that the work consists of xxxvii pages of introductory matter. The poem, notes, and appendix occupy 235 pages; and these are followed by the "Declaration" before Barber Mayor, and Indices which are not paged.

The last edition which we shall notice is, —

(S.) THE *DUNCIAD*, COMPLETE IN *FOUR BOOKS*, ACCORDING TO MR. POPE'S LAST IMPROVEMENTS, WITH *SEVERAL ADDITIONS NOW FIRST PRINTED*, AND DISSERTATIONS ON THE POEM AND THE HERO, AND *NOTES VARIORUM*. PUBLISHED BY MR. WARBURTON. *LONDON:* PRINTED FOR J. AND P. KNAPTON IN LUDGATE STREET, *M.D.CCXLIX*. 8vo., (the words printed in Italics are in *red* ink in the original), with a frontispiece illustrative of the lines —

"All my commands are easy, short, and full.
My sons! be proud, be selfish, and be dull!"

What these "Additions now first printed" are, — how far Pope's, how far Warburton's — it falls not within our province to inquire. We shall, no doubt, in due time, learn this from the editors of the forth coming edition of Pope's works.

To those gentlemen, and to all who appreciate the talents of Pope, we think our "Notes upon *The Dunciad*" may not be without interest.

Having taken some pains, and occupied no small time in their preparation, we feel that we are entitled to make one request, namely, that in any future discussions on the subject in these columns, the writers will be careful to distinguish the precise editions of the poem which they are quoting or referring to. We have, we think, enabled them to do this.

P. S. — We have been kindly permitted by the Stationers' Company to consult their registers of the years 1728 and 1729, where we discovered the following entries:

"May 30, 1728. James Bettenham. Then entered for his copy of *The Dunciad, an Heroick Poem*, in three books. Received nine books."

"April 12, 1729. Lawton Gilliver. Then entered for his copy *The Dunciad Variorum*, with the *Prolegomena of Scriblerus*. Received nine books."

"Nov. 21, 1729. The author of a book entitled *The Dunciad, an Heroick Poem*, hath by writing under his hand and seal assigned unto the Right Honourable Richard Earl of Burlington and Corke, the Right Honourable

Edward Earl of Oxford and Earl Mortimer, and the Right Honourable Allen Lord Bathurst, their Executors, Administrators, and Assignes, the said Poem and the Copy thereof. And the said Earl of Burlington, Earl of Oxford, and Lord Bathurst, by writing under their hands and seals, have assigned unto Lawton Gilliver, his Executors, Administrators, and Assignes, the said book and copy of the sole right and liberty of printing the same, and also the Prolegomena of Scriblerus.

(Signed) LAWTON GILLIVER."

DR. BENJAMIN RUSH.

Although unable to throw any light upon the subject of INQUIRER's question (Vol. ix., p. 451.), I cannot resist the temptation of sending to "N. & Q." an extract from a recently-discovered letter from Dr. Rush to a friend in Philadelphia, describing a *very peculiar* method of presenting the freedom of the city to strangers which prevailed in Edinburgh ninety years ago, and to which allusion is made by some of the English novelists of the last century. I have heard that the usage prevails to this day in Rome, Naples, and other Italian cities.

The letter from which I quote is dated December 29, 1766:

"Edinburgh is built upon a third less ground than Philadelphia, but contains double the number of inhabitants. I think they compute eighty thousand souls in the city. The reason why they occupy so much less room, is owing to the height of their houses, in each of which seven or eight families reside. There is one common pair of steps, which communicate with all the rooms of one house. These steps are open and exposed, and are trod by everybody in the same manner as the public streets. Dr. Franklin called them, some years ago when in Scotland, upon this account perpendicular streets. The inhabitants, although they live together in these their human hives, are entire strangers to [one] another. There is a family lives above me, and another immediately below me, and yet I know no more of their names or persons than you do. This way of living subjects the inhabitants to many inconveniences; for as they have no yards or cellars, they have of course no necessary houses; and all their filth of every kind is thrown out of their windows. This is done in the night generally, and is carried away next morning by carts appointed for that purpose. Unhappy they who are obliged to walk out after ten or eleven o'clock at night. It is no uncommon thing to receive what Juvenal says he did, in his first satire, from a window in Rome. This is called here being *naturalised*. As yet I have happily escaped being made a freeman of the city in this way, but my unfortunate friend Potts has gained the honour before me."

J. M.

Camden, New Jersey.

MONUMENTAL BRASSES.

(*Concluded from* p. 362.)

NORFOLK.

Aylsham. R. Howard and wife, 1499.
Beeston Regis.
Burgh. John Burton, priest, 1608.
Colney. H. Alikok (chalice), 1502.
Creak, South. R. Norton, abbot, 1509.
Dunston.
Holm Hall. W. Curteys, 1490.
Holm by the Sea. H. Notingham and wife, 1410.
Loddon. Dionysius Willys (heart and scrolls), 1462.
Loddon. John Blomeville and wife, in shrouds, 1546.
Loddon. Henry Hobart, Esq., 1561.
Loddon. James Hobart, Esq., and wife, 1615.
Merton.
Newton Flotman.
Rainham, East. R. Godfrey, priest, 1522.
Reepham. Sir W. de Kerdiston, 1391.
Sherbourn. Sir T. Sherbourne, 1458.
Snettisham.
Snoring, Great. Sir R. Shelton and lady, 1423.
Sprowston. J. Corbet and wife, 1559.
Stratton, Long.
Swanton Abbots. Stephen Multon, priest, 1477.
Tuddenham, North. Francisca Skyppe, child, 1625.
Walsham, North. Edmund Ward, 1519.
Walsham, North. Robert Wythe, 1520.
Wingstead. R. Kegell, priest, 1485.
Worstead. J. Spicer, 1500.

OXFORDSHIRE.

Adderbury. A knight and lady, *c.* 1460.
Brightwell. John Cottesmore, judge, 1439.
Broughton. Philippa Byschoppesdon, 1414.
Chalgrove. Reginald Barantyn, 1441.
Checkendon. John Rede, 1404.
Checkendon. Walter Beauchamp (angels and soul), *c.* 1430.
Crowell. John Payne, priest, 1469.
Deddington. A civilian, *c.* 1370.
Goring. Elizabeth ——, 1401.
Goring. Henry de Aldryngton, inscr. 1375.
Goring. A civilian and wife, *c.* 1600.
Harpsden. Walter Elmes, priest, 1511.
Holton. W. Brome (now mural), 1461.
Oxford, Cathedral. —— Coothorp, priest, 1557.
Oxford, Magdalen Coll. Three loose figures of priests, *c.* 1411.
Oxford, New Coll. R. Ratcliff and wife (mural), 1599.
Oxford, Queen's Coll. Robert Langton, priest, 1518?
Oxford, Queen's Coll. Henry Robinson, Bishop of Carlisle, 1616.
Oxford, St. Peter's in the East. Simon Parret and wife, 1584.
Oxford, St. Mary the Virgin. W. Hawkesworth, priest, 1349.
Oxford, St. Mary the Virgin. Edmund Croston, priest, 1507.
Shiplake. John Symonds and wife, *c.* 1540.
Steeple Aston. John Fox and wife, 1522.
Yarnton. Dr. Nele (in shroud, mural), 1500.
Yarnton. W. Fletcher, alderman, 1826.

SHROPSHIRE.

Adderley.
Edgmond. A man and wife, 1525.

SOMERSETSHIRE.

Hutton. Thomas Payne and wife, 1528.

STAFFORDSHIRE.

Blore. Wm. Basset and wife, 1492?

SUFFOLK.

Belstead. A knight and two wives, *c.* 1530.
Benhall. Ambrose Duke, Esq., and wife, 1601.
Boxford. David Birde, child in bed, 1606.
Hadleigh. John Alabaster, 1637.
Hadleigh. Thomas Foorthe (shield), 1599.
Hawstead. *Ursula Allington*, *c.* 1540.
Hawstead. A female figure, small, *c.* 1510.
Hawstead. A man, small, *c.* 1500.
Ipswich, St. Mary Quay. A female figure, *c.* 1580.
Ipswich, St. Mary Tower. *A notary*, *c.* 1475.
Ipswich, St. Mary Tower. *Thomas Drayle* and two wives, 1500.
Ipswich, St. Mary Tower. A man and *two wives*, *c.* 1500.
Ipswich, St. Nicholas. A man (*wife lost*), *c.* 1500.
Lavenham. Clopton D'Ewes, child, 1627.
Melford, Long. *Lady Clopton*, with canopy, *c.* 1480.
Melton. *A priest and his parents*, *c.* 1480.
Neyland. *Fragments of a canopy*, lost.
Petistre. Francis Bacon *and wives*, 1580.
Preston. Robert Byce and wife (shields), 1638.
Redgrave.
Saxham, Great. John Eldred, 1632.
Stutton. *A priest*, lost.
Ufford. A civilian and three wives, *c.* 1480.

SURREY.

Bookham, Great. Elizabeth Slyfeld, 1433.
Bookham, Great. Henry Slyfeld and wife, 1598.
Ditton, Long. R. Casteltum and wife, 1527.
Ditton, Thames. Robert Smythe and wife, 1549.
Ditton, Thames. William Notte and wife, 1587.
Nutfield. W. Grafton and wife, *c.* 1450.
Pepperharrow. Joan Brokes (mural), 1487.
Thorpe. W. Denham and wife (mural), 1583.

SUSSEX.

Lindfield, Stephen Boarde (head), 1567.

WILTSHIRE.

Broad Blunsden. Bury Blunsden, 1608.
Upton Lovell. A priest (demi-figure), *c.* 1430.

WORCESTERSHIRE.

Alvechurch. Philip Chatwyn, 1524.

YORKSHIRE.

Allerton Mauleverer. Sir —— Mauleverer and lady, *c.* 1400.
Catterick. Wm. Burghs (two figures), 1465.
Masham. Christopher Kay, 1689.

F. S. Growse.

Ipswich.

Monumental Brasses. — A brass, with the date 1611, to Anne Abbott may be seen in Hartlands Church, Devon. A collection of the few brasses in Cornwall and Devonshire would be worthy the attention of some tourist with time to spare.

Dunheged.

ROBERT BURNS.

Brash and Reid, booksellers in Glasgow, printed three volumes of *Poetry, original and selected*, in penny numbers, which are without date, but may be stated about 1794 onwards. In one of these numbers relating to the death of Robert Burns, July 21, 1796, I find the following lines given as

"*Written by Himself.*

"The simple Bard, unbroke by rules of art,
Pours forth the wild effusions of the heart;
And, if inspired, 'tis nature's powers inspire,
Her's all the melting thrill, her's all the kindling fire."

Mr. Allan Cunningham, who published the works of Burns in 8 vols., 1834, has not, so far as I have observed, included the above lines, nor has Dr. Currie noticed them. I have no doubt, however, they are genuine of the poet; and that Brash and Reid had procured them from some of his MSS., to which they appear to have had access, from the circumstance of their having printed before his death a copy of "Tam O' Shanter" containing the *suppressed* passage:

"Three lawyers' tongues turn'd inside out
Wi' lies seem'd like a beggar's clout,
And Priests' hearts rotten black as muck
Lay stinking vile in every neuk."

Although the four *first-mentioned* lines may not be considered of any high importance in a literary point of view, yet, as a relic of the poet, they might be introduced into some new edition of his works. I may be allowed to say as my opinion, that I despair for the future of a better-written life than that by Mr. Cunningham, and of our ever obtaining a more copious set of good general illustrative notes to the poetry. He bestowed the greatest pains on both departments of the subjects, and there may be added a short extract from one of his letters to the writer, dated

"27. Belgrave Place, 8th Jan. 1834.—In respect to the Life, a third of it is new, so are many of the anecdotes, and I am willing to stand or fall as an author by it."

G. N.

Minor Notes.

Misprint. — In the sixth line of my Query respecting the word "Nominal" (p. 486.), there is an awkward misprint; "and *I think* it was intended" being printed instead of "and *that* it was intended." Upwards of thirty years' experience in connexion with the press has taught me to be very lenient towards "misprints:" I like this English word better than "errata," and, although I flatter myself that my penmanship is quite equal to that of the average of the correspondents of "N. & Q.," I will not blame either the compositor or the reader. The difficulty of detecting typographical errors is much greater than the uninitiated are inclined to believe; and I have often observed that, if the spelling be correct, a wrong word is very apt to remain undetected. Perhaps it may amuse some of the readers of "N. & Q." if I cite two singular misprints which have recently come under

my own notice. In Shakspeare's *Merchant of Venice*, Act III. Scene 2., Portia speaks of

> "—— young Alcides, when he did redeem
> The virgin-tribute paid by howling Troy."

In an edition now before me, it is printed "howling Tory." In a short biographical notice of Pope, which I compiled for an edition of his poems, I briefly enumerated his prose works, amongst which I named his "Memoirs of a Parish Priest." When the proof came before me, I found that the compositor had set it "Memoirs of a Paint Brush."

H. Martin.

Halifax.

Old Almanacs. — Having lately stumbled upon the following communication in the columns of the *Glasgow Reformer's Gazette*, I think it is every way worthy to be transplanted into the preserves of "N. & Q."

"'Tis an oft-repeated saying that 'there is nothing so valueless as an old almanac;' but I question much whether the same may be applied to the fact I am about to communicate, of having recently purchased 'An unique and extraordinary collection of Edinburgh Almanacs,' from the year 1745 to the year 1853 inclusive (comprehending a period of 109 years); as such a repository of standard statistics must prove a source of reference and information highly valuable to the whole tribe of antiquarian and historical *literati*. The lot has been selected direct from the Reliqua Antiqua Collectanea of a celebrated Edinburgh bibliopole (Mr. Stevenson), and I have been anxious to trace the 'antiquated pedigree of paternity' to whom this collection of almanacs *originally* belonged; but as yet without effect, farther than that they had been previously bought at one of Messrs. Tait and Nisbet's book-sales: the collector, however, must have been a *rare old bookworm*. But 'peace to the manes' of the *great unknown*, — as it is just such a 'rare lot' as the present owner has been in quest of for many a long day; and now that he has possessed it, the series shall go on progressing, with an *addition to the family* 'every ensuing year,' so long as he lives, and will afterwards be handed down as an 'heir-loom,' to be continued in perpetuity.—*A Collector o' Auld Nick Nackets.*"

Vigilans.

Glasgow.

Jerusalem Targum on the Prophets.—

"I will pour over (עַל רֹאשׁ ?) David's house and the inhabitants of Jerusalem, the spirit of prophecy and of sincere prayer. Thereafter will the Messiah, the son of Ephraim, proceed to commence war with Gog. Him will Gog kill before the gates of Jerusalem. Me will they consult thereon; and ask, Why have the people pierced the Messiah, the son of Ephraim? And they will mourn over him as a father and mother over an only son, and lament him as a first-born."—*Zech.* xii. 10.

This is the only fragment extant from the Jerusalem Targum on the *Prophets*. (See Bruns, *Rep. f. Bibl. und Morg. Litt.*, Th. xv. s. 174.; Eichhorn, *Einl. A. T.* i. s. 426. § 236. b.) The Jerusalem Targum on the *Pentateuch* was compiled, according to Eichhorn, long after the sixth century. He designates it a mere botch, "ein elendes Flickwerk." A writer in the *Journal of Sacred Literature*, on the blessing of Jacob (vol. ii.), appears to be unaware of this decisive judgment of Eichhorn, the *greatest* of biblical critics, notwithstanding his defects as a dogmatic theologian.

The Jerusalem commentator evidently intends the above passage on Zechariah to apply to the Lord Jesus. Gog is here used for the Romans, but ignorantly, as this word designates the Scythians or Sclavonians in the genuine Hebrew writings, comprehending, according to Arabian geographers, the confines of China. Gen. x. 2.; Ezech. xxxviii. 2. &c., xxxix. 3.

T. J. Buckton.

Lichfield.

"*Clever.*"—The word *clever* is used in a peculiar sense in this part of Norfolk (East). The common people invariably use it (as applied to individuals) in the sense of "honest-respectable," and pronounce it *claver:* thus, "Oh yes, Sir, I always *heerd* he was a very *claver* man"—without any reference to his skill as a workman, or to his scholarship, but simply as to his honesty and good conduct.

J. L. S.

Cant Names for some of the American States and their Peoples and Cities. — Maine is the Star in the East; New Hampshire the Granite State; Vermont the Green Mountain State; Massachusetts the Bay State; Connecticut the Land of Steady Habits; New York the Empire State; Pennsylvania the Keystone State; Virginia the Ancient Dominion; North Carolina the Turpentine State; South Carolina the Palmetto State; and Ohio the Buckeye State (from the buckeye tree, common in it).

The Vermonters are called Green Mountain Boys; the people of Ohio, Buckeyes; those of Kentucky, Corncrackers; those of Indiana, Hoosiers; those of Michigan, Wolverines; those of Illinois, Suckers; and those of Missouri, Pukes.

New York is the Empire City; Philadelphia the Quaker City; Baltimore the Monumental City; New Orleans the Crescent City; and Washington the City of Magnificent Distances.

Uneda.

Philadelphia.

Many Children born to the same Parents, 1630. — Brand relates, that several children were in this year living in Newcastle-upon-Tyne; the mother, a Scotchwoman, wife to a weaver, having borne to him sixty-two children, all of whom lived till they were baptized. (*Borderer's Table-book.*)

Anon.

Queries.

DR. GEORGE HALLEY OF YORK.

The descendants of the Rev. G. Halley, of York, D.D., who died anno 1708, and at his death was succentor of the Vicars Choral in York Cathedral, will be obliged to any of your correspondents for information showing how the Doctor was related to the Hesketh family of Heslington, in the vicinity of York. Dr. Halley became one of the vicars anno 1682, and by his will, dated in 1708, appointed his *sister*, Mrs. Mary Hesketh, one of his trustees. In family settlements, dated in 1709 and 1714, she is described of York; and in one of them called spinster, but in the other a widow. At Heslington, there certainly resided a Thomas Hesketh (who is said to have been the representative of a younger branch of the ancient Lancashire family of the same name), and Jane his wife; and they had a son, Thomas, who married to his first wife Mary Bethell, and to his second wife Mary Condon, and he died anno 1653, aged forty-three. The son had two daughters, namely, Ann and Mary, and these daughters were his coheiresses, and ancestors of the present families of Yarburgh of Heslington, and Norcliffe of Langton in Yorkshire. Thomas Hesketh, Esq., of Heslington, became a trustee under the settlement made upon the marriage of Dr. Halley's only daughter, Lois, with Henry Stephenson, in 1706; and James Yarburgh, Esq. (who married Ann Hesketh), was a trustee under family settlements relating to the Halley property, made in 1714 and 1716. A grandson of Dr. Halley would seem to have acted as steward or agent for Mrs. Mary Norcliffe; at least an original receipt, dated anno 1734, and given by that lady to the grandson, described the money received as the rent for Howsam, Heslington, and Eddlethorpe, to Michaelmas, 1733. Mary, the daughter of the Rev. Cuthbert Hesketh, was buried in the parish church of Saint Lawrence, in the suburbs of York (in which parish Heslington is locally situate), on the 27th of October, 1718, aged fifty-seven.

Minor Queries.

Peny-post.—A correspondent (Vol. viii., p. 8.) drew attention to a Note by Mr. Smith, the editor of the *Grenville Correspondence*, wherein we were informed that more than one of Junius's letters were sent through the same post-office, inferred from the post-mark—"*peny*-post paid"—a peculiarity in the spelling not likely, he thought, often to be met with. I confess that I thought so too, and have therefore, as he suggested, looked attentively at the post-mark on letters of the period in the hope of fixing the locality of this *peny*-post office, but have not been successful in finding a single example from 1769 to 1772. I have however found many in the earlier part of the century; one in or about 1708, one in or about 1745, and one on a letter from Pope to Richardson, sold recently at Sotheby's; and in the preface to *Memoirs of the Society of Grub Street*, 1737, the writer observes, there are four evening post newspapers, "not to mention *peny* or half-*peny* posts" (p. 16.). Still, as the latest of these dates is some five-and-twenty years antecedent to the Junius period, I suggest that your correspondents should still look carefully to the post-marks of about 1770.

N. E. P.

Janus Vitalis.—Information is desired respecting the Latin poet Janus Vitalis, the period of his existence, his works, and what editions of them are now extant? Eunonuss.

Edward Jones, Bishop of St. Asaph, 1692—1703.—Can any of your correspondents favour me with particulars respecting the names and fortunes of this prelate's children, who were six in number? He had married Elizabeth, eldest daughter of Sir Richard Kennedy, Bart., of Mount Kennedy, co. Wicklow, Ireland, second Baron of the Irish Exchequer; and was translated to St. Asaph from Cloyne, in Ireland, to which see he was consecrated 11th March, 1682–3.

Bishop Jones was a native of Montgomeryshire, and is noticed at some length in Browne Willis's *Survey of St. Asaph*. The present Query relates to his lineal descendants, and not to himself.

Samuel Hayman, Clk.

South Abbey, Youghal.

Ballad of Richard I.—In his Introduction to *Rotuli Curiæ Regis* (p. lxxiv.), Sir Richard Palgrave mentions the curious ballad which was circulated in Normandy a short time previous to Richard's death, to the effect that "the arrow was making in Limousin by which King Richard should be slain." Can any of your readers refer me to this ballad? or if in MS. favour me with a copy? Minstrel.

"*Fasciculus Florum.*"—Perhaps some of your learned correspondents can inform me who is the compiler of *Fasciculus Florum*, printed in 1636? The anagram, Lerimus Uthalmus, at the end of the preface, readily makes Thomas Sumervill; but who is this Sumervill? W. H. C.

The Hare.—In *An Introduction to the Field Sports of France*, by R. O'Connor, Esq., barrister-at-law, is the following passage:

"The hare is a short-lived animal; they scarcely ever live more than eight or nine years, and are full-grown at one year old. The period of gestation is thirty-one days, and the doe generally has two young ones, occasionally three or four. It is very curious that if a hare has more than one, they each have a white star on the forehead,

which they retain for a considerable time; but if she has but one, it has no star. This is well ascertained, and is a curious fact."

My Query is, Whether this "curious fact" is a well-authenticated one? C. DE D.

Epigram quoted by Lord Derby.—In his speech on the Address, delivered in the House of Lords, Dec. 12, Lord Derby said:

"Sir C. Napier was condemned to an ignominious inaction, which is only paralleled by that *old duel*, which many of your lordships no doubt remember:

> '*Lord* Chatham, with sword drawn,
> Stood waiting for Sir Richard Strachan;
> Sir Richard, longing to be *at him*,
> Stood waiting for the Earl of Chatham.'"

It is strange that two personages, who figured in a great naval and military expedition during the late war, should already be so far forgotten as to have become mythical characters. The expedition was that to Flanders, in 1809; and perhaps one of your correspondents could name the original source of this squib, which so well describes the indecision and want of co-operation which terminated in the disasters of Walcheren. Lord Derby, as reported, seems to have misunderstood the allusion contained in the lines, and so to have spoiled their versification by misquoting them. However, the joke seems to have attained the end aimed at, for it was greeted with "loud laughter." The true version runs thus:

> "The Earl of Chatham, with sword drawn,
> Was waiting for Sir Richard Strachan;
> Sir Richard, longing to be at 'em,
> Was waiting for—the Earl of Chatham."

JAYDEE.

Druid's Circle.—About seven miles from Buxton is a Druidical temple. It consists of about thirty-eight large stones, all in their proper order, but all prostrate on the ground; round it is a deep ditch bounded by a high earthen bank turfed over. The name of the temple is Arbelon, and as it is neither mentioned in any local book that I have seen, nor in the *Archæologia*, I am anxious to call attention to it, in the hope of obtaining some information respecting it, and also to guard against any destructive measures being carried on, as it seems hitherto to have been preserved sacredly from the utilitarian spoliation of the age, and is so perfect that it ought to be jealously guarded by all who have the power of keeping off mischievous intruders. L. M. M. R.

"*Riding Bodkin.*"—In what custom or circumstance has the above term originated, as intended to describe a third person occupying a middle seat in a travelling conveyance meant only for the accommodation of two? N. L. T.

Minor Queries with Answers.

Pope's "Modest Foster."—

> "Let Modest Foster, if he will, excel
> Ten Metropolitans in preaching well."
> Pope's *Epilogue to Satires of Donne*, written in 1738.

Can any of your readers inform me who this divine was, why Pope commends him so highly, and whether he has left any writings or sermons behind him? W. N. R.

Leicester.

[The eminent and popular preacher, the Rev. James Foster, D.D., was born at Exeter in 1697; educated for the ministry among the dissenters, and began to preach in 1718. He was chosen minister of a congregation at Barbican, London, 1724, and removed to Pinner's Hall, 1744. He died 1753. His sermons, in four volumes, have passed through several editions. See for particulars of these and his other writings, Mr. Darling's useful *Cyclopædia Bibliographica.*]

Song on the Cuckoo.—When a child I often heard a song sung which commenced,—

"The cuckoo is a merry bird, she sings in the spring."

One of the verses ended,—

"And when you hear cuckoo, then summer is nigh."

This is all I recollect of it. Where is it to be found? UNEDA.

Philadelphia.

[We are inclined to think our correspondent must have heard some paraphrase of the following song, which Sir John Hawkins (*Hist. of Music*, vol. ii. p. 92. edit. 1776) says, is "the most ancient English song with the musical notes perhaps anywhere extant, copied from the Harleian MS. 978."—

> "Summer is a coming in,
> Loud sing cuckow,
> Groweth seed
> And bloweth mead,*
> And spring'th the wood new.
> Ewe bleateth after lamb,
> Loweth after calf cow:
> Bullock starteth,
> Buck verteth,†
> Merry sing cuckow,
> Well sing'st thou cuckow,
> Nor cease to sing now."

Tit for Tat.—What is the origin of the expression "Tit for Tat?" I have heard it suggested in Oxford that it may be a corruption of "this for that." J. G. T.

Oxford.

[John Bellenden Ker, in his *Essay*, thus notices this popular phrase: "*Tit for Tat*, like for like, leaving no difference between the two in question. *Dit vor Dat*; q. e. this for that; but in the sense of word for word. *Quid pro quo* is a phrase of the same sense."]

* The flowers in the meadow.
† Goeth to vert, *i. e.* to harbour among the fern.]

"*Huntingdon Sturgeon.*"—In Rider's *British Merlin*,—

"Bedeckt with many delightful Varieties and useful Verities, fitting the Longitude and Latitude of all Capacities within the Islands of Great Brittanes Monarchy, and Chronologicall Observations of principal Note to this Year 1658,"—

amongst the "Chronologicall Observations" is the following curious entry, thirty-four years since:

"The Bailiffs, and York the Constable of Huntingdon, seized Sir Robert Osborn's ragged colt for a sturgeon."

Can you give any information of this extraordinary seizure? Does it mean that the "ragged colt" was seized and sold for payment of a fine for not sending the fish to the king, or the lord of the manor, which in many places the takers of a sturgeon were bound to do? C. DE D.

[The sturgeon is a privileged royal fish, as stated in 17 Edw. II. st. 1. c. 11.; but our correspondent's quotation seems to have some reference to the following anecdote, noticed in Pepys's *Diary*, May 22, 1667: "During a very high flood in the meadows between Huntingdon and Godmanchester, something was seen floating, which the Godmanchester people thought was a black pig, and the Huntingdon folks declared was a sturgeon; when rescued from the waters, it proved to be a young donkey. This mistake led to the one party being styled 'Godmanchester black pigs,' and the other 'Huntingdon sturgeons,' terms not altogether forgotten at this day." This appears as a note by the noble editor to the following entry by Pepys: "This day coming from Westminster with W. Batten, we saw at Whitehall Stairs a fisher-boat with a sturgeon, that he had newly catched in the river, which I saw, but it was but a little one; but big enough to prevent my mistake of that for a *colt*, if ever I become Mayor of Huntingdon."]

"*Orbis Miraculum.*"—I have recently seen a work bearing the title of *Orbis Miraculum; or the Temple of Solomon pourtrayed by Scripture Light:* London: printed by John Streater, for Thomas Basset, 1659.

May I ask if this is a rare volume, and what may be known of its author, Samuel Lee?

W. W.

Malta.

[A long account of Samuel Lee and his numerous works is given in Wood's *Athenæ* (Bliss), vol. iv. p. 345. Calamy, in his *Ejected Ministers, Continuation*, p. 54., says, "Lee was a considerable general scholar, understood the learned languages well, spoke Latin fluently and elegantly, was well versed in all the liberal arts and sciences, was a great master in physic and alchymy, and no stranger to any part of polite and useful learning."]

Well Chapel.—In the parish of St. Cleather, Cornwall, and on the granite-sprinkled banks of the Innay, lie the ruins of a well chapel. The spring of water flows from under the altar, which is marked with four crosses. The chapel goes by the name of Basil's Well. What tourist, if any, gives an account of it? DUNHEOED.

[This well is noticed in Carew's *Cornwall*, p. 41.; and in Gilbert's *Parochial History of Cornwall*, vol. i. p. 199.]

"*The Modern Athens:* a Dissection and Demonstration of Men and Things in the Scotch Capital, by A Modern Greek: London, Knight and Lacey, 1825." The author's name will oblige R. H. B.

[A manuscript entry in a copy of this work before us attributes it to Mr. George Mudie.]

Replies.

BOOKS BURNT BY THE HANGMAN.

(Vol. x., pp. 12. 215.)

The history of book-burning should have been written by D'Israeli; only his pen could have given its philosophy as displayed in the fantastic freaks there exhibited of the infirmity of human judgment when acted upon by religious and political prejudices, sectarian and party heats. The subject is far from exhausted, and I proceed to adduce a few more examples, at random strung.

A never-failing source of religious bitterness appears to have been the 30th January commemoration; and we find that while High Church Jacobites were on that day extolling their canonised monarch, at whose martyrdom, according to them, both civil and religious liberty became extinct, the Whigs were, at their Calves' Head Club, reversing the picture, and over their ribaldrous anthems commemorating Britain's deliverance on the same day from tyranny and slavery! (See "N. & Q.," Vol. ix., p. 16.)

Certain *Animadversions on the two last 30th January Sermons, one preached to the Hon. House of Commons, the other to the House of Convocation: in a Letter*, was published in 1702. This being complained of to the House,

"After the reading and examining several paragraphs and passages therein, it was resolved by their Lordships, that the said book or pamphlet was a malicious, villanous libel, containing very many reflections on King Charles I., of ever-blessed memory, and tending to the subversion of monarchy, and thereupon ordered it to be burnt by the hands of the common hangman."

Having thus disposed of the critic, their Lordships turned their attention to the provocation by taking into consideration "The Sermon preached on January 30th, 1701-2, before the Convocation, by Dr. Binks," from which they extracted the following High Church ravings. The preacher, speaking lightly of the Jews for crucifying Christ compared with the rebels for putting to death Charles, observes:

"For if respect to the dignity of the person to have been King of the Jews, was what ought to have secured our Saviour from violence; here is also one not only born to a crown, but actually possessed of it. He was not only called king by some, and at the same time derided by others for being so called, but he was acknowledged by all to be a king; he was not just dressed up for an hour or

two in purple robes, and saluted with a 'Hail, King!' but the usual ornaments of majesty were his customary apparel."

After some debate, the House resolved "That in the said sermon there are several expressions that give just scandal and offence to all Christian people;" and upon the proposal that the sermon be burnt, it was carried in the negative, so that Dr. Binks got off with a censure, narrowly escaping going to the same fire with his animadverter. (*Hist. Reign Queen Anne*, first year, 1703.)

The Archbishop of Dublin, writing to Swift, says, "We likewise burned Mr. Houghton's sermon, preached at Christ Church some years ago; and the House (Irish Parliament) voted the thanks for prosecuting the author." It appears from Boyer's *Political State*, vol. ii. p. 639., that this sermon had been preached on the 30th January, 1705-6, at the above church, Dublin, and that it was burnt by the hands of the common hangman on the 9th Nov. 1711, six years after, by which time one would have thought its treason or schism would have evaporated without this archiepiscopal device of reviving it, for which he merited censure rather than praise. The archbishop, in the same letter to Swift, complacently adds, as if it was the Dublin hangman reporting progress to his brother functionary in London, "After this we burned Mr. Boyse's book of a *Scripture Bishop and some Observators*." The first of these bore for title *The Office of a Christian Bishop*, and being according to Timothy's prescription (chap. iii. v. 10.), was probably too humiliating for the lawn sleeves of the reign of Queen Anne. The author, an Englishman, was at the period an eminent dissenting minister in Dublin. The second consignment to the flames alluded to in the above extract, were papers published under that title by the famous John Tutchin, the L'Estrange of the Whigs, who bore upon his person some remembrance of the Tories, acquired in their test of the pillory. It has already been seen that *The Memorial of the Church of England* was presented as a libel to the grand jury of London, and burnt by the hangman; the same zealous Archbishop of Dublin acquaints his gossip Swift that this libel was reprinted in the Irish capital, impudently dedicated to the Lord Lieutenant, and there went a second time to the fire, under the same conduct, on the prosecution of the same church dignitary. (Swift's *Works*, vol. xiv. p. 201., 12th edit., Dublin, 1762.) Examples have already been given of the disposition of Episcopacy towards Presbytery in the burning of the covenant, &c., in London; this was resented by the latter, who, we are told, retaliated by burning the Acts of Supremacy, Declaration, and the Act necessary for the burning of the Covenant. (See *The Hind let loose*, 1687, a violent Presbyterian advocate, which most likely shared the fate of the Covenant, and its own deserts, according to Macaulay, *History of England*, vol. i. p. 556.) The ill usage the Scots met with in the matter of their Darien Scheme has also been recorded; and as it is one of the least defensible of the old Scots grievances, I would add a farther illustration of the national indignation drawn forth by the libel of Herries:

"When the Parliament (Scots) met," says Arnot, "the first symptom of their displeasure at the enemies of the African company was to pass an order for burning by the common hangman a pamphlet entitled *A Defence of the Scots abdicating Darien*, and requiring the Lords of the Treasury to pay a reward of 6000*l.* Scots (500*l.* sterling) to any person who would apprehend Walter Herries, the alleged author, and bring him before a magistrate."—*Criminal Trials*, Edin. 1785.

To show the similarity of feeling upon this sore subject on the southern side of the Tweed, William III., by proclamation dated 20th Jan. 1669 (see it in B. M. $\frac{12.\ E.\ L.\ 300.}{3}$), offers 500*l.* for the apprehension of the author of a libel entitled *An Enquiry into the Cause of the Miscarriage of the Scots Colony at Darien;* which said book, purporting to be an answer to the renegade Herries, with a Glasgow imprint, went to the fire in London, as before noted.

The fanatic Muggleton furnished employment for the executioner, and fuel for his fire. "His books," says Granger, "for which he was pilloried and imprisoned, were burnt by the common hangman." I have already shown that the state left the eradication of the weeds of the press sometimes to the Church; another example is that recorded in Herbert's *Ames*, p. 1735., under date June 1, 1572, when Ovid's Elegies, translated by Marlowe, was seized and burnt at Stationers' Hall, by order of the Archbishop of Canterbury and Bishop of London.

Parishes, too, set themselves up as public censors. A poor enthusiast, who writes a book entitled *The Christian Convert, or the Third Gift of Theophilus and Philantropos, Student in Physic*, London, 1740, tells his patron, when publishing this his second edition, that it was doubtless matter of pleasure to the Enemy of all Righteousness to procure one of them to be committed to the flames, as was publicly done in St. Ann's ward, on April 21st, 1739, "which I am well assured," says he, "afforded matter of great rejoicing." This book appears to have grappled too closely with the sinners of St. Ann's ward, and gives a picture of the debased condition of the Londoners, from which this moralist would reclaim them, and from whose methodistical tendencies "another whose office is to minister about holy things!" would shield them by burning the record of their misdeeds. The lover of old cuts, which do not mince the matter, would be gratified with those our enthusiast has prefixed, the pains of the damned being pretty

vividly depicted in the old style of the hideous monster in the corner vomiting flames, the glories of the blessed contrasted in the background; while on the right-hand corner appears a well-appointed clerical looking gentleman in a devotional attitude, which indicates the *effigies authoris*. There are two editions of the cut by different artists, — the leading features preserved in both; and if known to any of your curious readers, I should like to have its identification.

Among another class of book-burners I fear we must include the British Solomon; it being recorded that, his own *Demonologie*, Edin. 1597, containing a royal warrant for the existence of witches and diabolical compacts, not having extinguished the enlightened views of Reginald Scot thereupon, King James rolled the judicial character and the *bourreau* together, and "burnt many copies of the *Discoverie of Witchcraft*," 1584.

On Dec. 21, 1666-7, Evelyn says he saw one Carre pilloried at Charing Cross for a libel, which was burnt before him (*Diary*, vol. ii. p. 32.), reminding us of poor Prynne, who, while undergoing the same personal indignity, was almost suffocated by the smoke arising from his ponderous *Histriomastix*, 1636, as the hangman stirred up his fire under the very nose of the unhappy author. According to Peignot, our friends on the other side of the Channel set us the example of book-burning; and he asserts that the attack of Prynne's upon stage plays, &c. was the first book so treated in England, although, inconsistently enough, recording that Cowell's book, 1605, having given offence to the English public, was handed over to, and burnt by the common hangman.

J. O.

To these may be added, Molyneux's *Case of Ireland stated*, and the *Press* newspaper, which in 1797 was started in Dublin, as the organ of "United Irish" nationality. Mr. Deane Swift's writings under the signature of "Marcus," and Thomas Addis Emmet's under that of "Montanus," drew down in a great degree the government vengeance alluded to. Whilst Finerty, its printer, remained in the stocks, Arthur O'Connor, nephew and heir to Lord Longueville, held an umbrella over his head. The late Lord Cloncurry contributed to the *Press* newspaper, both from his purse and his pen.

W. J. Fitzpatrick.

Monkstown, Dublin.

Claude's book, *The Complaints of the Protestants cruelly persecuted in the kingdom of France*, was burnt at the Royal Exchange by the public executioner, in the reign of James II., according to his demand. (Weiss, *History of the French Protestant Refugees*, p. 225.)

J. M.

"EX QUOVIS LIGNO NON FIT MERCURIUS."

(Vol. x., p. 447.)

Being at present engaged in the examination of Pliny's writings on the vegetable kingdom, and his sixteenth book having passed through my hands scarcely more than a week ago, I was somewhat surprised to find the editor citing, on the authority of the notes to the *Delphin Classics*, a passage which had altogether escaped me, and one, too, precisely of the nature I was in search of, and to glean which I had taken up his *Natural History*. Having previously had occasion to more than suspect these same notes, I referred at once to the proverb in Erasmus, and found, as my suspicions suggested, that the note-maker had blundered; after what fashion the following extract from the *Adagia* will show. It may appear a waste of valuable space to quote and requote so well-known a book, but as "N. & Q." has circulated an error, it may as well also give currency to its correction, and the more so since at the same time the "mystical meaning" of the proverb, after which Mr. Fraser inquires, will meet with an explanation more to the point than is afforded by the citation of this supposititious passage in Pliny:

"Ne è quovis ligno Mercurius fiat — id est, non omnium ingenia sunt accommodata disciplinis. Sumpta est allegoria à fabris, qui materiam diligunt. Quandoquidem ad alias res, alias materias convenire copiose demonstrat Theophrastus libro de plantis quinto. Item Plinius libro decimo-sexto: 'Quidam superstitiosius exquirunt materiam, unde numen exsculpant. Et quamquam Priapus ille deus facilis et crassus, haud gravatur ficulnus esse, non tamen idem liceat in Mercurio deo tam ingenioso, totque prædito artibus.' Tametsi mihi magis arridet, ut ad magicum Mercurii simulachrum referatur, quem non ex quavis materia, sed certo ligno sculpebant, alioqui non futurum idoneum ad magicæ artis usum. Unde id quoque inter reliqua magici criminis argumenta objectum fuerat Apuleio, quod Mercurii sigillum scalpendum curasset, ligno buxi, quemadmodum ostendit ipse apologia magiæ prima. Fortassis buxus ad id potissimum deligebatur, vel quod hominis pallorem præ se ferat, vel quod materies sit omnium, maxime æterna. Apuleius in apologia magiæ prima proverbium refert ad autorem Pythagoram," &c.

Athenæus uses a similar expression:

"Ex thymbra nemo queat conficere lanceam, neque è Socrate probum militem."

And again:

"Neque è thymbra lancea, neque ex hujusmodi sermonibus vir bonus sit."

A. Challsteth.

P. S. — Let me take this opportunity of expressing my regret that, under the signature of "Sigma, Customs," I should have unwittingly led "N. & Q." to repeat itself on the subject of Byron's filchings from Rochefoucauld. I felt it to be impossible that they should have remained altogether unnoticed, but as the successive editors of *Don Juan* made no comment, *theirs* be the blame.

DODO.

(Vol. v., p. 310.)

Mr. Strickland, in his letter at the above reference, has —

"Query 11. In the *Penny Magazine* for Jan. 4, 1834, it is stated that Mr. Reinagle, the eminent artist, had sent the editor a letter recording that he one day discovered among the *Cimelia* of the British Museum the head and beak with the short thick legs of a bird which instantly struck him to be those of the Dodo. Mr. R. immediately ran with the relics to Dr. Shaw, who in the end concurred with him in considering the remains as those of the Dodo. Mr. R. has not been able to learn what became of the fragments, but they ought still to be somewhere in the British Museum."

Mr. Strickland asks whether such relics are in the Museum, and adds: "N. B. Of course they have no reference to the well-known Dodo's leg," &c.

I can now show that Mr. Reinagle's statement was not quite correct, as I have now before me the third volume of Dr. Shaw's *Naturalist's Miscellany*, with the coloured figure of a "Dodo's leg," natural size, with the following account:

"In a preceding Number of the present work I have given a description accompanied by a figure accurately copied from an original picture, said to have been taken from nature, of that most singular bird called the Dodo; an animal so very rare, and of an appearance so uncouth, as to have given rise to some doubts as to its real existence, which was also rendered still more suspicious from the supposed want of any remains of the bird itself in the museums of Europe. A very short time since, however, on cursorily examining several miscellaneous articles in one of the apartments of the British Museum, in company with that very ingenious artist Mr. Reinagle, jun., we had the good fortune to discover a leg, which even at the first view appeared of so peculiar an aspect that it instantly suggested the idea of the bird in question."

From this extract it is clear that the "well-known leg" was all that was found, and that Dr. Shaw was with Mr. Reinagle when the discovery was made. I am sorry I did not see Mr. Strickland's letter at the time it appeared, that I might have answered his Query at once.

Dr. Shaw's work is not paged or dated, and I see in his dedication of this volume to the Earl of Ailesbury, he calls it the *fifth*, though it appears in my copy bound up as the *third*. C. de D.

EDWARD LAMBE'S MURAL TABLET.

(Vol. x., p. 267.)

The explanation of this epitaph, given by a correspondent of the *Gentleman's Magazine*, seems inadmissible for the following reasons: — First, the sense, as he makes it out, is far-fetched; while the phrase, "Lord, let extremities like even life learne," is, to my mind at least, utterly meaningless. Secondly, in that explanation the words are taken at random from each column, sometimes alternately, and sometimes consecutively. Thirdly, it is clear that the writer of the epitaph aimed at the quaintness, or rather conceit, of placing under the name of "Edward" words beginning with the letter *e*, and under that of "Lambe" words beginning with *l*; and in each case only single words. The substitution, therefore, of *he died* for "ledede" must be rejected, both because it interrupts the series of words beginning with an *l*, and because it proposes two words for a line instead of one.

As the main stumbling-block in the way of a solution is the unintelligible expression *ledede*, I suggest that we should substitute the word *lewde*; and that, instead of intermixing the words of each category, we should read them separately.

"Edward	Lambe
Ever	Lived
Envied	Laudably
Evill	Lord
Endured	Lett
Extremities	Like
Even	Life
Earnestly	Learne
Expecting	Lewde
Eternal	Livers
Ease	Lament."

The whole would then read thus:

"Edward, ever envied, evill endured, extremities even (even the extremes of prosperity and adversity); earnestly expecting eternal ease: — Lambe lived laudably. Lord! lett like life (such a life) learne (teach) lewde livers lament (to lament)."

This reading, I venture to think, has the merit of simplicity; and the deviations which it proposes from the ordinary sense of the words are few, and such only as were imposed on the writer by the peculiar form of the epitaph.

Henry H. Breen.

St. Lucia.

PHOTOGRAPHIC CORRESPONDENCE.

Talbot v. *Laroche.* — The great importance attached to the late trial (Talbot *v.* Laroche), which occupied the attention of the Court of Common Pleas from Monday the 18th until Wednesday the 20th December, induces us to preserve the following report of it. It is that which appeared in *The Times*, with the omission of the details of the patent, which we have already given at length (*antè*, p. 230.):

"Court of Common Pleas, Guildhall, Dec. 20.

(*Before Lord Chief Justice* Jervis *and a Special Jury.*)

TALBOT *v.* LAROCHE.

"This action, for the infringement of the patent known as the Talbotype, was commenced on Monday morning, and brought to a close this afternoon.

"Sir F. Thesiger, Mr. Grove, and Mr. Field, were counsel for the plaintiff; and Mr. Sergeant Byles, Mr. Willes, and Mr. Hannen for the defendant.

"It appeared that the plaintiff, who is a gentleman of property, residing at Laycock Abbey, in Wiltshire, has

for years devoted himself to science; and, knowing that Sir H. Davy and Wedgwood had, in 1802, produced the representation of objects on paper by means of sunlight, although they were unable to fix them permanently, had instituted a series of experiments, which resulted in his taking out a patent for what he termed 'calotype,' although it has since been named 'Talbotype,' out of compliment to the inventor. He read a paper on the subject to the Royal Society in 1840; and exhibited in 1841 portraits taken by his process in Paris, where the system of Daguerre was then making progress. He took out his patent later in that year, and received the Rumford medal for his invention in 1842. Mr. Talbot has since, by means of letters published in *The Times*, given the benefit of his invention to the public at large, reserving to himself, however, the right of taking portraits for the purpose of sale—a right which he has exercised by granting licences to many persons to use that branch of art. This patent (see 'N. & Q.,' Vol. x., p. 230.) has been followed by three other patents taken out by the plaintiff in order to secure certain improvements in the process. The action was brought because the defendant, who is a photographic artist on the collodion system, has, by means of that system, infringed the plaintiff's first patent.

"Professor Miller, Mr. Brande, Mr. Hoffman, Mr. Medlock, Mr. Crookes, Mr. Maskelyne, and other scientific gentlemen were examined in support of the plaintiff's case, to show that the collodion process, although in some respects different, is essentially an imitation of the Talbotype process; and, even in the most favourable view of the defendant's case, can only be considered as a farther improvement on the plaintiff's process. They insisted that collodion was used only as a medium in the place of the plaintiff's prepared paper, and had no photographic power *per se*; and also that the pyrogallic acid employed by the defendant was simply more rapid in its process than the gallic acid of the plaintiff.

"The defendant rested his case on two grounds: first, that the plaintiff's invention was not new, as the process had been discovered and communicated to the public in 1839 by the Rev. J. B. Reade; and next, that the collodion process was altogether different from the Talbotype, and therefore no infringement of the patent. The Rev. J. B. Reade, who is now vicar of Stone, near Aylesbury, was examined; and gave evidence, that when he lived at Peckham, he had in the course of experiments discovered two processes for obtaining sun pictures. He knew that Sir H. Davy had stated that leather was more sensitive to light than paper; and he therefore, by means of chloride of silver with an infusion of galls, obtained an image which he fixed with hyposulphate of soda. By these means he produced the picture of a magnified flea, and other objects, which he exhibited at a *soirée* given in 1839 by the late Marquis of Northampton to the Royal Society. Mr. Reade, by his second process, used cards glazed with carbonate of lead; he washed these cards with acetic or muriatic acid, and then floated them in iodide of potassium, so as to produce an iodide of lead. He next washed the surface of the card with nitrate of silver, and obtained the image by superposition, while he washed it with an infusion of galls. The effect of the sunlight was immediately to blacken the cards He fixed the image in the same way that he used in the first process. He was once surprised to find that a figure was brought out after the paper had been momentarily exposed to the light, but he had no idea of the mode of developing the invisible image, until he read the account of Mr. Talbot's discoveries. Mr. Reade communicated the results of his experiments in a letter to Mr. Brayley, who read the letter at two lectures given by him in 1839 on photography; but the letter made no mention of the use of iodide of potassium in the experiment of the glazed cards.

"The second ground of defence was, that the collodion process is essentially different from the Talbotype. The collodion process was discovered in 1851 by Mr. Archer, and is as follows:—Take the collodion of commerce, which is gun-cotton and ether; mix it in certain proportions either with iodide of potassium, of ammonia, or of cadmium; pour the mixture on a glass, where it forms a film; immerse the film in a bath of nitrate of silver, and then place it in the camera; when withdrawn, develope it by pyrogallic acid, or protosulphate of iron, or protonitrate of iron, and finally fix the image with hyposulphate of soda. The image thus obtained is an amphitype; it appears negative, but becomes positive if anything black is placed on the back of the film, so that it is either negative or positive according to the transmission of light. The negative image likewise produces a positive when transferred to prepared paper.

"Dr. Normandy, Dr. Stenhouse, Mr. R. Hunt, Mr. Heisch, Mr. T. Tayler, Mr. Thornthwaite, Mr. Eliot, and other scientific persons gave evidence that collodion possessed unknown photographic properties, and that pyrogallic acid was more highly sensitive and rapid in its action, and was in many respects different from gallic acid; indeed, some of the witnesses gave their opinion that pyrogallic acid was a misnomer, and that the substance was no acid at all. As a proof of the instantaneous action of the collodion process, portraits of animals taken when in the act of motion were shown in court, and also beautiful views of Elsinore, and the Three Crown Battery at Copenhagen, taken on board of Her Majesty's ship Calliope when passing those places at the rate of eleven knots an hour. The plaintiff likewise produced many views taken by the Talbotype process, and one, not excelled by any in court, of Laycock Abbey, taken in the year 1842.

"The Chief Justice summed up with remarkable clearness and precision. He pointed out that the plaintiff had made discoveries in the photographic art, had communicated those discoveries to the Royal Society, and had therefore given the benefit of them to the world, but he had afterwards taken out a patent for new and fresh inventions, which he described in his specification. In the first part, however, of that document, he described the method of making iodized paper, but did not claim it as part of the invention. The specification then showed how to make that iodized paper more sensitive by washing it in gallo-nitrate of silver, which was made by a mixture of nitrate of silver and acetic acid with gallic acid. He claimed, then, first, the employment of gallo-nitrate of silver on iodized paper; secondly, the use of gallo-nitrate of silver, or an equivalent, for the purpose of developing and strengthening the photographic image; and, thirdly, the obtaining portraits from the life by the previously described means. The fourth claim was not in dispute between the parties. His Lordship stated that the first question for the jury was, whether Mr. Reade had previously discovered and published any material part of the claims set up in the patent. Mr. Reade's first process employed chloride of silver, and not nitrate of silver, and was therefore different from the plaintiff's discovery. His other process, however, with the glazed cards was, in reality, identically the same with the plaintiff's, as regarded the method of preparation for giving sensitiveness; gallo-nitrate of silver was employed in both. But Mr. Reade had not mentioned in his letter the use of iodide of potassium, so that in that respect, whether he had used it or not, his description of the method was different from that employed by the plaintiff, who used iodized paper. The letter therefore only proved that Mr. Reade was aware of the combination of nitrate of silver with gallic acid as a sensitive agent, and the publication of the letter by Mr.

Brayley's lectures could not carry that part of the case farther. The second question for the jury was as to the infringement by the defendant, and on this point his Lordship remarked that the wonderful discovery of the latent image was entirely due to Mr. Talbot, who had that high merit. It was the foundation of all that followed, but it was not the subject of a patent, as from its nature it could not be so. With regard to the collodion process, when the collodion was put into the camera it contained iodide and nitrate of silver, but no gallic acid, a material which was essential to the plaintiff's process. It followed, therefore, that there must be something of a highly sensitive character in collodion equivalent to gallic acid, and as yet unknown. Another point of the second question was whether, after the respective substances were withdrawn from the camera, the material applied by the defendant was the same, or a chemical equivalent with that employed by the plaintiff; or, in other words, the point was whether pyrogallic acid was the same or a chemical equivalent with gallo-nitrate of silver; if it was either, there was an infringement of the patent. The evidence had been pointed to a distinction between pyrogallic and gallic acid; but the second claim of the specification, by using the word 'liquids,' meant gallo-nitrate of silver, and therefore this latter body must be compared with pyrogallic acid. On the whole, the jury were to consider, as to the question of novelty, did Mr. Reade know of the use of nitrate of silver with gallic acid in connexion with iodide of potassium, and did he publish such discovery before the date of the plaintiff's patent? And as to the question of infringement, was the use of collodion with nitrate of silver and iodide of potassium the same with the use of paper prepared with nitrate of silver, iodide of potassium, and gallic acid? And, farther, was pyrogallic acid the same or a chemical equivalent with gallo-nitrate of silver?

"The jury retired, and returned with a verdict that the plaintiff was the first inventor, but that there was no infringement, thereby deciding in favour of the defendant."

Replies to Minor Queries.

"*Plus occidit Gula*," *&c.* (Vol. viii., p. 292.).—Francis Patricius (a Sienese, Bishop of Gaeta) has in his *De Reipublicæ Institutione*, lib. v. c. 8.: "Gula plures occidit quam gladius, estque fomes omnium malorum." Perhaps this reference may suffice your correspondent, although Patricius has merely appropriated the saying. Before his time, somebody (I cannot say who, but quote *memoriter*) wrote: "Plures interfecit gula, paucos gladius."

AMOS CHALLSTETH.

Spanish Reformation (Vol. x., p. 446.).—Besides the works you mention, respecting the Reformation and martyrs in Spain, your correspondent B. H. C., taking M'Crie's *History of the Progress and Suppression of the Reformation in Spain in the Sixteenth Century* for his general text-book, should read:

"Sanctæ Inquisitionis Hispanicæ artes aliquot detectæ, ac palam tractatæ. Reginaldo Gonsalvus Montano authore. Heidelbergæ, 1567. 12mo."

It is the original veracious Spanish Protestant martyrology, and an exposure of the practices of the Inquisition; the fountain whence Foxe, Limborch, and M'Crie drew their best information. There is an English translation in three editions; that of 1569 is the best, with the title:

"A Discovery, and Playne Declaration of Sundry Subtill Practices of the Holy Inquisition of Spayne . . . by Reginaldus Gonsalinus Montanus. 4to. B. L."

Can any of your readers furnish information respecting Vincent Skinner, the translator?

Foxe's *Acts and Monuments* may be consulted for some additional particulars. The dates, &c. of the Spanish Protestants in Señor don Adolfo de Castro's book should be verified from other sources to be received. It is scarcely detracting from the book to mention this, since it has the merit of being the first of its kind that has openly ventured forth in Spain on a subject still held to be delicate to treat of in that country. Señor Puigblanch's work will be found enlarged, and much more obtainable in the translation (*The Inquisition Unmasked*, 2 vols. 8vo.) than the Spanish original.

There are various works written by Spanish reformers, who were not martyrs in the proper sense of the term: as these were composed and printed out of the country, they have little reference to what occurred in Spain, except the one by Montanus already quoted.

B. B. W.

Stars and Flowers (Vol. vii. *passim*; Vol. x., pp. 253. 494.).—Dr. J. Leyden calls the daisy, "*star* of the mead." Montgomery speaks of—

> ". . . . . that fair land,
> Where daisies thick as *star*-light stand,
> In every walk!"

and Wordsworth of daffodils, as "continuous as the *stars* that shine," &c.

In Anderson's "Wee Flowers," we read:

> "A bonnie wee flower grew green in the wuds,
> Like a twinkling wee *star* amang the cluds;"

and Barton addresses the evening primrose:

> "But still more animating far,
> If meek Religion's eye may trace,
> E'en in thy glimmering earth-born *star*,
> The holier hope of grace."

AMOS CHALLSTETH.

Descendants of Dr. Bill (Vol. vii., p. 286.).—A branch of the family of Dr. Bill settled in Staffordshire, in the beginning of the sixteenth century, where their descendants at present remain; their residence being at Farley Hall, near Cheadle.

M. L. B.

Cromwell's Irish Grants (Vol. x., p. 365.).—There is not, I believe, any "printed account of the lands distributed by Oliver Cromwell to his army in Ireland." A grant was made by Charles II. on Dec. 20, in the eighteenth year of his reign, to Thomas Phelps, of 1731 a. 2 r. 16 p. statute measure, in the county of Tipperary; and

of 12a. 0r. 24p. in the county of Kerry, subject to a quit rent payable to the crown of 16*l.* 4*s.* 8*d.* This fact I gather from the printed *Abstracts of Grants of Lands and other Hereditaments, under the Acts of Settlement and Explanation*, A.D. 1666—1684, published under the Irish Record Commission, 1821—1825. The same grant is also enrolled on the Communia Roll of the Exchequer of Hilary Term, 1666. It appears, by the 11th Roll of Certificates to Adventurers, membrane 19, that Thomas Phelps exhibited his petition before the Commissioners appointed under the Acts of Settlement and Explanation, on February 6, 18 Charles II.; and his claim was heard on Monday, Aug. 6, following; and the same Commissioners, on Aug. 24, 1666, by their decree adjudged him to be lawfully entitled to the lands which were subsequently granted to him by the letters patent to which I have referred. I find mention made of Edward and John Phelps upon the like Rolls of Certificates. And by the Communia Roll of the Exchequer of Hilary Term, 1662, it appears, that one Nicholas Phelps and Edward Fewtrill were tenants of the lands of Johnstown and Michelstown in the county of Louth, which were parcels of the estate of the family of Gernon.

JAMES F. FERGUSON.

Dublin.

Landing of William III. (Vol. x., p. 424.).—Seeing a question about the landing of the Prince of Orange on Nov. 5, I thought perhaps the following extracts might be amusing. They are from a book entitled:

"The History of the Desertion; or an Account of all the Publick Affairs in England, from the beginning of September, 1688, to the Twelfth of February following. By a Person of Quality: London, 1689."

"And when all men expected the invasion would fall on the north, the third of November, between ten and eleven of the clock, the Dutch fleet was discovered about half seas over, between Calice and Dover; and about five, this numerous fleet was passed by that town, steering a channel-course westward, the wind at E. N. E., a fresh gale. The fourth day being Sunday, and the birthday of the Prince of Orange, the fleet drove till four in the afternoon; the morning being spent in sermons, and other divine offices. And then it sailed again to the westward. The fifth of November, the Dutch fleet passed by Dartmouth; and it being a hazy foggy morning, and full of rain, they overshot Torbay, where the Prince intended to land; but about nine of the clock, the weather cleared up, and the wind changed W. S. W., and the fleet stood eastward, with a moderate gale, entering Torbay, and being then about 400 or 500 sail in number. This change of the wind was observed by Dr. Burnet to have been of no long duration; but immediately it chopped into another corner, when it had executed its commission."

AUCEPS.

"*The Devil's Dozen*" (Vol. x., p. 474.).—In defence of his Query, G. N. may be permitted to say to C. that he could not be "thinking" of what he had never "heard," viz. the "baker's dozen." Curiosity has since led him to inquire, and he finds that the Scotch *baxter*, or baker, may at times, to a good customer, give a farthing biscuit—as what is called "too (or additional) bread"—on the purchase of a shilling's worth: or in cases, as to sub-retailers, allow in money a premium of one penny for every twelve pence. The saying has however so long obtained, and has been so widely diffused over the country, besides having been so often printed, that he can scarcely admit the *doughy* definition of C. as its true origin; and apprehends, till we receive a better, we must go back to the gloomy days of *witchcraft* for a solution—when the *magic circle*, inscribed around with the *twelve* signs of the Zodiac, was ceremonially in fashion, and his "Satanic majesty," presiding in its centre, constituted the *thirteenth* in number.

I may be allowed to append the observation of Dr. Jamieson on the phrase:

"This number is accounted so unlucky, that I have seen people, who were in other respects intelligent, refuse to form one of a company that would amount to thirteen. Many will not sail in a vessel when this is the number of persons on board, as it is believed that some fatal accident must befal one of them. Whence this strange superstition could originate, it is impossible to say; but it evidently includes the idea that the thirteenth is the *devil's* lot."

G. N.

Hazlitt's "Essay on Will-making" (Vol. x., p. 446.).—Your correspondent B. M. Y., who inquires where this Essay may be found, would perhaps be interested to know, that in a volume of Hazlitt's *Works*, in my possession, the particular Essay referred to has a note in the margin in the handwriting of Wordsworth. It relates to the anecdote of a will-maker, who amused himself with bequeathing imaginary estates to various persons—a story which Marryat, I think, adopted in one of his sea-novels. The note is as follows:

"This story must have come from me. It is exaggerated here. The person was a schoolfellow of mine, and I had the particulars of his will from a brother of one of his executors. He did not bequeath large estates, &c., but very considerable sums of money to different relatives and friends; without being possessed of a sixpence, or having reason to believe that he was.—W. WORDSWORTH."

W. M. T.

The Boyle Lectures (Vol. x., p. 445.).—The present trustees are the Duke of Devonshire, the Earl of Burlington, and the Bishop of London. The last volume was published in August, 1854, by the Rev. Canon Wordsworth, being a *Series of Sermons on Religious Restoration in England*, preached in Westminster Abbey.

F. R.

Andrea Ferrara (Vol. x., pp. 224. 412.).—Though I cannot tell you who "Andrea" was, or where he lived, or when, or whether his name was Andrea of Ferrara, or Andrea Ferrara; this I know, that

his fame was prior to 1715 or 1745. A Highland broadsword was dug or ploughed up, in 1816 I think, on the plain of Philiphaugh (where Montrose was defeated), with "Andrea Ferrara" on the blade. It is in the possession of the Duke of Buccleuch at Bowhill, and was given to his father, Duke Charles.

I myself possess a very fine blade with "Andrea Ferrara" upon it, that was in an old manor-house in Warwickshire. It is a Highland broadsword. I fancy also you will find that these were called "Ferrara's," as a bye-name for thin broadswords, at a very early period in Highland warfare. I always heard in my youth that he was a Spaniard, celebrated for his blades of Toledo. The Highlanders had no means of getting any fine blades except from abroad; and in early days, before the days of Mary and James VI., when Scotland was at war with England, their broadswords, I think you will find, were called Claymores and Ferraras.

SCOTUS.

P. S. — There is a Highland broadsword in the possession of John Spottiswood of that ilk, that was used at the pass of Killikrankie with the gallant Dundee. Andrea Ferrara had vindicated the cause of the ancient House of Stuart before the days of Prince Charles Stuart, and had made a deep impression on the followers of the Pretender, William of Orange, before the Highlanders routed the forces of the other Pretender of Hanover at Preston Pans.

Richard Lovelace (Vol. x., p. 446.). —I copy the following extract from a short review of Lovelace's poems which appeared in No. III. of the *Carthusian* (published by Walker, 58. Barbican, in 1837), where, at p. 251., the schoolboy-reviewer writes:

"The following extract from Aubrey tells an eloquent tale of his desolate end: — 'Richard Lovelace, Esq., *obiit* in a cellar in Long Acre, a little before the Restoration of his Ma^tie^. Mr. Edm. Wyld, &c., had made collections for him, and given him money. He was an extraordinary handsome man, but proud.'"

If A. S. be not already acquainted with the article from which I quote, he might find the perusal of it not altogether uninteresting.

J. SANSOM.

Curran a Preacher (Vol. x., p. 388.). — I feel convinced that no layman was ever permitted to preach in the chapel of Trinity College, Dublin, or of any other church in the United Kingdom. I believe that the oration—*not* "*sermon*"—*in laudem decori* was delivered by Curran, either from the rostrum in the dining-hall of Trinity College, whence public orations by members of the University were sometimes declaimed; or from the organ-loft of the examination-hall. The slang-phrase of "being sent to play the organ" was formerly equivalent, in Trinity College, to having been unable to pass one of the terminal examinations. Cannot your learned correspondent DR. TODD enlighten us on this subject? JUVERNA.

Hannah Lightfoot; Perryn of Knightsbridge (Vol. x., p. 228.). — I am informed by a nearly seventy years' inhabitant of Knightsbridge, that a family of that name were for many years established in the hamlet. The last of them here were dressmakers; they resided in Exeter Street (a different street formerly to what it is now), and were much patronised by the old-fashioned gentry then resident in the neighbourhood. H. G. D.

Lines at Jerpoint Abbey (Vol. x., pp. 308. 355. 433.). — I possess a copy of the *Memoirs of the Family of Grace*, in two volumes quarto; the second contains —

"The lines written at Jerpoint Abbey, which occupy 16 pages, having a separate title-page (date 1823) and dedication 'To Sheffield Grace, Esq., F. S. A., this production is respectfully inscribed by one who admires his talents and values his friendship.'"

No author's name is mentioned, but I have always understood that the lines were written by S. C. Hall, Esq.

The copy of the *Grace Memoirs* (4to.) in the Library of the Society of Antiquaries contains "the lines," and on the title-page it is stated that they were reprinted by permission of S. C. Hall, Esq. J. J. H.

Blackheath.

Boscobel Box (Vol. x., p. 382.). — On reading the four English versions of "Ipsa Jovi nemus," I could not repress my surprise that the late Dr. Jones of Kidderminster should have failed in discovering the plain meaning of the passage, which I conceive to be this:

Arbor loquitur. —

"Ipsa (quercus fui) nemus Jovi."

"I myself, a single oak-tree, was equivalent to a grove for the purpose of concealing Jove (*i. e.* Charles) from his pursuers."

I need not say that the comparison of kings to deities is a well-known figure of speech, as every reader knows who is acquainted with the classics; and CUTHBERT BEDE, himself a brother Oxonian, and "a double first," can doubtless multiply examples in proof of my assertion. JUVERNA, M. A.

Is not the meaning of the words "Ipsa Jovi nemus" (pp. 382, 383.), that the single tree was as good as a whole grove to Jupiter, *i. e.* the monarch, or else to Jupiter the god? Jones's translations do not appear to put the sense correctly. OUTIS.

Molines of Stoke-Poges (Vol. x., p. 444.). — The famous siege of Orleans commenced in 1428; John Talbot, Earl of Salisbury, attacking the city

on October the 12th, 1428. The siege lasted about seven months, being raised on April the 29th, 1429. See Haydn's *Dictionary of Dates*; see also *The Chronicles of Enguerraud De Monstrelet*, who also says that Lord Salisbury *came before* Orleans in the month of October, 1428, and that the siege lasted about seven months. A. B.

"*Rather*," "*Other*" (Vol. x., pp. 252. 455.).—The adverb *rather* is undoubtedly a comparative of the Saxon *ræth* (quick or soon); but your correspondent Erica is mistaken in supposing that the comparative is of modern formation, the inflexion being Anglo-Saxon no less than the word itself (*rathor* comp. of *ræth*). The word *rather*, like *piu tosto* in Italian, *plutôt* in French, originally signified prior in time, as the word *sooner* sometimes expresses preference. All uses of *rather* not comprising in some way the idea of preference — the meanings "quick" and "early" being now quite obsolete — I should take to be modern perversions. Johnson and Webster are both silent upon such uses, probably considering them as vulgarisms. Your correspondent Erica's idea, that "I am rather tired" is an ellipse for "I am rather tired than not," or "than otherwise," may suggest how some of these perversions have arisen.

I am not so sure that *other* is, or ever was, a comparative; nor does the occasional use of *than* after it convince me. The French say "un autre que lui" (another than he), although there is nothing in *autre* that would sound like a comparative to the French ear. *Autre* is undoubtedly derived from *alter*, Lat., which again is said to be from ἄλλος and ἕτερος. In all this there is nothing like comparison. Webster suggests, with a query, יתר ("residue," pronounced, as the rabbis point it, *ether*), which is certainly not a comparative. He also gives *ætuthar*, Goth., about which I am unable to say anything, though I think it will be seen from the derivatives and supposed derivatives mentioned above that the final *r* in *other* is a radical. W. M. T.

The Sultan of the Crimea (Vol. x., p. 453.).—Your correspondent M. D. will find that the last Khán of the Crimea was Sháhín Giráï, who withdrew to Constantinople in 1784, soon after his territory was ceded by the Turks to the Empress of Russia by Potemkin's treaty in 1783. He is said to have been strangled by order of the Grand Signor a year or two afterwards. (Langlès, *Voy. de G. Forster*, iii. 479.) Bahádur Giráï, one of his brothers, his kalghá or viceroy, attempted to dispossess him, and being unsuccessful, probably saved himself by flight. As kalghá is pronounced much as *kal'á*, he may therefore have been the "Sultan Kele Ghery," well remembered by M. D. The interval of forty years, however, between 1784 and 1824, is long, and throws some suspicion on the sultan's account of himself ("N. & Q.," Vol. x., p. 326.). If he went out as a missionary to Tartary (Astrakhan?), the Edinburgh Missionary Society probably have some record of him. Anat.

"*De bene esse*" (Vol. x., p. 403.).—This phrase is used by lawyers to express that a thing or act is taken or accepted as *well being* or *well done*, until upon examination its merits or admissibility shall be determined. Thus a witness is sometimes permitted to be examined *de bene esse*, the question whether his evidence is or is not legally admissible being deferred for subsequent adjudication. H. E. N.

Lincoln's Inn.

"*Niágara*," *or* "*Niagára*" (Vol. ix., p. 573., &c.).—Mr. W. Fraser, in opening the discussion of this *quæstio vexata*, asserted (in Vol. vi., p. 555.) that "the Huron pronunciation, and unquestionably the more musical, was *Niagára*;" and asked, "Have the Yankees thrown back the accent to the antepenult?" As his Query has received no reply, permit me to assure him that the Yankees are in no wise responsible for a change of accent. What "the Huron pronunciation" *might* have been, is uncertain, as the word had no place in the Huron vocabulary. It is a contracted form of the Iroquois name *Oniagarah*; or, as it was sometimes written in old authors, *Oghniaga* and *Oneagorah*. *Ak*, in the Iroquois, denotes "an upright rock;" *ara*, a "path at a gorge." The former word, and perhaps the latter, helped to make up the original botryoidal name; though the syllable *ar* (as Schoolcraft suggests), may denote "rocks," like the *tar* in "Ontario," and *dar* in "Cadaracqui" (Schoolcraft's *Hist. of the Indian Tribes*, &c., Philadelphia, 1854, Part iv., pp. 381. 384.) The collation of various forms of the name which occur in old manuscripts, Indian deeds, &c., affords conclusive evidence that the principal accent did *not* fall on the vowel of the penult. T. Dongan (English Governor of New York), in a letter to M. de Denonville, Governor of Canada in 1686, writes *Ohniagero* (*Doc. Hist. of New York*, vol. ii. p. 206.). In his Report to the Committee of Trade, 1687, he twice mentions *Oneigra* (*Ibid.*, p. 155.). The same year, he uses the form *Onyegra*. The recorded examination of an Indian prisoner, Aug. 1687, gives *Oneageragh* (*Ibid.*, pp. 251. 258.) The deed of the Sachems of the Five Nations to George I., Sept. 13, 1726, mentions "the falls of *Oniagara*, or *Canaguaraghe*" (*Id.*, vol. i. p. 774.). In 1751, I find *Niagra* and *Nigra*, in the letters of Lieut. Lindesay to Col. (Sir) Wm. Johnson (*Id.*, vol. ii. pp. 623, 624.). And, finally, in a letter from Rob. Livingston, Jun., to Gov. De Lancey, written in 1755, *Onjagera* (*Id.*, vol. i. p. 811.)

Goldsmith's pronunciation (in the oft-quoted line from *The Traveller*) was perhaps "more musical" than the Iroquois; but a "Yankee," before recognising its authority, would suggest a reference to such of the correspondents of "N. & Q." as have in hand the subject of "Irish Rhymes." VERTAUR.

Hartford, Conn.

Old Jokes (Vol. viii., p. 146.). — In *A Letter to the Committee of Management of Drury Lane Theatre*, London, 1819, pp. 64., the author, who complains of the injudicious rejection of several plays, and especially of his own comedy, says:

"And you thought the jokes were stolen because Mr. Peter Moore had seen 'something like' some of them before. 'Nullum simile est idem.' Some of you can translate that to Mr. Peter Moore, and tell him that if he could read Hierocles he would find the long-lived raven and the sample brick in him, and something exactly like John Chinaman's pig in Aristophanes." — P. 25.

Where in Aristophanes? W. W.

Were Cannon used at Crecy? (Vol. x., pp. 306. 412.). — Villani, an Italian author who died in 1348, states that the English used cannon at Crecy. A passage in the *Chronicles* of St. Denis refers to the use of cannon at Crecy. Nor is Froissart silent on this subject, for in a manuscript of Froissart ("a cotemporary and a Frenchman") preserved in the library of Amiens, it is distinctly stated that cannon were used by the English at Crecy. The passage I refer to is quoted by Napoleon (the present emperor) in his work on Artillery, and runs thus:

"Et li Angles descliquèrent aucun cannons qu'ils avaient en la bataille pour esbahir les Genevois."

which may be translated, —

"And the English caused to fire suddenly certain guns which they had in the battle, to astonish (or confound) the Genoese."

R. A.

The Pope sitting on the Altar (Vol. x., pp. 161. 349.).—It may perhaps assist to put this matter in its proper light to state, that the Roman Catholics on the Continent do not regard the altar with especial reverence, unless when the Host is upon it. At all other times, it is regarded simply as any other piece of church furniture. I remember on one occasion, while sketching in one of the churches in Florence, I was somewhat encumbered by my hat, when one of the priests very politely relieved me of it, and to my surprise (for I was new to Italy) placed it on an altar close by. But when another stranger attempted to touch another altar, he earnestly checked him; pointing to the lamp which was burning before it, and which is the sign that a consecrated Host is in the tabernacle. I have seen, even in St. Peter's at Rome, the different persons about the cathedral place anything that might be in the way upon any of the altars which had not the lighted lamp before them. So again, if a church is under repair, or divine service is from any cause suspended, the crucifix is removed from the high altar; and people walk about with their hats on, as they would in any other building. In fact, whatever superstitious usages may be charged against the Church of Rome, there is no inordinate respect to the stone or marble, either of the altar or the church, apart from the presence of the antitype.

Perhaps it may not be out of place to state, that three out of four altars throughout Italy have no credence. Where such exist, they generally are in pairs, one on each side, and of architectural design. Sometimes, as at St. Peter's, a movable table is used; but the sacred elements are never placed on the credence. The priest brings in his hands the chalice, which is covered with (if I remember right) what is called "il corporale:" in this lies "la ostia," or wafer. The whole is placed at once on the altar, and not touched till the moment of consecration. If the priest does not communicate, the host is placed in the Monstrance or "Ostensorio," and shut up in the tabernacle. I never saw either in Rome or Milan (where the Ambrosian rite is preserved) the elements placed on the credence table; which in fact is generally used to deposit the mitres, incense, &c., upon. A. A.

Old Palace Yard, Westminster.

Thames Water (Vol. x., p. 402.). — MR. GATTY's information is correct. The East Indiamen constantly took in their water below London: it very speedily became exceedingly offensive, but afterwards bright and pure, and was considered the very best for ship purposes. EDW. HAWKINS.

Divination by Coffee-grounds (Vol. x., p. 420.) — The divination by "coffee-grounds" appears to be the same as that still practised by young females in Scotland out of frolic, called "reading the cups." In any of the *residuum* of the tea leaves which may have subsided at the bottom of the cup of tea, there is fancied to be seen representations of utensils in trade, horses, cows, coaches, houses, castles, &c., from which are prognosticated the station, occupation, &c. of the future husband. A piece of the woody fibre of the tea, which may be accidentally swimming in the liquid, is named a "stranger," and is taken out and bitten between the teeth: if found to be hard, it is a *male;* if soft, a *female*; and if large or small, indicates the *tallness* or *shortness* of some person expected to visit that day at the house. Without wishing to be thought superstitious, I have frequently noticed the latter part of the omen to turn out remarkably true, in having agreeably had a call from some one

of whom I had no anticipation. No doubt that circumstance would have happened whether or not; but, as Mr. Addison observes, if the imagination be affected, "a rusty nail or a crooked pin starts up into prodigies." G. N.

Bryant Family (Vol. x., p. 385.).—It may be satisfactory to A Friend of the Family to know that the coat of arms used by the Bryants of Devonshire was that of the ancient family of Bryan, viz., Or, three tiles in point azure. They are not found to have been located at Tiverton, but memorials of them exist in three or four other parishes of the county. J. D. S.

"*Goucho*" *or* "*Guacho*" (Vol. x., p. 346.). — In answer to A. C. M.'s Query on the above subject, I beg to say that the proper name for the inhabitants of the Pampas is "Gaucho," pronounced, as your correspondent has probably heard it, more or less like *Goucho*, or rather *Gowcho*, sounding the *a* as in Spanish "ah," and the *u* "oo."

Some of the tribes of these people live on the other side of the Cordillera, and these the Chilenos call "Guasos" (pronounced nearly "H'uasos"), to distinguish them from their eastern brethren; and it is by confusing and blending these two words that travellers have made the bastard name Guacho. There is, indeed, such a word, but it signifies a pet animal, and especially a foundling.

Henry H. Gibbs.

Frognal, Hampstead.

Brasses restored (Vol. x., p. 104.). — The information sought by your correspondent Mr. Stanley is given in the following sentence:

"The plain cobbler's heel-ball has been hitherto used for taking off brasses; but they were reversed in their appearance, the black incised lines of the original becoming *white* in the rubbing. For white or light-coloured paper Mr. Richardson now substitutes *black* paper; and for heel-ball a metallic composition, which, rubbed on the black paper, produces a metallic surface, nearly resembling that of the original brass itself. So that, with no more labour than is required by the old process, Mr. Richardson's new process gives almost a perfect fac-simile of the original." — *Athenæum*, No. 888.

W. W.

Malta.

The Beginning of Mormonism (Vol. vii., pp. 153. 548.). —

"Twenty-eight years ago Joe Smith, the founder of this sect, and Harris, his first convert, applied to the senior editor of this journal, then residing in Rochester, to print his *Book of Mormon*, then just transcribed from the 'Golden Bible,' which Joe had found in the cleft of a rock, to which he had been guided by a vision.

"We attempted to read the first chapter, but it seemed such unintelligible jargon that it was thrown aside. Joe was a tavern idler in the village of Palmyra. Harris, who offered to pay for the printing, was a substantial farmer. Disgusted with what we considered a weak invention, and not caring to strip Harris of his hard earnings, the proposition was declined.

"The MS. was then taken to another printing-office across the street, from whence in due time the original Mormon Bible made its advent.

'Tall trees from little acorns grow.'

But who would have anticipated from such a bald, shallow, senseless imposition, such world-wide consequences? To remember and contrast Joe Smith, with his loafer look, pretending to read from a miraculous slate-stone placed in his hat, with the Mormonism of the present day, awakens thoughts alike painful and mortifying. There is no limit, even in this most enlightened of all ages of knowledge, to the influence of imposture and credulity. If knaves, or even fools, invent creeds, nothing is too monstrous for belief. Nor does the fact, a fact not disguised nor denied, that all the Mormon leaders are rascals as well as impostors, either open the eyes of their dupes, or arrest the progress of delusion." — *Albany Journal.*

W. W.

Malta.

Chaucer's Parish Priest (Vol. x., p. 387.). — I suppose the notion of Chaucer having intended his portrait of a parish priest for Wickliff, is of equal authenticity with the tradition that Dryden drew his beautiful exemplification of it from Bishop Ken. Ovis.

"*Oriel*" (Vol. x., p. 391.).—Your correspondent M. (2.) appears to me not to have quite arrived at the true etymology of the word *oriel*, but to be very near it, in schoolboy language "to burn." If he will take the trouble of referring to Jacob Bryant's *Observations upon the Poems of Thomas Rowley*, p. 452., he will find that in the second note the word *oryall* is explained as "a gothic, projecting window;" with a remark, that there is, in fortification, a projecting work or casemate, called an *orillon* at this day. Now, as the term expresses any projection, such as the ear is upon the head, it applies equally to a porch or projecting window, both of which are admitted to be expressed by the word *oriel;* and it is more probable, that the latter term should be derived from the Norman-French than any other language.

I cannot but remark, upon the extreme inadmissibility of an assertion of the late Bishop of Llandaff (Skelton's *Oxonia Antiqua*), that *oriolum* is in reality only *ostiolum*. If the word is a diminutive, how come *ost*, the radicals, to be converted into *or;* or how comes a genuine Latin word to have been so transformed and misused? The truth appears to be, that the members of Oriel College know nothing more than their neighbours about the etymology of the word, but only that their buildings were erected on the site of a messuage called "Le Oriole." Improving upon this, the bishop conjectures that the stone porch of entrance, now seen in the college quadrangle, is an *oriel*, properly so termed. It may be so; but sure I am, that it did not give name to the college, and that nothing has yet been produced from their records which will at all help the inquiry. Ovis.

Miscellaneous.

NOTES ON BOOKS, ETC.

Perhaps one of the most appropriate, as it is certainly one of the most beautiful, of the books which have been published at this present-giving season, is a volume containing twenty photographs from drawings by an "accomplished lady," whose initials we do not attempt to fill up. It is entitled, *Illustrations of Scripture, by an Animal Painter, with Notes by a Naturalist.* And whether we look at the artistic skill exhibited in the original drawings (a skill which has won the praise of Landseer), in this new application of photography, by which those drawings have been reproduced with a fidelity not to be attained by any other process — or at the well-written and instructive notes by which the pen of the naturalist has illustrated them, and by them many striking passages of the Old Testament — we can have little doubt that the work will attain a popularity far beyond the present season. It assuredly deserves to do so.

The unsettled state of the copyright question, as between this country and the United States, has led to the publication of a long letter in a New York paper, which contains some strong observations on the transactions of certain English publishers. Among others, Mr. Bentley comes in for a share of the abuse. *The Athenæum*, after remarking that there is an unfairness in the letter, which all honourable minds will at once rebuke, puts the following matter-of-fact query: — "Has Mr. Bentley's house paid — or has it *not* paid — the alleged amounts to American authors? That is the question. We have Mr. Bentley's authority for stating that the following sums have been paid by his firm for American copyrights to three American writers: that is, to Mr. Washington Irving, 2450*l.*; to Mr. Prescott, 2495*l.*; and to Mr. Fenimore Cooper, 12,590*l.*; in all, 17,535*l.* Can any of these facts be denied? If not, where is the justice of classing Mr. Bentley with the literary pirates?"

We have this week two works to bring under the notice of our philological readers. The first, by Dr. Richardson — so well known for his admirable dictionary, — may be considered as the exposition, by an earnest and able student, of the great principles of his master. It is entitled *On the Study of Language, an Exposition of the* ΕΠΕΑ ΠΤΕΡΟΕΝΤΑ, *or the Diversions of Purley, by John Horne Tooke*, and although but a small book, is filled with much ingenious argument and learned speculation. The same may be said of *Mer-cur-ius, or The-Word-Maker. An Analysis of the Structure and Rationality of Speech, including the Deciphering of Divers Truths that are figured through the Veil of Language*; by the Rev. Henry Le Mesurier, M.A., in which the logical and the philological are combined in a most amusing and most instructive essay.

Books Received. — *Murray's Official Handbook of Church and State.* This is a "new and thoroughly revised edition" of a work, which is a most useful companion to all Court Calendars, Red Books, &c. To official men it is indispensable — to all who have official business a most invaluable guide to the department to which that business belongs. — *Cowper's Works, with Life by Southey, &c.* Vols. VII. and VIII. With these two volumes, which contain Cowper's translations (as originally written by him) of *The Iliad* and *The Odyssey*, Mr. Bohn has brought his cheap yet excellent edition of Southey's *Cowper* to a close. — *The Novels and Miscellaneous Works of Daniel De Foe.* This new volume of Bohn's *British Classics* contains De Foe's "Moll Flanders" and "History of the Devil."

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

The Catena Aurea of St. Thomas Aquinas. Translated. Vol. I. St. Matthew. Part I. 8vo. Oxford, 1841.
Archbishop Bramhall's Works. Vol. I. 8vo. Oxford, 1842.
Bishop Andrewes's Sermons. Vol. I. 8vo. Oxford, 1841.
Ditto Ditto. Vol. V. Oxford, 1843.
Bishop Beveridge's Sermons. Vol. VI. 8vo. Oxford, 1845.
St. Chrysostom's Homilies on the Statues. Translated. 8vo. Oxford.

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Cambridge Calendars, any before 1804, also 1804, 5, 6, 14, 16, 17, 20, 21.
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Notices to Correspondents.

Owing to the length of our Notes on the Editions of The Dunciad, *and the number of* Replies to Minor Queries *waiting for insertion, both of which it was desirable should be included in the present Volume, this week's "N. & Q." may not exhibit so much variety as usual. We are enabled to promise, however, that our New Year's Number on Saturday next shall lack neither variety nor interest.*

We are compelled for the same reason to omit all Replies to Correspondents.

The Church Hymnal. *We were, it appears, in error in ascribing this work to the Rev. W. Denton. That gentleman assisted the editor, but does not claim the credit of having executed the work.*

Errata. — Vol. x., p. 348. l. 15. from bottom, *for* "Cecilia daughter of John, Sir Jeremy's brother, and the other Elizabeth Bowes, daughter of Sir Martin," *read* "Elizabeth daughter of John, Sir Jeremy's father, and the other Cecilia Bowes, daughter of Sir Martin;" p. 375. col. 1. *In the epitaph copied from Ruthin churchyard, the name should be* "Torre," *not* "Jorre;" p. 409. col. 1. l. 25. from bottom, *for* "destruction" *read* "distinction;" p. 449. col. 2. l. 18., *for* "Laurgan" *read* "Laggan;" p. 457. col. 1., *for* "rupture" (twice) *read* "rapture;" p. 463. col. 1. l. 10. from bottom, *for* "Burnham," *read* "Birnam Wood;" p. 473. col. 2. l. 14. from bottom, *for* "Jadies" *read* "Jadis."

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END OF THE TENTH VOLUME.

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